

# بحار الأنوار

## BIHAR AL-ANWAAR

ج 34

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**Bihar Al-Anwaar – The summary of the pearls of the  
Ahadeeth of the Pure Imams<sup>asws</sup>**

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Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad  
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[الباب الحادي والثلاثون] باب سائر ما جرى من الفتن من غارات أصحاب معاوية على أعماله عليه السلام و تناقل أصحابه عن نصره و فرار بعضهم عنه إلى معاوية و شكايته عليه السلام عنهم و بعض النواذر

## CHAPTER 31 – REST OF WHAT TRANSPIRED FROM THE FITNA, FROM THE RAIDS OF THE COMPANIONS OF MUAWIYA UPON HIS<sup>asws</sup> OFFICE BEARERS, AND SLUGGISHNESS OF HIS<sup>asws</sup> COMPANIONS FROM HELPING HIM<sup>asws</sup>, AND FLEEING OF SOME OF THEM FROM HIM<sup>asws</sup> TO MUAWIYA, AND HIS<sup>asws</sup> COMPLAINING ABOUT THEM, AND SOME MISECELLANEOUS ISSUES

Please note – Reference numbers 747 to 900 are missing.

[901] - قَالَ عَبْدُ الْحَمِيدِ بْنُ أَبِي الْحَدِيدِ: إِنَّ قَوْمًا بِصَنْعَاءَ كَانُوا مِنْ شِيعَةِ عُثْمَانَ، يُعَظِّمُونَ قَتْلَهُ، لَمْ يَكُنْ لَهُمْ نِظَامٌ وَلَا رَأْسٌ، فَبَايَعُوا لِعَلِيِّ عَلَيْهِ السَّلَامُ عَلَى مَا فِي أَنْفُسِهِمْ، وَ عَامِلٌ عَلَيْهِ عَلَيْهِ السَّلَامُ عَلَى صَنْعَاءَ يُؤَمِّدُ عُثَيْدَ اللَّهِ بْنِ الْعَبَّاسِ، وَ عَامِلُهُ عَلَى الْجَنْدِ سَعِيدُ بْنُ نِمْرَانَ.

Abdul Hameed Bin Abi Al Hadeed said,

‘There was a group at Sana’a who was from the loyalists of Usman, considering his killing as grievous. There neither happened to be any system for them nor any chief. They pledged allegiance to Ali<sup>asws</sup> upon what was in themselves, and the office bearer for Ali<sup>asws</sup> upon Sana’a in those days was Ubeydullah Bin Al-Abbas, and his<sup>asws</sup> office bearer upon Al-Janad was Saeed Bin Nimran.

فَلَمَّا اخْتَلَفَ النَّاسُ عَلَى عَلِيٍّ بِالْعِرَاقِ، وَ قُتِلَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ بِمِصْرَ، وَ كَثُرَتْ غَارَاتُ أَهْلِ الشَّامِ، تَكَلَّمُوا وَ دَعَوْا إِلَى الطَّلَبِ بِدَمِ عُثْمَانَ، وَ مَنْعُوا الصَّدَقَاتِ، وَ أَظْهَرُوا الْخِلَافَ. فَكَتَبَ عُثَيْدُ اللَّهِ وَ سَعِيدُ ذَلِكَ إِلَى أَمِيرِ الْمُؤْمِنِينَ، فَلَمَّا وَصَلَ كِتَابُهُمَا سَاءَ عَلِيًّا عَلَيْهِ السَّلَامُ وَ أَعْصَبَهُ وَ كَتَبَ إِلَيْهِمَا:

When the people differed upon Ali<sup>asws</sup> at Al-Iraq, and Muhammad Bin Abu Bakr was killed at Egypt, and the raids by the people of Syria were frequent, they spoke and claimed to seek the blood of Usman, and they refused the charities, and manifested the opposition. Ubeydullah and Saeed wrote that to Amir Al-Momineen<sup>asws</sup>. When their letters arrive, Ali<sup>asws</sup> was hurt and angered, and he<sup>asws</sup> wrote to them: -

مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى عُثَيْدِ اللَّهِ بْنِ الْعَبَّاسِ وَ سَعِيدِ بْنِ نِمْرَانَ: سَلَامٌ اللَّهُ عَلَيْكُمَا، فَإِنِّي أَحْمَدُ إِلَيْكُمَا اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ. أَنَا بَعْدُ: فَإِنَّهُ أَتَانِي كِتَابُكُمَا تَذَكُّرَانِ فِيهِ خُرُوجُ هَذِهِ الْخَارِجَةِ، وَ تُعَظِّمَانِ مِنْ شَأْنِهَا صَغِيرًا، وَ تُكْثِرَانِ مِنْ عَدَدِهَا قَلِيلًا، وَ قَدْ عَلِمْتُ أَنَّ [نَحْبَ. خ] أَفِيدَكُمَا، وَ صِغَرَ أَنْفُسُكُمَا، وَ تَبَابَ زَايَكُمَا، وَ سُوءَ تَذْيِيرِكُمَا،

‘From a servant of Allah<sup>azwj</sup>, Ali<sup>asws</sup> Amir Al-Momineen, to Ubeydullah Bin Al-Abbas and Saeed Bin Nimran: ‘Greetings be upon you both. I<sup>asws</sup> praise Allah<sup>azwj</sup> to you Who, there is no god Except He<sup>azwj</sup>. As for after, your letter came to me mentioning in it the advent of these Kharijites magnifying the small of its concerns, and multiplying into more its few numbers,

and I<sup>asws</sup> know the choice of your hearts, and smallness of your selves, and the ruination of your views, and your evil handling (of matters).

هُوَ الَّذِي أَفْسَدَ عَلَيْكُمَا مَنْ لَمْ يَكُنْ عَلَيْكُمَا فَاسِدًا، وَ جَرًّا عَلَيْكُمَا مَنْ كَانَ عَنْ لِقَائِكُمَا جَبَانًا، فَإِذَا قَدِمَ رَسُولِي عَلَيْكُمَا، فَامْضِيَا إِلَى الْقَوْمِ حَتَّى تَقْرَأَا عَلَيْهِمْ كِتَابِي إِلَيْهِمْ، وَ تَدْعُوهُمْ: إِلَى حِظِّهِمْ وَ تَقْوَى رَحِمِهِمْ، فَإِنْ أَجَابُوا حَمْدَنَا اللَّهُ وَ قَبِلْنَاَهُمْ، وَ إِنْ حَارَبُوا اسْتَعْنَا بِاللَّهِ عَلَيْهِمْ وَ نَابَذْنَاهُمْ عَلَى سَوَاءٍ، إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ

He is the one who spoil it upon you both, one who did not happen to be a spoiler upon you, and was audacious upon you, one who used to be cowardly from meeting you (in battle). So when my<sup>asws</sup> messenger comes to you, then continue to the group until you read out my<sup>asws</sup> letter to them and call them to their fate and fear of their Lord<sup>azwj</sup>. If they answer, we shall praise Allah<sup>azwj</sup> and accept them, and if they declare war, we shall seek Assistance with Allah<sup>azwj</sup> against them and resist them upon the equality. **surely Allah does not Love the treacherous [8:58]**.

فَكُتِبَ عَلَيْهِ السَّلَامُ إِلَيْهِمْ: مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ، إِلَى مَنْ شَاءَ وَ عَدَرَ مِنْ أَهْلِ الْجَنْدِ وَ صَنْعَاءَ:

He<sup>asws</sup> wrote to them (Kharijites): 'From a servant of Allah<sup>azwj</sup> Ali<sup>asws</sup> Amir Al-Momineen, to one being troublesome and treacherous, from the people of Al-Janad and Sana'a.

أَمَّا بَعْدُ: فَإِنِّي أَحْمَدُ إِلَيْكُمْ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ، الَّذِي لَا يُعَقَّبُ لَهُ حُكْمٌ، وَ لَا يُرَدُّ لَهُ قَضَاءٌ، وَ لَا يُرَدُّ بِأَسْهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ

As for after, I<sup>asws</sup> praise Allah<sup>azwj</sup> to you Who, there is no god except He<sup>azwj</sup>, the One Who there is nothing following His<sup>azwj</sup> Judgment nor any aversion to His<sup>azwj</sup> Decree, **and there is no averting His Wrath from the criminal people [6:147]**.

[أَمَّا بَعْدُ: فَقَدْ. خ] بَلَغَنِي تَحَرُّبُكُمْ وَ شِقَاقُكُمْ وَ إِغْرَاضُكُمْ عَنْ دِينِكُمْ، بَعْدَ الطَّاعَةِ وَ إِعْطَاءِ الْبَيْعَةِ وَ الْأَلْفَةِ، فَسَأَلْتُ أَهْلَ الدِّينِ الْخَالِصِ، وَ الْوَزَعَ الصَّادِقِ، وَ اللَّبَّ الرَّاجِحِ، عَنْ بَدْءِ تَحَرُّجِكُمْ، وَ مَا تَوَيْتُمْ بِهِ وَ مَا أَحْمَشَكُمْ لَهُ، فَخُذْتُ عَنْ ذَلِكَ بِمَا لَمْ أَرْ لَكُمْ فِي شَيْءٍ مِنْهُ غَدْرًا مُبِينًا، وَ لَا مَقَالًا جَبِيلًا، وَ لَا حُجَّةً ظَاهِرَةً،

As for after, it has reached me<sup>asws</sup>, your rallying, and your discord, and your objections about your religion after the obedience, and giving the allegiance, and the affinity. I<sup>asws</sup> asked the people of religion, the sincere, and the pious, the truthful, and correct understanding about the beginning of your advent and what you are intending with it, and what has exasperated (infuriated) you to it, and I<sup>asws</sup> was narrated about that with what I<sup>asws</sup> cannot see any clear excuse for you regarding anything from it, nor any beautiful words, nor any apparent argument.

فَإِذَا أَنَاكُمْ رَسُولِي فَتَفَرَّقُوا وَ انْصَرِفُوا إِلَى رِجَالِكُمْ أَعْفَ عَنْكُمْ، وَ اتَّقُوا اللَّهَ وَ ارْجِعُوا إِلَى الطَّاعَةِ، وَ أَصْفَحْ عَنْ جَاهِلِيَّتِكُمْ، وَ أَحْفَظْ عَنْ قَاصِيَّتِكُمْ، وَ أَقُومْ فِيكُمْ بِالْقِسْطِ، وَ أَعْمَلْ فِيكُمْ بِحُكْمِ الْكِتَابِ.

When my<sup>asws</sup> messenger comes to you, then disperse (from revolt) and leave to your belongings (go home), I<sup>asws</sup> am pardoning you all; and fear Allah<sup>azwj</sup> and return to the obedience, and I<sup>asws</sup> am excusing your ignorance, and I<sup>asws</sup> shall preserve from breaking you,

and I<sup>asws</sup> shall stand among you with the fairness, and work among you with Judgments of the Book.

فَإِنْ لَمْ تَفْعَلُوا، فَاسْتَعِدُّوا لِقُدُومِ جَيْشٍ جَمِّ الْفُرْسَانِ، عَظِيمِ الْأَرْكَانِ، يَقْصِدُ لِمَنْ طَعَا وَ عَصَى فَتَطْحَنُوا كَطْحَنِ الرَّحَى

If you do not do so, then be prepared for the arrival of an army with a multitude of horsemen, mighty generals aiming for the one who rebels and disobeys, and you would be grinded like the grinding of the mill.

فَمَنْ أَحْسَنَ فَلِنَفْسِهِ، وَ مَنْ أَسَاءَ فَعَلَيْهَا وَ مَا رُتُّكَ بِظُلَامٍ لِلْعَبِيدِ وَ إِلَّا فَلَا يَحْمَدُ حَامِدٌ إِلَّا رَبَّهُ، وَ لَا يُلُومُ لَائِمٌّ إِلَّا نَفْسَهُ، وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ.

So the one who is good, **it is for himself, and one who does evil, so it would be against him, and your Lord is not the least unjust to the servants [41:46]**, or else should not be any praising by a praising one except his Lord<sup>azwj</sup>, nor should any blamer blame except himself. And the greetings be unto you all and Mercy of Allah<sup>azwj</sup>.

وَ وَجَّهَ الْكِتَابَ مَعَ رَجُلٍ مِنْ هَمْدَانَ: فَقَدَّمَ عَلَيْهِمُ الْكِتَابَ فَلَمْ يُجِيبُوهُ إِلَى خَيْرٍ، فَرَجَعَ فَأَخْبَرَهُ عَلَيْهِ السَّلَامُ.

And he<sup>asws</sup> sent the letter with a man from Hamdan: ‘Advance the letter to them’. But they did not answer him to any goodness. He returned and informed him<sup>asws</sup>.

وَ كَتَبَتْ تِلْكَ الْعِصَابَةُ إِلَى مُعَاوِيَةَ يُخْبِرُونَهُ بِمَا جَرَى، وَ بِطَاعَتِهِمْ [لَهُ]. فَلَمَّا قَدِمَ كِتَابُهُمْ، دَعَا مُعَاوِيَةُ بُسْرَ بِنَ أَرْطَاةَ الْعَامِرِيِّ وَ يُقَالُ: ابْنُ أَبِي أَرْطَاةَ وَ كَانَ قَائِسِي الْقُلُوبِ، فَطَّأ، سَفَاكًا لِلدَّمَاءِ، لَا رَأْفَةَ عِنْدَهُ وَ لَا رَحْمَةً، وَ أَمَرَهُ أَنْ يَأْخُذَ طَرِيقَ الْحِجَازِ وَ الْمَدِينَةِ وَ مَكَّةَ حَتَّى يَنْتَهِيَ إِلَى الْيَمَنِ،

And that group wrote to Muawiya informing him with what had transpired and (pledged) their obedience to him. When their letter arrived, Muawiya called Busr Bin Artat Al-Aamiry, and it is said it was Ibn Abi Artat, and he was on a hard heart, rough, shedder of blood. There was neither any friendliness with him or mercy, and he instructed him that he take the road of Al-Hijaz and Al-Medina and Makkah until he ends up to Al-Yemen.

وَ قَالَ لَهُ: لَا تَنْزِلْ عَلَى بَلَدٍ أَهْلُهُ عَلَى طَاعَةِ عَلِيٍّ، إِلَّا بَسَطْتَ عَلَيْهِمْ لِسَانَكَ، حَتَّى يَرَوْا أَنَّهُمْ لَا نَجَاءَ لَهُمْ وَ أَنَّكَ مُحِيطٌ بِهِمْ، ثُمَّ اكْتُمُفْ عَنْهُمْ، وَ ادْعُهُمْ إِلَى الْبَيْعَةِ لِي، فَمَنْ أَبِي فَاقْتُلْهُ، وَ اقْتُلْ شِيعَةَ عَلِيٍّ حَيْثُ كَانُوا.

And he said to him, ‘Do not descend to any city whose inhabitants are upon obedience to Ali<sup>asws</sup> except you extend your tongue upon them until they realise there is rescue for them and you have surrounded them. Then refrain from them and call them to pledge allegiance to me. The one who refuses, kill him, and kill the Shias of Ali<sup>asws</sup> wherever they may be’.

وَ فِي رِوَايَةٍ أُخْرَى، بَعَثَ بُشْرًا فِي ثَلَاثَةِ آلَافٍ وَ قَالَ: سِرْ حَتَّى تَمُرَّ بِالْمَدِينَةِ، فَاطْرُدِ النَّاسَ، وَ أَجِفْ مِنْ مَرَزَتِ بِهِ، وَ انْهَبْ أَمْوَالَ كُلِّ مَنْ أَصَبَتْ لَهُ مَالًا مِنْ لَمْ يَكُنْ فِي طَاعَتِنَا،

And in another report, he sent Busr among three thousand and said, ‘Travel until you pass by Al-Medina. Expel the people and frighten the ones you pass by, and plunder the wealth

of everyone who has attained wealth for him, from the ones who do not happen to be in our obedience.

فَإِذَا دَخَلْتَ الْمَدِينَةَ فَأَرْهِمِ أَتْلُكَ تُرِيدُ أَنْفُسَهُمْ، وَ أَخْبِرْهُمْ أَنَّهُ لَا بَرَاءَةَ لَهُمْ عِنْدَكَ وَلَا غُدْرَ، حَتَّى إِذَا ظَنُّوا أَنَّكَ مُوقِعٌ بِهِمْ، فَكُفِّ عَنْهُمْ، ثُمَّ سِرَّ حَتَّى تَدْخُلَ مَكَّةَ، وَلَا تَعْرُضْ فِيهَا لِأَحَدٍ، وَ أَزْهَبِ النَّاسَ عَنْكَ فِيمَا بَيْنَ مَكَّةَ وَ الْمَدِينَةِ، وَ اجْعَلْهَا شَرَذَاتٍ، حَتَّى تَأْتِيَ صَنْعَاءَ وَ الْجَنْدَ، فَإِنَّ لَنَا بِهَيْمَا شَيْعَةً، وَ قَدْ جَاءَنِي كِتَابُهُمْ.

When you enter Al-Medina, then show them that you want their souls, and inform them that there is neither any freedom for them in your presence nor any excuse, until when they think that you would be eradicating them, refrain from them. Then travel until you enter Makkah, and do not expose yourself to anyone, and let the people be scared from you in what is between Makkah and Al-Medina, and make them flee it, until you come to Sana'a and Al-Janad, for there are loyalists for us over there, and their letter has come to me'.

فَسَارَ بُسْرٌ حَتَّى أَتَى الْمَدِينَةَ، وَ صَعِدَ الْمِنْبَرَ وَ هَدَّدَهُمْ وَ أَوْعَدَهُمْ، وَ بَعَدَ الشَّفَاعَةَ أَخَذَ مِنْهُمْ الْبَيْعَةَ لِمُعَاوِيَةَ، وَ جَعَلَ عَلَيْهَا أَبَا هُرَيْرَةَ، وَ أَخْرَقَ دُورًا كَثِيرَةً.

So Busr travelled until he came to Al-Medina and ascended the pulpit, and threatened them and promised them, and after the intercession, took from them the allegiance to Muawiya, and made Abu Hureyra (as a governor) upon it, and burnt down a lot of houses.

وَ خَرَجَ إِلَى مَكَّةَ، فَلَمَّا قَرُبَ مِنْهَا هَرَبَ قُتَيْبُ بْنُ الْعَبَّاسِ عَامِلٌ عَلَيَّ عَلَيْهِ السَّلَامُ عَلَيْهَا، وَ دَخَلَهَا بُسْرٌ فَشَتَمَ أَهْلَ مَكَّةَ وَ أَنْبَهُمْ، ثُمَّ خَرَجَ عَنْهَا وَ اسْتَعْمَلَ عَلَيْهَا شَيْبَةَ بْنَ عُثْمَانَ، وَ أَخَذَ فِيهَا سُلَيْمَانَ وَ دَاوُدَ ابْنَيْ عُيَيْدِ اللَّهِ بْنِ الْعَبَّاسِ فَذَحَّحَهُمَا، وَ قَتَلَ فِيمَا بَيْنَ مَكَّةَ وَ الْمَدِينَةِ رِجَالًا وَ أَخَذَ أَمْوَالًا.

And he went to Makkah. When he was near to it, Qusam Bin Al-Abbas, office bearer of Ali<sup>asws</sup>, fled from it and Busr entered it. He insulted the people of Makkah and warned them. Then he went out from it employing Shayba Bin Usman (as a governor) upon it; and he seized Suleyman and Dawood, two sons of Ubeydullah Bin Al-Abbas, and slaughtered them, and he killed men in what is between Makkah and Al-Medina and seized their wealth.

ثُمَّ خَرَجَ مِنْ مَكَّةَ وَ كَانَ يَسِيرُ وَ يُفْسِدُ فِي الْبِلَادِ، حَتَّى أَتَى صَنْعَاءَ، وَ هَرَبَ مِنْهَا عُيَيْدُ اللَّهِ وَ سَعِيدٌ، فَدَخَلَهَا وَ قَتَلَ فِيهَا نَاسًا كَثِيرًا، وَ كَانَ هَكَذَا يُفْسِدُ فِي الْبِلَادِ.

Then he went out from Makkah, and he kept travelling and making mischief in the country until he came to Sana'a; and Ubeydullah and Saeed fled from it, and a lot of people were killed in it. And this is how there was mischief in the country.

فَنَدَبَ عَلَيَّ عَلَيْهِ السَّلَامُ أَصْحَابَهُ لِيَعِثَ سَرِيَّةً فِي أَنْتَرِ بُسْرٍ فَتَنَّا قُلُوبَهُ، وَ أَجَابَهُ جَارِيَةُ بْنُ قُدَامَةَ، فَبَعَثَهُ فِي أَلْفَيْنِ، فَشَخَصَ إِلَى الْبَصْرَةِ، ثُمَّ أَخَذَ طَرِيقَ الْحِجَازِ حَتَّى قَدِمَ يَمَنَ، وَ سَأَلَ عَنْ بُسْرٍ فَقِيلَ: أَخَذَ عَلَى بِلَادِ بَنِي تَمِيمٍ، فَقَالَ: أَخَذَ فِي دِيَارِ قَوْمٍ يَمْتَنِعُونَ أَنْفُسَهُمْ.

Ali<sup>asws</sup> assigned his<sup>asws</sup> companions to send a battalion in the tracks of Busr, but they were sluggish, and Jariyah Bin Qudama answered him. He<sup>asws</sup> sent him among two thousand. He went to Al-Basra, then took the road of Al-Hijaz until he arrived at Yemen and asked about Busr. It was said, 'He has seized upon the city of the clan of Tameem'. He said, 'He has taken regarding house of a people who cannot defend themselves'.

وَبَلَغَ بُسْرًا مَسِيرُ جَارِيَةٍ فَأُخْدِرَ إِلَى الْيَمَامَةِ، وَاعْتَدَّ جَارِيَةُ السَّيْرِ، مَا يَلْتَفِتُ إِلَى مَدِينَةٍ مَرَّ بِهَا، وَ لَا أَهْلٍ حِصْنٍ، وَ لَا يَعْجُجُ عَلَى شَيْءٍ؛ إِلَّا أَنْ يُرْمَلَ بَعْضُ أَصْحَابِهِ مِنَ الزَّادِ، فَيَأْمُرُ أَصْحَابَهُ بِمَوَاسَاتِهِ. أَوْ يَسْقُطَ بَعِيرُ رَجُلٍ، أَوْ تَحْقَى دَابَّتُهُ، فَيَأْمُرُ أَصْحَابَهُ بِأَنْ يُعْقِبُوهُ، حَتَّى انْتَهَى إِلَى أَرْضِ الْيَمَنِ،

And it (news) reached Busr of the travel of Jariyah, so he rolled down to Al-Yamama, and Jariyah took to the travelling. He did not turn to any city he passed by nor any people of a fortress, nor ascend upon anything except some of his companions ran out of provision. So, he ordered his companions with the sharing; or a camel of a man would fall down, or his animal would die, so he instructed his companions with leaving it, until he ended up to the land of Yemen.

فَهَرَبَتْ شِيعَةُ عُثْمَانَ، حَتَّى لَحِقُوا بِالْجُبَايِلِ، وَ اتَّبَعَهُمْ شِيعَةُ عَلِيٍّ عَلَيْهِ السَّلَامُ، وَ تَدَاعَتْ عَلَيْهِمْ مِنْ كُلِّ جَانِبٍ، وَ أَصَابُوا مِنْهُمْ.

Loyalists of Usman fled from it until they joined up with the mountain, and Shias of Ali<sup>asws</sup> pursued them and pounced upon them from every side and attained (killed) from them.

وَ مَرَّ [جَارِيَةُ] نَحْوَ بُسْرٍ، وَ بُسْرٌ يَفِرُّ مِنْ جِهَةٍ إِلَى جِهَةٍ، حَتَّى أَخْرَجَهُ مِنْ أَعْمَالٍ عَلِيٍّ عَلَيْهِ السَّلَامُ كُلَّهَا. فَلَمَّا فَعَلَ ذَلِكَ بِهِ، أَقَامَ جَارِيَةُ بِحَرَسٍ نَحْوًا مِنْ شَهْرٍ، حَتَّى اسْتَرَاحَ وَ أَرَاخَ أَصْحَابُهُ.

And Jariyah passed by towards Busr, and Busr was fleeing from a direction to a direction until he threw him out from the offices of Ali<sup>asws</sup>, all of them. When he had done that with him, Jariyah stood at Harasa approximately a month until he had rested and rested his companions.

وَ وَثَبَ النَّاسُ يُبْسِرُ فِي طَرِيقِهِ لَمَّا انْصَرَفَ مِنْ بَيْنِ يَدَيِ جَارِيَةٍ، لِشَوْءٍ سِرِّيٍّ وَ فَظَاطَتِهِ وَ ظُلْمِهِ وَ عَشْمِهِ. وَ أَصَابَ بَنُو تَمِيمٍ ثِقْلًا مِنْ ثِقَلِهِ فِي بِلَادِهِمْ.

And the people leapt (away from) Busr in his way when he left from in front of Jariyah, due to his evil ways, and his rudeness, and his injustices, and his cheating, and the clan of Tameem were hit by a heavy toll in their city.

فَلَمَّا رَجَعَ بُسْرٌ إِلَى مُعَاوِيَةَ قَالَ: أَحْمَدُ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ، إِنِّي سِرْتُ فِي هَذَا الْجَيْشِ أَقْتُلُ عَدُوَّكَ ذَاهِبًا وَ جَائِيًا، لَمْ يَنْكُبْ رَجُلٌ مِنْهُمْ نَكْبَةً. فَقَالَ مُعَاوِيَةُ: اللَّهُ فَعَلَ ذَلِكَ لَا أَنْتَ. وَ كَانَ الَّذِي قَتَلَ بُسْرٌ فِي وَجْهِهِ ذَلِكَ، ثَلَاثِينَ أَلْفًا، وَ حَرَقَ قَوْمًا بِالنَّارِ.

When Busr returned to Muawiya, he said, 'Praise Allah<sup>azwj</sup>, O commander of the faithful! I travelled in this army (and) I killed your enemies going and coming. No man from them had any calamity'. Muawiya said, 'Allah<sup>azwj</sup> Did that, not you'. And the ones who Busr killed in that expedition of his were thirty thousand, and he (also) burnt many (innocent one) with the fire'.

قَالَ: وَ دَعَا عَلِيٍّ عَلَيْهِ السَّلَامُ عَلَى بُسْرٍ فَقَالَ: اللَّهُمَّ إِنَّ بُسْرًا بَاعَ دِينَهُ بِالْدُّنْيَا، وَ انْتَهَكَ مَحَارِمَكَ، وَ كَانَتْ طَاعَةُ مَخْلُوقٍ فَاجِرٍ، أَثَرٌ عِنْدَهُ مِنْ طَاعَتِكَ، اللَّهُمَّ فَلَا تُمِتَّهُ حَتَّى تَسْلُبَهُ عَقْلَهُ، وَ لَا تُوجِبَ لَهُ رَحْمَتَكَ، وَ لَا سَاعَةَ مِنَ النَّهَارِ.

He (the narrator) said, 'And Ali<sup>asws</sup> supplicated against Busr. He<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! Busr sold his religion for the world, and violated Your<sup>azwj</sup> Sanctity, and he was in the obedience of transgressing people, preferring with him than obeying You<sup>azwj</sup>. O Allah<sup>azwj</sup>! Do not Kill him

until You<sup>azwj</sup> Confiscate his intellect, and do not Grant Your<sup>azwj</sup> Mercy to him, nor any time from the day.

اللَّهُمَّ الْعَنْ بُسْرًا وَ عَمْرًا وَ مُعَاوِيَةَ، وَ لِيُخَلِّ عَلَيْهِمْ غَضَبُكَ، وَ لَتَنْزِلَ بِهِمْ نَقِمَتُكَ، وَ لِيُصِيبَهُمْ بِأَسْكَ وَ رِيحُكَ الَّذِي لَا تَرُدُّهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ.

O Allah<sup>azwj</sup>! Curse Busr, and Amro (Bin Al-Aas), and Muawiya, and Release Your<sup>azwj</sup> Wrath upon them, and let Your<sup>azwj</sup> Punishment befall them, and let Your<sup>azwj</sup> Prowess hit them, and Your<sup>azwj</sup> Rebuke which there is repelling it from the criminal people!

فَلَمْ يَلْبَثْ بُسْرٌ بَعْدَ ذَلِكَ إِلَّا يَسِيرًا، حَتَّى وَسَّوسَ وَ ذَهَبَ عَقْلُهُ. وَ كَانَ يَهْدِي بِالسَّيْفِ وَ يَقُولُ: أُعْطُونِي سَيْفًا أَقْتُلَ بِهِ. لَا يَزَالُ يُرَدِّدُ ذَلِكَ حَتَّى اتَّخَذَ لَهُ سَيْفًا مِنْ خَشَبٍ، وَ كَانُوا يُدْنُونَ مِنْهُ الْمِرْقَفَةَ، فَلَا يَزَالُ يَضْرِبُهَا حَتَّى يَغْشَى عَلَيْهِ، فَلَبِثَ كَذَلِكَ إِلَى أَنْ مَاتَ..

Busr did not live after that except a little, until he deteriorated and his intellect was gone, and he used to ramble and say, 'Give me a sword I can be killed with!' He did not cease repeating that until a wooden sword was taken for him, and they were coming near him with the supplies. He did not cease to strike (himself) with it until there was unconsciousness upon him. He remained like that until he died".<sup>1</sup>

وَ رُوِيَ عَنِ الْوَلِيدِ بْنِ هِشَامٍ، قَالَ: خَرَجَ بُسْرٌ مِنْ مَكَّةَ، وَ اسْتَعْمَلَ عَلَيْهَا شَيْبَةَ بْنَ عُثْمَانَ، ثُمَّ مَضَى يُرِيدُ الْيَمَنَ، فَلَمَّا جَاوَزَ مَكَّةَ رَجَعَ فَنُتِمَ بِنُ الْعَبَّاسِ إِلَى مَكَّةَ فَعَلَبَ عَلَيْهَا.

And it is reported from Al Waleed Bin Hisham who said,

'Busr went out from Makkah and employed Shayba Bin Usman (as governor) upon it. Then he continued intending Al-Yemen. When he crossed over Makkah, Qusam Bin Al-Abbas returned to Makkah and overcame upon it.

وَ كَانَ بُسْرٌ إِذَا قَرَّبَ مِنْ مَنْزِلٍ، تَقَدَّمَ رَجُلٌ مِنْ أَصْحَابِهِ حَتَّى يَأْتِيَ أَهْلَ الْمَاءِ فَيَسَلُّمْ فَيَقُولُ: مَا تَقُولُونَ فِي هَذَا الْمَقْتُولِ بِالْأَمْسِ عُثْمَانُ؟ فَإِنْ قَالُوا: قُتِلَ مَظْلُومًا. لَمْ يَغْرِضْ لَهُمْ. وَ إِنْ قَالُوا كَانَ مُسْتَوْجِبًا لِلْقَتْلِ. قَالَ: ضَعُوا السَّلَاحَ فِيهِمْ.

And it so happened that whenever Busr was nearby a house, a man from his companions would go ahead until he came to the people of water. He greeted and said, 'What are you saying this one killed yesterday, Usman?' If they said, 'He was killed oppressed'. He did not object to them. And if they said, 'He was deserving of the killing'. He would said, 'Place the weapons among them!'

فَلَمْ يَزَلْ عَلَى ذَلِكَ حَتَّى دَخَلَ صَنْعَاءَ. فَهَرَبَ مِنْهُ عُبَيْدُ اللَّهِ بْنُ الْعَبَّاسِ، وَ كَانَ وَالِيًا لِعَلِيِّ عَلَيْهِ السَّلَامُ عَلَيْهَا، وَ اسْتَخْلَفَ عُمَرُ بْنُ أَرَاكَةَ فَأَخَذَهُ بُسْرٌ، فَضَرَبَ عُنُقَهُ. وَ أَخَذَ ابْنُ عُبَيْدِ اللَّهِ فَذَبَحَهُمَا عَلَى دَرَجِ صَنْعَاءَ، وَ ذَبَحَ فِي آثَارِهَا مِائَةَ شَيْخٍ مِنْ أَبْنَاءِ قَارِسَ. وَ ذَلِكَ؛ أَنَّ الْعُلَامِينَ كَانُوا فِي مَنْزِلٍ أُمِّ النُّعْمَانِ بِنْتِ بُرُزْجٍ، امْرَأَةٍ مِنَ الْأَبْنَاءِ.

He did not cease to be upon that until he entered Sana'a. Ubeydullah Bin Al-Abbas fled from it, and he was a governor for Ali<sup>asws</sup> upon it, and he made Umar Bin Arakah a replacement. Busr seized him and struck off his neck. And he seized two sons of Ubeydullah and slaughtered them upon a step of Sana'a, and he slaughtered in their tracks one hundred

<sup>1</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 901 a



elders from the sons of horsemen, and that is because the two boys were in a house of Umm Al-Numan, daughter Bint Buzurj, a woman among the children”.<sup>2</sup>

و بِإِسْنَادِهِ عَنِ الْكَلْبِيِّ وَ لُوطِ بْنِ يَحْيَى، أَنَّ ابْنَ قَيْسٍ قَدِمَ عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ فَأَخْبَرَهُ بِمُتْرُوجٍ بُشِّرٍ، فَدَبَّ [عَلِيٌّ عَلَيْهِ السَّلَامُ] النَّاسَ فَتَنَاقَلُوا عَنْهُ، فَقَالَ: أَ تَرِيدُونَ أَنْ أَخْرِجَ بِنَفْسِي فِي كَتِيبَةٍ تَنْتَعِ كَتِيبَةٌ فِي الْفَيَافِي وَ الْجِبَالِ؟ دَهَبَ وَ اللَّهُ مِنْكُمْ أُولُو النُّهَى وَ الْفَضْلِ، الَّذِينَ كَانُوا يُدْعَوْنَ فَيُجِيبُونَ، وَ يُؤْمَرُونَ فَيُطِيعُونَ، لَقَدْ هَمَمْتُ أَنْ أَخْرِجَ عَنْكُمْ، فَلَا أَطْلُبُ بِنَصْرِكُمْ مَا اخْتَلَفَ الْجَدِيدَانِ.

And by his chain from Al Kalby, and Lut Bin Yahya,

‘Ibn Qays arrived to Ali<sup>asws</sup> and informed him<sup>asws</sup> with the advent of Busr. Ali<sup>asws</sup> called out among the people but they were sluggish from him<sup>asws</sup>. He<sup>asws</sup> said: ‘Are you intending that I<sup>asws</sup> should go out myself<sup>asws</sup> in a battalion to pursue a battalion in the deserts and the mountains? By Allah<sup>azwj</sup>! The ones with intelligence and merit are gone from you, those who were called so they answered, and they were ordered so they obeyed. I<sup>asws</sup> am thinking of getting out from you all. I<sup>asws</sup> will not see any help from you for as long as the new ones are differing!’

فَقَامَ جَارِيَةُ بْنُ قُدَامَةَ فَقَالَ: أَنَا أَكْفِيكُمْ يَا أَمِيرَ الْمُؤْمِنِينَ، فَقَالَ [لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ] أَنْتَ لَعْمَرِي لَمِيمُونَ التَّقِيَّةَ، حَسَنُ النَّيَّةِ، صَالِحُ الْعَشِيرَةِ.

Jariyah Bin Qudama stood up and said, ‘I shall suffice you<sup>asws</sup>, O Amir Al-Momineen<sup>asws</sup>!’ Amir Al-Momineen<sup>asws</sup> said to him: ‘By Allah<sup>azwj</sup>! You are an auspicious captain, good of intention, of a righteous clan’.

وَ نَدَبَ مَعَهُ الْفَيْنِ، وَ قَالَ بَعْضُهُمْ: أَلْفًا وَ أَمْرُهُ أَنْ يَأْتِيَ بِالْبَصْرَةِ وَ يَضُمَّ إِلَيْهِ مِثْلُهُمْ. فَشَخَصَ جَارِيَةُ، وَ خَرَجَ مَعَهُ [عَلِيٌّ عَلَيْهِ السَّلَامُ] يُشِيعُهُ، فَلَمَّا وَدَّعَهُ قَالَ: اتَّقِ اللَّهَ الَّذِي إِلَيْهِ تُصِيرُ، وَ لَا تَحْتَفِزْ مُسْلِمًا وَ لَا مُعَاهِدًا، وَ لَا تَعْصِبْ مَالًا وَ لَا وَلَدًا وَ لَا دَابَّةً، وَ إِنْ خِفْتَ وَ تَرَجَّلْتَ، وَ صَلَّ الصَّلَاةَ لَوْ قِيَهَا.

And he<sup>asws</sup> despatched two thousand (soldiers) with him. And one of them said, ‘One thousand’. And he instructed him that he should go to Al-Basra and combine to him their similar (number). Jariya went and Ali<sup>asws</sup> went out with him, escorting him. When he<sup>asws</sup> bade him farewell, he<sup>asws</sup> said: ‘Fear Allah<sup>azwj</sup>, the One to Whom you are destined, and neither belittle any Muslim, nor any agreement, nor usurp wealth, nor children, nor animal, and even if you are bare-footed and walking, and pray Salat to its timings’.

فَقَدِمَ جَارِيَةُ الْبَصْرَةَ، وَ ضَمَّ إِلَيْهِ مِثْلَ الَّذِي مَعَهُ، ثُمَّ أَخَذَ طَرِيقَ الْحِجَازِ حَتَّى قَدِمَ الْيَمَنَ. وَ لَمْ يُعْصِبْ أَحَدًا، وَ لَمْ يَقْتُلْ أَحَدًا إِلَّا قَوْمًا ارْتَدُّوا بِالْيَمَنِ، فَتَنَلَهُمْ وَ حَرَقَهُمْ، وَ سَأَلَ عَنْ طَرِيقِ بُشَيْرٍ، فَقَالُوا: أَخَذَ عَلَى بِلَادِ بَنِي تَمِيمٍ، فَقَالَ: أَخَذَ فِي دِيَارِ قَوْمٍ يَمْتَعُونَ أَنْفُسَهُمْ. فَأَنْصَرَفَ جَارِيَةُ فَأَقَامَ بِحَرَسٍ.

Jariyah arrived at Al-Basra and combined to him similar to the ones who were with him. Then he took to the road of Al-Hijaz until he arrived at Al-Yemen; and he neither usurped anyone, nor did he kill anyone except a group at Al-Yemen which had turned apostate. He killed them and burnt them, and asked about the road taken by Busr. They said, ‘He took to

<sup>2</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 901 b

the city of the clan of Tameem'. He said, 'He has taken to the house of a people who can defend themselves'. Then Jariyah left and stayed at Harasa".<sup>3</sup>

قَالَ إِبْرَاهِيمُ: وَ مِنْ حَدِيثِ الْكُوفِيِّينَ عَنْ نُمَيْرِ بْنِ وَغَلَةَ عَنْ أَبِي الْوَدَّاءِ قَالَ: قَدِمَ زُرَّارَةُ بْنُ قَيْسٍ فَخَبَرَ عَلِيًّا عَلَيْهِ السَّلَامُ بِالْقُدْمَةِ الَّتِي خَرَجَ فِيهَا بُسْرُ، فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أَمَّا بَعْدُ، أَيُّهَا النَّاسُ! إِنَّ أَوَّلَ فُرْقَتِكُمْ، وَ بَدَأَ نَقْصِكُمْ، ذَهَابَ أَوَّلِي النَّهْيِ وَ أَهْلُ الرَّأْيِ مِنْكُمْ، الَّذِينَ كَانُوا يُلْقَوْنَ فَيَصْدُقُونَ، وَ يَقُولُونَ فَيُغْدِلُونَ، وَ يُدْعَوْنَ فَيُجِيبُونَ، وَ أَنَا وَ اللَّهُ قَدْ دَعَوْتُكُمْ عَوْدًا وَ بَدْءًا وَ سِرًّا وَ جَهَارًا وَ فِي اللَّيْلِ وَ النَّهَارِ، وَ الْغَدُوَّ وَ الْأَصَالِ، فَمَا يَزِيدُكُمْ دُعَائِي إِلَّا فِرَارًا وَ إِذْبَارًا.

Ibrahim said, 'And from a Hadeeth of the people of Kufa, from Numeyr Bin Waila, from Abu Al Waddak who said,

'Zurara Bin Qays arrived and informed Ali<sup>asws</sup> with the advent in which Busra had come out. He<sup>asws</sup> ascended the pulpit, praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, then said: 'As for after, O you people! First are your divisions and your deficiencies begun! The ones with intellect and the people of views are gone from you, those who met so they gave charity, and they spoke so they were establishing justice, and they were called so they answered, and I<sup>asws</sup>, by Allah<sup>azwj</sup>, have called you repeatedly, and initiating, and secretly, and openly, and during the night, and the day, and morning, and evening, but my<sup>asws</sup> call did not increase you except in fleeing and turning around.

أَمَا تَنْفَعُكُمْ الْعِظَةُ وَ الدُّعَاءُ إِلَى الْهُدَى وَ الْحِكْمَةِ؟! وَ إِنِّي لَعَالِمٌ بِمَا يُصْلِحُكُمْ وَ يَقِيمُ أَوْدَكُمْ، وَ لَكِنِّي وَ اللَّهُ لَا أُصْلِحُكُمْ بِفَسَادِ نَفْسِي، وَ لَكِنِ أَمْهَلُونِي قَلِيلًا، فَكَأَنَّكُمْ وَ اللَّهُ بِأَمْرِي قَدْ جَاءَكُمْ، يَحْزُنُكُمْ وَ يُعَذِّبُكُمْ، فَيُعَذِّبُهُ اللَّهُ كَمَا يُعَذِّبُكُمْ.

Isn't the preaching and the calling benefitting you to the guidance and the wisdom? And I<sup>asws</sup> well know what would correct you and establish your trusts, but, by Allah<sup>azwj</sup>, I<sup>asws</sup> will not correct you by spoiling myself<sup>asws</sup>, but respite me<sup>asws</sup> a little. By Allah<sup>azwj</sup>! It is as if you are with a person who has come to you, depriving you and punishing you, so Allah<sup>azwj</sup> Punishes him just as he punishes Your<sup>azwj</sup> (servants).

إِنَّ مِنْ ذُلِّ الْمُسْلِمِينَ وَ هَلَاكِ الدِّينِ، أَنَّ ابْنَ أَبِي سُفْيَانَ يَدْعُو الْأَزَادَ وَ الْأَشْرَارَ فَيُجَابُ، وَ أَدْعُوكُمْ وَ أَنْتُمْ الْأَفْضَلُونَ الْأَخْيَارُ، وَ تَدْفَعُونَ، مَا هَذَا بِفِعْلِ الْمُتَّقِينَ.

Surely, from the disgrace of the Muslims and destruction of the religion is that the son of Abu Sufyan is called in the despicable evil ones, and he is answered, and I<sup>asws</sup> am calling you all, and you are the meritorious ones, the choicest, and you are holding off. This is not a deed of the pious!

إِنَّ بُسْرَ بْنَ أَبِي أَرْطَاةَ وَجَّهَ إِلَى الْحِجَازِ، وَ مَا بُسْرَ لَعَنَهُ اللَّهُ؟ لِيَتَنَدَّبَ إِلَيْهِ مِنْكُمْ عَصَابَةٌ حَتَّى تَرُدُّوهُ عَنْ سُنْبِيهِ، فَإِنَّمَا خَرَجَ فِي سِتْمَانَةٍ أَوْ يَزِيدُونَ.

Busr Bin Abu Artat is heading to Al-Hijaz, and what is Busr, may Allah<sup>azwj</sup> Curse him? Let a group from you be assigned to him until you return him from his ways, for rather he has gone out among six hundred or more'.

قَالَ: فَأَسْكَتَ الْقَوْمَ مَلِيًّا لَا يَنْطَفِعُونَ. فَقَالَ: مَا لَكُمْ تُحْزِنُونَ لَا تُكَلِّمُونَ؟ فَذَكَرَ عَنِ الْحَارِثِ بْنِ حَصْبِرَةَ، عَنْ مُسَافِرِ بْنِ عَفِيْفٍ،

<sup>3</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 901 c

He (the narrator) said, 'The people were silent for a while, not talking. He<sup>asws</sup> said: 'What is the matter with you all, are you mute that you are not speaking?' He<sup>asws</sup> mentioned about Al-Haris Bin Haseyra, about Musafir Bin Afeef.

قَالَ: قَامَ أَبُو بُرْدَةَ بْنُ عَوْفٍ الْأَزْدِيُّ، فَقَالَ: إِنَّ سِرَّتَ يَا أَمِيرَ الْمُؤْمِنِينَ، سِرْنَا مَعَكَ!! فَقَالَ: اللَّهُمَّ مَا نَكُمُ مَا سَدَدْتُمْ لِمَقَالِ الرُّشْدِ [أ] فِي مِثْلِ هَذَا يُنْبَغِي لِي أَنْ أَخْرُجَ! إِنَّمَا يُخْرَجُ فِي مِثْلِ هَذَا، رَجُلٌ يَمُنُّ تَرْضَوْنَ مِنْ فُرْسَانِكُمْ وَ شُجْعَانِكُمْ،

He (the narrator) said, 'Abu Burdah Bin Awf Al-Azdy stood up and said, 'If you<sup>asws</sup> travel, O Amir Al-Momineen<sup>asws</sup>, we shall travel with you<sup>asws</sup>!!' He<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! What is the matter with you are not discharging to the words of rightful guidance? Is it befitting for me<sup>asws</sup> than I<sup>asws</sup> go out in the likes of this?! But rather he should go out in the likes of this, a man from the ones you are pleased with, from your horsemen and your braves.

وَلَا يُنْبَغِي لِي أَنْ أَدْعَ الْجَنَدَ وَ الْمَصْرَ وَ بَيْتَ الْمَالِ وَ حِبَايَةَ الْأَرْضِ وَ الْقَضَاءَ بَيْنَ الْمُسْلِمِينَ وَ النَّظَرَ فِي حُقُوقِ النَّاسِ، ثُمَّ أَخْرَجَ فِي كَتِيبَةٍ أَتْبَعَ أُخْرَى فِي فَلَوَاتٍ وَ شُعَفِ الْجِبَالِ، هَذَا وَ اللَّهُ الرَّأْيِ السَّوُّ.

And it is not befitting for me<sup>asws</sup> and I<sup>asws</sup> should leave Al-Janad, and Egypt, and the public treasury, and levies of the land, and the judging between the Muslims, and the consideration regarding rights of the people, then I<sup>asws</sup> should go out in a battalion pursuing another one in the wilderness and mountain ridges. By Allah<sup>azwj</sup>, this is the evil view.

وَاللَّهُ لَوْ لَا رَجَائِي الشَّهَادَةَ عِنْدَ لِقَائِهِمْ، لَوْ قَدْ حُمَّ لِي لِقَاؤُهُمْ، لَكَرَنْتُ رِكَابِي، ثُمَّ لَشَخَصْتُ عَنْكُمْ، فَلَا أَطْلُبُكُمْ مَا اخْتَلَفَ جَنُوبٌ وَ شِمَالٌ، فَوَ اللَّهُ إِنَّ فِرَاقَكُمْ لِرَاحَةٍ لِلنَّفْسِ وَ الْبَدَنِ.

By Allah<sup>azwj</sup>! Had it not been for my desire of the martyrdom during meeting them (in battle), if only meeting them (in battle) would have been warmed up for me<sup>asws</sup>, I<sup>asws</sup> would have gone near my stirrups, then gone away from you. I<sup>asws</sup> would not seek you for as long as the south and north are different. By Allah<sup>azwj</sup>! In separating from you all is rest for the soul and the body'.

فَقَامَ إِلَيْهِ جَارِيَةُ بْنُ قُدَامَةَ السَّعْدِيِّ رَحِمَهُ اللَّهُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، لَا أَعْدَمْنَا اللَّهُ نَفْسَكَ، وَ لَا أَرَانَا فِرَاقَكَ، إِنَّا لِهَؤُلَاءِ الْقَوْمِ، فَسَرَّخِي إِلَيْهِمْ.

Jariyah Bin Qudamah Al-Sa'ady, may Allah<sup>azwj</sup> have Mercy on him, stood up and said, 'O Amir Al-Momineen<sup>asws</sup>! May Allah<sup>azwj</sup> not Deprive us of yourself<sup>asws</sup>, nor Shows us your<sup>asws</sup> separation. I am for this group, so let me go to them!'

قَالَ: فَتَحَّزَّ فَإِنَّكَ مَا عَلِمْتُ مِمُّونُ النَّبِيِّ.

He<sup>asws</sup> said: 'So prepare, for you are what is known as an auspicious captain'.

وَقَامَ إِلَيْهِ وَهَبُ بْنُ مَسْعُودٍ الْخَثْعَمِيُّ فَقَالَ: أَنَا أَتَتَدَبُّ إِلَيْهِمْ يَا أَمِيرَ الْمُؤْمِنِينَ، قَالَ: فَاتَتَدَبُّ بَارَكَ اللَّهُ فِيكَ. فَتَنَزَلَ [عَلَيْهِ السَّلَامُ عَنِ الْمِنْبَرِ] وَ دَعَا جَارِيَةَ فَأَمَرَهُ أَنْ يَسِيرَ إِلَى الْبَصْرَةِ.

And Wahab Bin Masoud Al-Khas'amy stood up and said, 'I shall accompany them, O Amir Al-Momineen<sup>asws</sup>!' He<sup>asws</sup> said: 'Then delegate, may Allah<sup>azwj</sup> Bless you'. He<sup>asws</sup> descended from the pulpit and called Jariyah and instructed him to travel to Al-Basra.

فَخَرَجَ مِنْهَا فِي الْفَتَنِ، وَ نَدَبَ مَعَ الْخُتَمِيِّ مِنَ الْكُوفَةِ الْفَتَنِ [و] قَالَ هُمَا: اخْرُجَا فِي طَلَبِ بُسْرِ حَتَّى تَلْحَقَاهُ، [و] أَيْنَمَا لَحِقْتُمَاهُ فَتَاجِرَاهُ، فَإِذَا التَّقَيْتُمَا، فَجَارِيَةً عَلَى النَّاسِ. فَخَرَجَا فِي طَلَبِ بُسْرِ، وَ التَّقَيَا بِأَرْضِ الْحِجَازِ، فَذَهَبَا فِي طَلَبِ بُسْرِ.

He went out from it among two thousand and two thousand were delegated with Al-Khas'amy from Al-Kufa, and he<sup>asws</sup> said to them both: 'Go out in seeking Busr until you come across him, and wherever you come across him, battle him. So, when you two meet (combine forces), then Jariyah (is the commander) upon the people (army)'. They both went out and met in the land of Al-Hijaz, and went in the search for Busr".<sup>4</sup>

و عَنْ الْحَارِثِ بْنِ حَصْبِرَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثَيْدٍ قَالَ: لَمَّا بَلَغَ عَلِيًّا عَلَيْهِ السَّلَامُ دُخُولَ بُسْرِ الْحِجَازِ، وَ قَتْلَهُ ابْنَيْ عُثَيْدِ اللَّهِ بْنِ الْعَبَّاسِ، وَ قَتْلَ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمَدَانِ وَ مَالِكِ بْنِ عَبْدِ اللَّهِ، بَعَثَنِي بِكِتَابٍ فِي أَثَرِ جَارِيَةٍ بِنِ قُدَامَةَ، قَبْلَ أَنْ يَبْلُغَهُ أَنَّ بُسْرًا ظَهَرَ عَلَى صَنْعَاءَ وَ أَخْرَجَ عُثَيْدَ اللَّهِ مِنْهَا وَ ابْنَ نِمْرَانَ،

And from Al Haris Bin Haseyra, from Abdul Rahman Bin Ubeyd who said,

'When it reached Ali<sup>asws</sup>, the entering Al-Hijaz by Busr, and his killing the two sons of Ubeydullah Bin Al-Abbas, and killing of Abdullah Bin Abdul Madan and Malik Bin Abdullah, he<sup>asws</sup> sent me with a letter in the tracks of Jariyah Bin Qudamah before it had reached him that Busr had prevailed upon Sana'a and expelled Ubeydullah from it, and Ibn Nimran.

فَخَرَجْتُ بِالْكِتَابِ حَتَّى لَحِقْتُ بِجَارِيَةٍ فَفَضَّهَ إِذَا فِيهِ: أَمَّا بَعْدُ، فَإِنِّي بَعَثْتُكَ فِي وَجْهِكَ الَّذِي وَجَّهْتُ لَهُ، وَ قَدْ أَوْصَيْتُكَ بِتَقْوَى اللَّهِ، وَ تَقْوَى رَبِّنَا جَمَاعٍ كُلِّ خَيْرٍ، وَ رَأْسُ كُلِّ أَمْرٍ، وَ تَزَكَّتْ أَنْ أُسَمِّيَ لَكَ الْأَشْيَاءَ بِأَعْيَانِهَا، وَ إِنِّي أَفَسَّرُهَا حَتَّى تَعْرِفَهَا،

I went out with the letter until I caught up with Jariyah. He opened it and there in it was: 'As for after, I<sup>asws</sup> have sent you in your direct in which I<sup>asws</sup> have sent you to, and I<sup>asws</sup> am advising you with fearing Allah<sup>azwj</sup>; and fearing our Lord<sup>azwj</sup> is a collection of all good, and head of every matter, and I<sup>asws</sup> had left naming things for you with its eyes, and I<sup>asws</sup> shall interpret these until you know them.

سِرٌّ عَلَى بَرَكََةِ اللَّهِ، حَتَّى تَلْقَى عَدُوَّكَ، وَ لَا تَخْتَفِرْ مِنْ خَلْقِ اللَّهِ أَحَدًا، وَ لَا تُسَخِّرَنَّ بَعِيرًا وَ لَا جِمَارًا، وَ إِن تَرَجَّلْتَ وَ حِسْتَ، وَ لَا تَسْتَأْذِنَنَّ عَلَى أَهْلِ الْوِيَاةِ مِيَاهِهِمْ، وَ لَا تَشْرَبَنَّ مِنْ مِيَاهِهِمْ إِلَّا بِطَيْبٍ أَنْفُسِهِمْ، وَ لَا تُسَيِّ مُسْلِمًا وَ لَا مُسْلِمَةً، وَ لَا تُظْلِمُ مُعَاهِدًا وَ لَا مُعَاهِدَةً، وَ صَلِّ الصَّلَاةَ لَوْفَتِهَا، وَ اذْكُرِ اللَّهَ بِاللَّيْلِ وَ النَّهَارِ،

Travel upon the Blessings of Allah<sup>azwj</sup> until you meet your enemies, and do not belittle anyone from the creatures of Allah<sup>azwj</sup>, and neither subdue a camel nor a donkey, and even if you walk and withhold; and do not prefer yourself over the people of the water (spring) with their water, and do not drink from their water except with good feelings, and neither make captive of a Muslim man nor a Muslim woman, and do not be unjust in your agreements, with one person or more, and pray Salat to its timings, and mention Allah<sup>azwj</sup> by the night and the day;

<sup>4</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 901 d

وَ احْمِلُوا رَاجِلَكُمْ، وَ تَأَسَّوْا عَلَى ذَاتِ أُيْدِيكُمْ وَ أَعِدَّ السَّيْرَ حَتَّى تَلْحَقَ بِعَدُوِّكُمْ فَتُجْلِيَهُمْ عَنْ بِلَادِ الْيَمَنِ وَ تَرُدَّهُمْ صَاحِرِينَ إِنْ شَاءَ اللَّهُ، وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ..

And carry your infantry (upon rides), and set an example to the ones in front of you and quicken your journey until you catch up with your enemy, and exile him from the country of Al-Yemen, and expel them as belittled, if Allah<sup>azwj</sup> so Desires, and the greetings be upon you, and Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings".<sup>5</sup>

و عَنْ فَضَيْلِ بْنِ خَدِيجٍ قَالَ: كَانَ وَائِلُ بْنُ حُجْرٍ عِنْدَ عَلِيٍّ عَلَيْهِ السَّلَامُ بِالْكُوفَةِ، وَ كَانَ يَرَى رَأْيَ عُثْمَانَ، فَاسْتَأْذَنَ عَلَيْهِ عَلَيْهِ السَّلَامُ لِيَذْهَبَ إِلَى بِلَادِهِ، ثُمَّ يَرْجِعَ إِلَيْهِ عَنْ قَرِيبٍ، فَخَرَجَ إِلَى بِلَادِ قَوْمِهِ: وَ كَانَ عَظِيمَ الشَّانِ فِيهِمْ، وَ كَانَ النَّاسُ بِهَا أَخْزَابًا، فَشِيعَةٌ تَرَى رَأْيَ عُثْمَانَ، وَ أُخْرَى تَرَى رَأْيَ عَلِيٍّ عَلَيْهِ السَّلَامُ.

And from Fuzeyl Bin Khadeej who said,

‘Wa’il Bin Hujr was in the presence of Ali<sup>asws</sup> at Al-Kufa, and he used to view the view of Usman, so he sought permission of Ali<sup>asws</sup> to go to his city, then he would return to him soon. He went out to the city of his people, and he was of great glory among, and the people were of two parties at it – followers of (Usman) who viewed the view of Usman, and another was viewing the view of Ali<sup>asws</sup>.

فَكَانَ وَائِلٌ هُنَاكَ، حَتَّى دَخَلَ بُسْرٌ صَنْعَاءَ، فَكَتَبَ إِلَيْهِ: أَمَّا بَعْدُ، فَإِنَّ شِيعَةَ عُثْمَانَ بِبِلَادِنَا شَطْرُ أَهْلِهَا، فَأَقْدِمْ عَلَيْنَا فَإِنَّهُ لَيْسَ بِحَضْرَمَوْتَ رَجُلٌ يَرُدُّكَ عَنْهَا: فَأَقْبَلَ إِلَيْهَا بُسْرٌ بِمَنْ مَعَهُ حَتَّى دَخَلَهَا، فَزَعَمَ أَنَّ وَائِلًا اسْتَقْبَلَ بُسْرًا، فَأَعْطَاهُ عَشْرَةَ آلَافٍ، وَ أَنَّهُ كَلَّمَهُ فِي حَضْرَمَوْتَ.

Wa’il was over there until Busr entered Sana’a. He wrote to him, ‘As for after, the loyalists of Usman at our city are half its people, so proceed to us for there isn’t any man at Hazramaut who will repel you from it’. So, Busr came back to it with the ones with him until he entered it. He claimed that Wa’il would welcome Busr, and he gave him ten thousand, and he spoke to him regarding (the situation in) Hazramaut.

فَقَالَ لَهُ: مَا تُرِيدُ؟ قَالَ: أُرِيدُ أَنْ أَقْتُلَ رُبْعَ حَضْرَمَوْتَ. قَالَ: إِنْ كُنْتَ تُرِيدُ ذَلِكَ فَاقْتُلْ عَبْدَ اللَّهِ بْنَ ثَوَابَةَ؛ لَرَجُلٍ فِيهِمْ، كَانَ مِنَ الْمُقَاوِلَةِ الْعِظَامِ. وَ كَانَ لَهُ عَدُوٌّ، فِي رَأْيِهِ مُخَالِفًا.

He said to him, ‘What do you want?’ He said, ‘I want to kill a quarter of Hazramaut’. He said, ‘If that is what you want, then kill Abdullah Bin Sawabah, a man among them’, and he was from the great contractors and was an enemy to him, an oppressor in his view.

فَجَاءَهُ بُسْرٌ حَتَّى أَحَاطَ بِحَصْنِهِ، وَ كَانَ بِنَاءً مُعْجَبًا لَمْ يَرِ فِي ذَلِكَ الزَّمَانِ مِثْلَهُ، فَدَعَاهُ إِلَيْهِ فَتَنَزَّلَ، وَ كَانَ لِلْقَتْلِ آمِنًا، فَلَمَّا نَزَلَ، قَالَ: اضْرِبُوا عُنُقَهُ. قَالَ لَهُ: أُرِيدُ قَتْلِي؟ قَالَ: نَعَمْ. قَالَ فَدَعْنِي أَتَوَضَّأُ وَ أَصَلِّي رَكْعَتَيْنِ. قَالَ: افْعَلْ مَا أَحْبَبْتَ.

Busr came to him until he besieged his fortress, and it was of a wondrous construction, there was none like it in that time. He called him to him to descended, and he had granted him amnesty. When he did descend, he said, ‘Strike off his neck!’ He said to him, ‘You want

<sup>5</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 901 e

to kill me?’ He said, ‘Yes’. He said, ‘Leave me to perform Wud’u and pray two Cycles Salat’. He said, ‘Do whatever you like’.

فَاغْتَسَلَ وَتَوَضَّأَ، وَ لَبَسَ ثِيَاباً بَيْضَاءَ، وَ صَلَّى رَكَعَتَيْنِ، ثُمَّ قَالَ: اللَّهُمَّ إِنَّكَ عَالِمٌ بِأَمْرِي. فَقَدِمَ فَضْرَبَ غُنْفَهُ وَ أَخَذَ مَالَهُ.

He washed and performed Wud’u, and wore white clothes and prayed two Cycles Salat, then said, ‘O Allah<sup>azwj</sup>! You<sup>azwj</sup> Know my affair’. He was brought forward and he struck off his neck and seized his wealth.

وَ بَلَغَ عَلِيّاً عَلَيْهِ السَّلَامَ، فُظَاهِرُهُ وَائِلِ بْنِ حُجْرٍ شِيعَةَ عُثْمَانَ، عَلَى شِيعَتِهِ، وَ مُكَاتِبَتُهُ بُسْرًا، فَحَبَسَ وَلَدَيْهِ عِنْدَهُ.

And it reached Ali<sup>asws</sup>, the backing of Wa’il Bin Hujr, loyalist of Usman, against his<sup>asws</sup> Shias, and his contract with Busr, so he withheld his children with him’.

وَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُبَيْدٍ، أَنَّ جَارِيَةَ أَعَدَّ السَّيْرَ فِي طَلَبِ بُسْرٍ، مَا يَلْتَفِتُ إِلَى مَدِينَةٍ مَرَّ بِهَا، وَ لَا أَهْلٍ حِصْنٍ، حَتَّى انْتَهَى إِلَى بِلَادِ الْيَمَنِ، فَهَرَبَتْ شِيعَةُ عُثْمَانَ فَلَحِقُوا بِالْجِيَالِ، وَ اتَّبَعَهُ عِنْدَ ذَلِكَ شِيعَةُ عَلِيٍّ وَ تَدَاعَتْ عَلَيْهِمْ مِنْ كُلِّ جَانِبٍ وَ أَصَابُوا مِنْهُمْ.

And from Abdul Rahman Bin Ubeyd, ‘Jariyah quickened the travel in seeking Busr, not turning towards any city he passed by, nor people of any fortress until he ended up to the country of Al-Yemen. The loyalists of Usman fled and went up the mountain, and the Shias of Ali<sup>asws</sup> pursued at that, and called out to them from every side, and killed from them.

وَ خَرَجَ جَارِيَةُ فِي أَثَرِ الْقَوْمِ، وَ تَرَكَ الْمَدَائِنَ أَنْ يَدْخُلَهَا، وَ مَضَى نَحْوَ بُسْرٍ.

And Jariyah went out in the tracks of the people and neglected Al-Madain from entering it, and continued towards Busr.

فَمَضَى بُسْرٌ مِنْ حَضْرَمَوْتَ حِينَ بَلَغَهُ أَنَّ الْجَيْشَ [قَدْ] أَقْبَلَ وَ أَخَذَ طَرِيقاً عَلَى الْجَوْفِ، وَ تَرَكَ الطَّرِيقَ الَّذِي أَقْبَلَ مِنْهُ. وَ بَلَغَ ذَلِكَ جَارِيَةَ فَاتَّبَعَهُ حَتَّى أَخْرَجَهُ مِنَ الْيَمَنِ كُلِّهَا، وَ وَقَعَهُ فِي أَرْضِ الْحِجَازِ، فَلَمَّا فَعَلَ ذَلِكَ بِهِ، أَقَامَ بِحَرَسِ نَحْواً مِنْ شَهْرٍ، حَتَّى اسْتَرَّاحَ وَ أَرَّاحَ أَصْحَابَهُ، وَ سَأَلَ عَنْ بُسْرٍ فَقِيلَ إِنَّهُ بِمَكَّةَ فَسَارَ نَحْوَهُ.

Busr went away from Hazramaut when it reached him that the army had come, and he took to the road of Al-Jowf and left the road which he had come from. And that reached Jariyah, so he pursued him until he expelled him from Al-Yemen, all of it, and his incidents in the land of Al-Hijaz. When he had done that with him, he stayed at Harasa for approximately a month until he rested, and rested his companions; and he asked about Busr, it was said that he was at Makkah, so he travelled towards him.

وَ وَتَبَ النَّاسُ بِبُسْرٍ حِينَ انْصَرَفَ؛ لِسُوءِ سِيرَتِهِ، وَ اجْتَنَبَهُ النَّاسُ بِمِيَاةِ الطَّرِيقِ، وَ فَرَّ النَّاسُ عَنْهُ لِغَشْمِهِ وَ ظُلْمِهِ.

And people leapt (away from) Busr when he left, due to his evil conduct, and the people avoided the springs of the road, and the people fled from him due to his treachery and his injustices.

وَأَقْبَلَ جَارِيَهُ حَتَّى دَخَلَ مَكَّةَ، وَخَرَجَ بُسْرٌ مِنْهَا بِمَضِي قَبْلِ الْيَمَامَةِ، فَقَامَ جَارِيَةُ عَلَى مِنْبَرٍ مَكَّةَ، وَ قَالَ: بَايِعْتُمْ مُعَاوِيَةَ؟ قَالُوا: أَكْرَهْنَا. قَالَ: أَخَافُ أَنْ يَكُونُوا مِنَ الَّذِينَ قَالَ اللَّهُ فِيهِمْ: وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِؤْنَ فَوُومُوا فَبَايَعُوا.

And Jariyah came back until he entered Makkah, and Busr went out from it going in the direction of Al-Yamama. Jariya stood upon the pulpit of Makkah and said, 'You pledge allegiance to Muawiya?' They said, 'We were forced'. He said, 'I fear that you might become from those Allah<sup>azwj</sup> Said regarding them: **And when they are meeting those who believe, they are saying: We believe; and when they are alone with their Satans, they are saying: We are with you all, but rather we were only mocking [2:14].** Arise and pledge allegiance!'

قَالُوا: لِمَنْ نُبَايِعُ رَحِمَكَ اللَّهُ، وَ قَدْ هَلَكَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، وَ لَا نَذِيرِي مَا صَنَعَ النَّاسُ بَعْدُ؟

They said, 'To whom should we pledge allegiance to? May Allah<sup>azwj</sup> have Mercy on you, and Amir Al-Momineen<sup>asws</sup> has been killed and we do not know what the people will be doing afterwards?'

قَالَ: وَ مَا عَسَى أَنْ يَصْنَعُوا، إِلَّا أَنْ يُبَايَعُوا لِلْحَسَنِ بْنِ عَلِيٍّ، فَوُومُوا فَبَايَعُوا. ثُمَّ اجْتَمَعَتْ عَلَيْهِ شَيْعَةُ عَلِيٍّ فَبَايَعُوا. وَ خَرَجَ مِنْهَا وَ دَخَلَ الْمَدِينَةَ، وَ قَدْ اضْطَلَحُوا عَلَى أَبِي هُرَيْرَةَ يُصَلِّيَ بِالنَّاسِ، فَلَمَّا بَلَغَهُمْ بَحْيُ جَارِيَةَ، تَوَارَى أَبُو هُرَيْرَةَ.

He said, 'What else can you do except pledge allegiance for Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>? Arise and pledge allegiance'. Then the Shias of Ali<sup>asws</sup> gathered and pledge allegiance. And he went out from it and entered Al-Medina, and they had agreed upon Abu Hureyra to be praying Salat (leading) the people. When the coming of Jariyah reached them, they concealed Abu Hureyra.

فَجَاءَ جَارِيَةُ وَ صَعِدَ الْمِنْبَرُ، وَ حَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ، وَ ذَكَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَصَلَّى عَلَيْهِ، ثُمَّ قَالَ: أَيُّهَا النَّاسُ! إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ يَوْمَ وُلِدَ وَ يَوْمَ تَوَفَّاهُ اللَّهُ، وَ يَوْمَ يُبْعَثُ حَيًّا، كَانَ عَبْدًا مِنْ عِبَادِ اللَّهِ الصَّالِحِينَ، عَاشَ بِقَدَرٍ، وَ مَاتَ بِأَجَلٍ. فَلَا يَهْنَأُ الشَّامِتُونَ،

Jariya came and ascended the pulpit, and praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, and mentioned Rasool-Allah<sup>saww</sup> and sent Salawaat upon him<sup>saww</sup>, then said, 'O you people! Surely Ali<sup>asws</sup>, on the day he<sup>asws</sup> was born, and the day Allah<sup>azwj</sup> Expired him<sup>asws</sup>, and the Day he<sup>asws</sup> will be Resurrected alive, was a servant from the righteous servants of Allah<sup>azwj</sup>, living with pre-Determination and dying by a term, so do not congratulate the gloaters.

هَلَكَ سَيِّدُ الْمُسْلِمِينَ، وَ أَفْضَلُ الْمُهَاجِرِينَ، وَ ابْنُ عَمِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ. أَمَا وَ الَّذِي لَا إِلَهَ إِلَّا هُوَ، لَوْ أَعْلَمَ الشَّامِتُ مِنْكُمْ، لَتَقَرَّبْتُ إِلَى اللَّهِ عَزَّ وَ جَلَّ بِسَفْكِ دَمِهِ، وَ تَعْجِيلِهِ إِلَى النَّارِ، فَوُومُوا فَبَايَعُوا الْحَسَنَ بْنَ عَلِيٍّ.

He<sup>asws</sup> has died, chief of the Muslims, and most superior of the Emigrants, and son<sup>asws</sup> of an uncle<sup>as</sup> of the Prophet<sup>saww</sup>. But, by the One<sup>azwj</sup> Who, there is no god except He<sup>azwj</sup>! Had I known the gloaters from you, I would draw closer to Allah<sup>azwj</sup> Mighty and Majestic by shedding his blood and hastening him to the Fire. Arise and pledge allegiance to Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>!

فَقَامَ النَّاسُ فَبَايَعُوا. وَ أَقَامَ يَوْمَهُ ذَلِكَ، ثُمَّ عَدَا مِنْهَا مُنْصَرِفًا إِلَى الْكُوفَةِ، وَ عَدَا أَبُو هُرَيْرَةَ يُصَلِّيَ بِالنَّاسِ، وَ رَجَعَ بُسْرٌ فَأَخَذَ عَلَى طَرِيقِ السَّمَاءِ حَتَّى أَتَى الشَّامَ.



The people stood up and pledged allegiance, and he stayed (there) during that day of his, then he left the next morning leaving to go to Al-Kufa, and Abu Hyreya moved back to pray Salat with the people; and Busr return and took to the road of Al-Samawah until he came to Syria.

قَالَ: وَ أَقْبَلَ حَارِيَّةَ، حَتَّى دَخَلَ عَلَى الْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ، فَضَرَبَ عَلَى يَدِهِ فَبَايَعَهُ وَ عَزَّاهُ. وَ قَالَ: مَا يُجْلِسُكَ؟ سِرَّ يَزْحَمُكَ اللَّهُ إِلَى عَدُوِّكَ قَبْلَ أَنْ يُسَارَ إِلَيْكَ. فَقَالَ: لَوْ كَانَ النَّاسُ كُلُّهُمْ مِثْلَكَ، سِرْتُ بِهِمْ.

He (the narrator) said, 'And Jariyah came back until he entered to see Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>. He struck upon his<sup>asws</sup> hand and pledged allegiance to him<sup>asws</sup> and consoled him<sup>asws</sup>, and said, 'What makes you<sup>asws</sup> sit back? May Allah<sup>azwj</sup> have Mercy on you<sup>asws</sup>! Travel to your<sup>asws</sup> enemy before he travels to you<sup>asws</sup>!' He<sup>asws</sup> said: 'If all the people were like you, I<sup>asws</sup> would travel with them".<sup>6</sup>

وَ عَنِ الْقَاسِمِ بْنِ الْوَلِيدِ، أَنَّ عُبَيْدَ اللَّهِ بْنَ الْعَبَّاسِ، وَ سَعِيدَ بْنَ نُمَيْرَانَ، قَدِمَا عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ، وَ كَانَ عُبَيْدُ اللَّهِ عَامِلَهُ عَلَى صَنْعَاءَ، وَ سَعِيدُ عَامِلَهُ عَلَى الْجَنْدِ، خَرَجَا هَارِيئِينَ مِنْ بُسْرٍ، وَ أَصَابَ [بُسْرٌ] ابْنِي عُبَيْدِ اللَّهِ، لَمْ يُدْرِكَا الْحِنْتَ، فَقَتَلَهُمَا.

And from Al Qasim Bin Al Waleed,

'Ubeydullah Bin Al-Abbas and Saeed Bin Nimran arrived to Ali<sup>asws</sup>, and Ubeydullah was his<sup>asws</sup> governor upon Sana'a and Saeed was his<sup>asws</sup> governor upon Al-Janad. They had both fled from Busr, And Busr has captured the two sons of Ubeydullah not having attained puberty yet, and killed them both.

قَالَ: وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ يَجْلِسُ كُلَّ يَوْمٍ فِي مَوْضِعٍ مِنَ الْمَسْجِدِ الْأَعْظَمِ، يُسَبِّحُ بِهِ بَعْدَ الْعَدَاةِ إِلَى طُلُوعِ الشَّمْسِ، فَلَمَّا طَلَعَتْ، نَهَضَ إِلَى الْمِنْبَرِ، فَضَرَبَ بِإِصْبَعِيهِ عَلَى رَاحَتِهِ وَ هُوَ يَقُولُ: مَا هِيَ إِلَّا الْكُوفَةُ أَقْبَضُهَا وَ أَبْسَطُهَا

He (the narrator) said, 'And Amir Al-Momineen<sup>asws</sup> used to sit every day in a particular place from the central Masjid, glorifying (Allah<sup>azwj</sup>) in it after the morning (Salat) up to the emergence of the sun. When it emerged, he<sup>asws</sup> went to the pulpit, struck his<sup>asws</sup> fingers upon his<sup>asws</sup> palm and he<sup>asws</sup> said: 'It is not except Al-Kufa. I<sup>asws</sup> have taken it and spread it'.

[لَمْ أَنْشَدَ]:

عَلَى وَضْرٍ مِنْ ذَا الْإِنَاءِ قَلِيلٍ

لَعَمْرُ أَبِيكَ الْحَرِّ يَا عَمْرُو أَنِّي

Then he<sup>asws</sup> prosed: 'By the good life of your father, O Amro (bin Umeys)! I<sup>asws</sup> am upon little harm from that vessel".

وَ مِنْ حَدِيثِ بَعْضِهِمْ: أَنَّهُ قَالَ: إِنْ لَمْ تَكُونِي إِلَّا أَنْتَ تَهْبُ أَعَاصِيرُكَ، فَقَبَّحَكَ اللَّهُ.

And from a Hadeeth of one of them, 'He<sup>asws</sup> said: 'If there does not exist except you, I<sup>asws</sup> would blow away your hurricanes. May Allah<sup>azwj</sup> Make you Ugly!'

<sup>6</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 901 f



ثُمَّ قَالَ: أَيُّهَا النَّاسُ! أَلَا إِنَّ بُسْرًا قَدْ أَطْلَعَ الْيَمَنَ وَ هَذَا عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ، وَ سَعِيدُ بْنُ نِمْرَانَ، قَدِمَا عَلَيَّ هَارِبِينَ، وَ لَا أَرَى هَؤُلَاءِ إِلَّا ظَاهِرِينَ عَلَيْكُمْ؛ لَا جَمَاعَتَهُمْ عَلَى بَاطِلِهِمْ، وَ تَفَرُّقَكُمْ عَنْ حَقِّكُمْ، وَ طَاعَتِهِمْ لِإِمَامِهِمْ، وَ مَعْصِيَتَكُمْ لِإِمَامِكُمْ، وَ آدَاءَهُمُ الْأَمَانَةَ إِلَى صَاحِبِهِمْ، وَ خِيَانَتَكُمْ إِلَيَّ،

Then he<sup>asws</sup> said: ‘O you people! Indeed, Busr has emerged to Al-Yemen, and this is Ubeydullah Bin Al-Abbas and Saeed Bin Nimran. They have arrived fleeing to me<sup>asws</sup>, and I<sup>asws</sup> do not see them except as being backers against you, for their gathering upon their falsehood, and their separating from the right, and their obeying to their leader and disobedience to your Imam<sup>asws</sup>, and their giving the entrustment to their master and your betraying of it to me<sup>asws</sup>.

وَأَيْتُ فَلَانًا فَخَانَ وَ عَدَرَ، وَ اخْتَمَلَ فِيَّ الْمُسْلِمِينَ إِلَى مَكَّةَ، وَ وَلَّيْتُ فَلَانًا فَخَانَ وَ عَدَرَ، وَ فَعَلَ مِثْلَهَا، فَصِرْتُ لَا أَتَيْنُكُمْ عَلَى عِلَاقَةٍ سَوَاطٍ.

I<sup>asws</sup> placed so and so in charge, but he betrayed and was treacherous and carried the war booty of the Muslims to Makkah; and I<sup>asws</sup> placed so and so in charge, but he betrayed and was treacherous and did similar to it. So, I<sup>asws</sup> insist that I<sup>asws</sup> will (only) trust you upon a relationship of a whip.

وَ إِنْ نَذَبْتُمْ إِلَى السَّيْرِ إِلَى عَدُوِّكُمْ فِي الصَّيْفِ، فَلْتُمْ أَمَهْلَنَا يَنْسَلِخِ الْحَرُّ عَنَّا، وَ إِنْ نَذَبْتُمْ فِي الشِّتَاءِ، فَلْتُمْ أَمَهْلَنَا يَنْسَلِخِ الْقُرُّ عَنَّا.

And if I<sup>asws</sup> call you to travel to your enemies during the summer, you say, ‘Respite us until the heat breaks away from us’, and if I<sup>asws</sup> call you during the winter, you said, ‘Respite us until the chill breaks away from us’.

اللَّهُمَّ إِنِّي قَدْ مَلِئْتُهُمْ وَ مَلُونِي، وَ سَمِئْتُهُمْ وَ سَمِئُونِي، فَأَبْدِلْنِي بِحِمٍّ مَنْ هُوَ خَيْرٌ لِي مِنْهُمْ، وَ أَبْدِلْهُمْ بِي مَنْ هُوَ شَرٌّ لَهُمْ مِنِّي. اللَّهُمَّ أَمِثْ قُلُوبَهُمْ مِثْ الْمَلْحِ فِي الْمَاءِ.

O Allah<sup>azwj</sup>! I<sup>asws</sup> am tired of them and they are tired of me<sup>asws</sup>, and I<sup>asws</sup> am fed-up with them and they are fed-up with me<sup>asws</sup>, so replace them for me<sup>asws</sup> with ones who are better for me<sup>asws</sup> than them, and replace me<sup>asws</sup> for them the one who is evil for them than I<sup>asws</sup> am. O Allah<sup>azwj</sup>! Their hearts have melted (like) the melting of the salt in the water”<sup>7</sup>.

وَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ سَلِيمَانَ عَنْ أَبِيهِ قَالَ: قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: لَا أَرَى هَؤُلَاءِ الْقَوْمَ إِلَّا ظَاهِرِينَ عَلَيْكُمْ بِتَفَرُّقِكُمْ عَنْ حَقِّكُمْ، وَ اجْتِمَاعِهِمْ عَلَى بَاطِلِهِمْ، فَإِذَا كَانَ عَلَيْكُمْ إِمَامٌ يَغْدِلُ فِي الرَّعِيَّةِ، وَ يَقْسِمُ بِالسَّوِيَّةِ، فَاسْمَعُوا لَهُ وَ أَطِيعُوا؛ فَإِنَّ النَّاسَ لَا يُصْلِحُهُمْ إِلَّا إِمَامٌ بَرٌّ أَوْ فَاجِرٌ.

And from Abdullah Bin Al Haris Bin Suleyman, from his father who said,

‘Ali<sup>asws</sup> said: ‘I<sup>asws</sup> do not see these people except as backers against you by their fleeing from their truth, and their gathering upon their falsehood. So, when there is a just Imam<sup>asws</sup> dispensing justice among the citizens, and distributing with the equality, then listen and obey, for the people, nothing can correct them except a leader, either righteous or cruel.

فَإِنْ كَانَ بَرًّا فَلِلرَّاعِي وَ الرَّعِيَّةِ، وَ إِنْ كَانَ فَاجِرًا عَبْدَ الْمُؤْمِنِ رَبَّهُ فِيهَا، وَ عَمِلَ فِيهَا الْفَاجِرُ إِلَى أَجْلِهِ.

<sup>7</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 901 g

If he was righteous, then it would be for the shepherd and the citizens, and if he was cruel, the Momin should worship his Lord<sup>azwj</sup> during it, and the immoral would be working in it to its term.

[أَلَا] وَ إِنَّكُمْ سَتُعْرِضُونَ بَعْدِي عَلَى سَبِيٍّ وَ الْبَرَاءَةِ مِنِّي، فَمَنْ سَبَّيْ فَهُوَ فِي حِلٍّ مِنْ سَبِّي، وَ لَا يَنْبِرُأُ مِنِّي، فَإِنَّ دِينِي الْإِسْلَامُ.

Indeed! And you will be presented after me<sup>asws</sup> upon reviling me<sup>asws</sup> and the disavowing from me<sup>asws</sup>. The one who reviles me, he is in a freedom from reviling me<sup>asws</sup>; but do not disavow from me<sup>asws</sup>, for surely my<sup>asws</sup> religion is Al-Islam”.<sup>8</sup>

وَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، أَنَّ النَّاسَ تَلَاَفُوا وَ تَلَاَوْمُوا، وَ مَسَّتِ الشَّيْعَةُ بَعْضُهَا إِلَى بَعْضٍ، وَ لَقِيَ أَشْرَافُ النَّاسِ بَعْضُهُمْ بَعْضًا، فَدَخَلُوا عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ، فَقَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ، اخْتَرْنَا مِنْ رَجُلٍ، ثُمَّ ابْعَثْ مَعَهُ إِلَى هَذَا الرَّجُلِ جُنْدًا، حَتَّى يَكْفِيكَ أَمْرُهُ، وَ مُرْنَا بِأَمْرِكَ فِيمَا سِوَى ذَلِكَ، فَإِنَّكَ لَنْ تَرَى مِنْهَا شَيْئًا تَكْرَهُهُ مَا صَحِبْتَنَا.

And from Abu Abdul Rahman Al Sulamy,

‘The people met and blamed each other, and the Shias walked to each other, and the nobles of the people met each other, and they entered to see Ali<sup>asws</sup>. They said, ‘O Amir Al-Momineen<sup>asws</sup>! Choose a man from us, then send an army to this man until he suffices you<sup>asws</sup> of his matter, and order us with your<sup>asws</sup> order in what is besides that, for you<sup>asws</sup> will never see from us anything you<sup>asws</sup> dislike for as long as we are accompanying you’.

قَالَ: فَإِنِّي قَدْ بَعَثْتُ رَجُلًا إِلَى هَذَا الرَّجُلِ، لَا يَرْجِعُ أَبَدًا حَتَّى يَقْتُلَ أَحَدَهُمَا صَاحِبَهُ، أَوْ يَنْفِيَهُ، وَ لَكِنْ اسْتَقِيمُوا لِي فِيمَا أَمَرْتُكُمْ بِهِ، وَ أَدْعُوَكُمْ إِلَيْهِ مِنْ غَزْوِ الشَّامِ وَ أَهْلِهِ.

He<sup>asws</sup> said: ‘I<sup>asws</sup> have already sent a man (Jariyah) to this man. He will not return, ever, until one of them kills his counterpart, or he exiles him (Busr). But, stand straight for me<sup>asws</sup> in what I<sup>asws</sup> am ordering you with, and I<sup>asws</sup> am ordering you to him (Muawiya), of battling Syria and its people’.

فَقَامَ إِلَيْهِ سَعِيدُ بْنُ قَيْسٍ الْهَمْدَانِيُّ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، وَ اللَّهُ لَوْ أَمَرْتَنَا بِالْمَسِيرِ إِلَى قُسْطَنْطِينِيَّةَ، رُومِيَّةَ، مُشَادَّةَ، حَفَاءَ، عَلَى غَيْرِ عَطَاٍ وَ لَا قُوَّةٍ، مَا خَالَفْتُكَ أَنَا وَ لَا رَجُلٌ مِنْ قَوْمِي. قَالَ: فَصَدَقْتُمْ جَزَاكُمُ اللَّهُ خَيْرًا.

Saeed Bin Qays Al-Hamdany stood up to him<sup>asws</sup> and said, ‘O Amir Al-Momineen<sup>asws</sup>! By Allah<sup>azwj</sup>, if you<sup>asws</sup> were to order us with the travelling to Constantinople, Rome, walking bare-footed upon without any awards or subsistence, neither I nor any man from my people would oppose you<sup>asws</sup>. He<sup>asws</sup> said: ‘You speak the truth. May Allah<sup>azwj</sup> Recompense you goodly’.

ثُمَّ قَامَ زَيْدُ بْنُ خُصَّصَةَ، وَ وَعَلَهُ بْنُ خُذُوْعٍ [وَ] قَالَا: نَحْنُ شِيعَتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ، الَّتِي لَا تَعْصِيكَ، وَ لَا تُخَالِفُكَ، فَقَالَ: أَجَلْ أَنْتُمْ كَذَلِكَ. فَتَحَضَّرُوا إِلَى غَزْوِ الشَّامِ. فَقَالَ النَّاسُ: سَمِعْنَا وَ طَاعَةً.

<sup>8</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 901 h

Then Ziyad Bin Hafsa and Wa'lah Bin Makhdou stood up and they said, 'We are your<sup>asws</sup> Shias, O Amir Al-Momineen<sup>asws</sup>, we will not disobey you<sup>asws</sup> nor oppose you<sup>asws</sup>!' He<sup>asws</sup> said: 'Yes, you are like that, so prepare to battle Syria'. The people said, 'We hear and we obey!'

فَدَعَا [أَمِيرَ الْمُؤْمِنِينَ] مَعْقِلَ بْنَ قَيْسٍ الرَّيَّاحِيَّ، وَ سَرَحَهُ فِي حَشْرِ النَّاسِ مِنَ السَّوَادِ إِلَى الْكُوفَةِ، [فَخَرَجَ مَعْقِلٌ لِإِنْفَازِ أَمْرِهِ عَلَيْهِ السَّلَامُ، وَ امْتَثَلَ مَا أَمَرَهُ بِهِ، ثُمَّ كَرَّرَ رَاجِعاً إِلَى الْكُوفَةِ، وَ لَمْ يَصِلْ إِلَيْهَا] حَتَّى أُصِيبَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.

Amir Al-Momineen<sup>asws</sup> called Ma'qil Bin Qays Al-Rayahy and mobilised him among a crowd of the people from the majority (from) Al-Kufa. Ma'qil went out to implement his<sup>asws</sup> orders and comply with what he had been ordered with. Then he turned (around) - returning to Al-Kufa, and did not arrive to him<sup>asws</sup> until Amir Al-Momineen<sup>asws</sup> had been killed".<sup>9</sup>

قَالَ: وَ رُوِيَ أَنَّهُ اجْتَمَعَ ذَاتَ يَوْمٍ بُسْرٌ وَ عُيَيْدُ اللَّهِ بْنِ الْعَبَّاسِ عِنْدَ مُعَاوِيَةَ، فَقَالَ ابْنُ عَبَّاسٍ لِمُعَاوِيَةَ: أَنْتَ أَمَرْتَ هَذَا الْقَاطِعَ الْبُعِيدَ الرَّحِمِ، الْقَلِيلِ الرَّحْمِ بِقَتْلِ ابْنَيْ؟

He said, 'And it is reported that,

'One day Busr and Ubeydullah Bin Al-Abbas had gathered in the presence of Muawiya. Ibn Abbas said to Muawiya, 'Did you order this sharp, remote of compassion, little of mercy, with killing my two sons?'

فَقَالَ مُعَاوِيَةُ: مَا أَمَرْتُهُ وَ لَا هَوَيْتُ. فَغَضِبَ بُسْرٌ، وَ رَمَى بِسَيْفِهِ وَ قَالَ: فَلَدَّتْنِي هَذَا السَّيْفُ، وَ قُلْتُ اخْطِطْ بِهِ النَّاسَ، حَتَّى إِذَا بَلَغْتُ مِنْ ذَلِكَ، قُلْتُ: مَا هَوَيْتُ، وَ لَا أَمَرْتُ.

Muawiya said, 'I did not order him such nor did I ask him'. Busr was angered and threw down his sword and said, 'You collared me with this sword and you said, 'Knock down the people with it', until when I reached that you are saying, 'I did not ask him nor ordered for it'?

فَقَالَ مُعَاوِيَةُ: خُذْ سَيْفَكَ، إِنَّكَ لَعَاجِزٌ حِينَ تُلْقِي سَيْفَكَ بَيْنَ يَدَيْ رَجُلٍ مِنْ بَنِي عَبْدِ مَنَاةٍ، [وَ] قَدْ قَتَلْتَ ابْنَيْهِ. فَقَالَ ابْنُ عَبَّاسٍ: أَرَأَيْتَ كُنْتُ قَاتِلَهُ بِهِمَا؟ فَقَالَ ابْنُ لُعَيْبٍ اللَّهِ: مَا كُنَّا نَقْتُلُ بِهِمَا إِلَّا يَزِيدَ وَ عَبْدَ اللَّهِ ابْنَيْ مُعَاوِيَةَ، فَضَحِكَ مُعَاوِيَةُ وَ قَالَ: مَا ذَنْبُ يَزِيدَ وَ عَبْدِ اللَّهِ؟

Muawiya said, 'Take your sword! You are frustrated when you throw down your sword in front of a man from the clan of Abd Manaf', and he had killed his sister. Ibn Abbas said, 'Show me whom I can kill due to these two (sons of mine)?' A son of Ubeydullah said, 'We will not kill due to them except yazeed<sup>la</sup> and Abdullah, two sons of Muawiya'. Muawiya laughed and said, 'What is the sin of Yazeed<sup>la</sup> and Abdullah?'<sup>10</sup>

[902] - وَ قَالَ ابْنُ أَبِي الْحَدِيدِ: كَتَبَ عَقِيلُ بْنُ أَبِي طَالِبٍ إِلَى أَخِيهِ عَلِيِّ عَلَيْهِ السَّلَامُ، حِينَ بَلَغَهُ خِذْلَانُ أَهْلِ الْكُوفَةِ وَ تَقَاعُدُهُمْ بِهِ: لِعَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ، مِنْ عَقِيلِ بْنِ أَبِي طَالِبٍ: سَلَامٌ اللَّهُ عَلَيْكَ، فَإِنِّي أَحْمَدُ إِلَيْكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ:

And Ibn Abi Al Hadeed said,

<sup>9</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 901 i

<sup>10</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 901 j

'Aqeel son of Abu Talib<sup>asws</sup> wrote to his brother Ali<sup>asws</sup>, when it reached him, the abandonment by the people of Al-Kufa and their sitting back from him<sup>asws</sup>, 'To servant of Allah<sup>azwj</sup> Ali<sup>asws</sup>, Amir Al-Momineen, from Aqeel son of Abu Talib<sup>asws</sup>, 'Greetings of Allah<sup>azwj</sup> be upon you<sup>asws</sup>. I praise Allah<sup>azwj</sup> to you<sup>asws</sup> Who, there is not god except He<sup>azwj</sup>.

أَمَّا بَعْدُ، فَإِنَّ اللَّهَ جَائِزٌ مِنْ كُلِّ سُوءٍ، وَ عَاصِمٌ مِنْ كُلِّ مَكْرٍ، وَ عَلَى كُلِّ خَالٍ. إِنِّي خَرَجْتُ إِلَى مَكَّةَ مُعْتَمِراً، فَلَقِيتُ عَبْدَ اللَّهِ بْنَ سَعْدِ بْنِ أَبِي سَرْحٍ، فِي نَحْوِ مِنْ أَرْبَعِينَ شَاباً مِنْ أَبْنَاءِ الطُّلَقَاءِ، فَعَرَفْتُ الْمُنْكَرَ فِي وَجُوهِهِمْ.

As for after, May Allah<sup>azwj</sup> Shelter you<sup>asws</sup> from all evil and Fortify you<sup>asws</sup> from all abhorrence(s), and upon all states. I went out to Makkah to perform Umrah and met Abdullah Bin Sa'ad Bin Abu Sarh among approximately forty youths from the sons of the liberated ones (at the conquest of Makkah), and I recognised the evil in their faces.

فَقُلْتُ: إِلَى أَيْنَ يَا أَبْنَاءَ الشَّائِنِينَ، أَمْ يُعَاوِيَةَ تَلْحَقُونَ؟ عَدَاوَةُ وَاللَّهِ مِنْكُمْ قَدِيمَةٌ، غَيْرُ مُسْتَنْكَرٍ، تُرِيدُونَ بِهَا إِطْفَاءَ نُورِ اللَّهِ، وَ تَبْدِيلَ أَمْرِ. فَاسْتَمَعَنِي الْقَوْمُ، وَ اسْتَمَعْتُهُمْ.

I said, 'To where (are you intending), O son of the adversaries? Is it with Muawiya you are joining up? By Allah<sup>azwj</sup>! The enmity from you is ancient, undeniable. You are intending by it to extinguish the Noor of Allah<sup>azwj</sup> and replace His<sup>azwj</sup> Commands!' I made them hear from me and they made me hear from them.

فَلَمَّا قَدِمْتُ مَكَّةَ، سَمِعْتُ أَهْلَهَا يَتَحَدَّثُونَ: أَنَّ الضَّحَّاكَ بْنَ قَيْسٍ، أَغَارَ عَلَى الْحِيرَةِ، فَاحْتَمَلَ مِنْ أَمْوَالِهَا مَا شَاءَ، ثُمَّ انْكَفَأَ رَاجِعاً سَالِماً.

When I arrived at Makkah, I heard its people narrating that Al-Zahhak Bin Qays had raided upon Al-Hira and carried off from its wealth whatever he so desired, then he returned unscathed, safe.

فَأُفِّ لِحَيَاتِهِ فِي ذَهَبٍ جَزْراً عَلَيْكَ الضَّحَّاكُ، وَ مَا الضَّحَّاكُ؟! فَفَعَّ بِقَرْقَرٍ، وَ قَدْ تَوَهَّمتُ حَيْثُ بَلَغَنِي ذَلِكَ، أَنَّ شِيعَتَكَ وَ أَنْصَارَكَ خَذَلُوكَ، فَكُتِبَ إِلَيَّ يَا ابْنَ أُمِّي بِرَأْيِكَ، فَإِنْ كُنْتَ أَلَمْتَ تُرِيدُ، تَحَمَّلْتُ إِلَيْكَ بَنِي أَخِيكَ وَ وَلَدَ أَبِيكَ، فَعِشْنَا مَعَكَ مَا عِشْتَ، وَ مِتْنَا مَعَكَ إِذَا مِتَ.

Ugh to the life during a time Al-Zahhak is audacious upon you<sup>asws</sup>, and what is Al-Zahhak? May he burst at Qarqar! When that reached me, I imagined that your<sup>asws</sup> Shias and your<sup>asws</sup> helpers have abandoned you<sup>asws</sup>. So write to me, O son<sup>asws</sup> of my mother<sup>as</sup>, with your<sup>asws</sup> view. If it was the death you<sup>asws</sup> wanted, I shall carry the sons of your<sup>asws</sup> brother to you<sup>asws</sup>, so we can live with you<sup>asws</sup> what for as long as you<sup>asws</sup> live, and die with you<sup>asws</sup> when you<sup>asws</sup> die.

فَوَ اللَّهُ مَا أَحْبَبْتُ أَنْ أَبْقَى فِي الدُّنْيَا بَعْدَكَ فَوْقاً، وَ أَفْسِمُ بِالْأَعَزِّ الْأَجَلِ، أَنَّ عَيْشاً نَعِيشُهُ بَعْدَكَ فِي الْحَيَاةِ، لَعِيزٌ هَبِيءٌ وَ لَا مَرِيءٌ وَ لَا نَجِيعٌ وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

By Allah<sup>azwj</sup>! I do not love to remain in the world after you<sup>asws</sup> above the ground, and I swear by the Mighty and Majestic that life we shall be living after you<sup>asws</sup> during the lifetime would neither be welcoming, nor pleasant, nor healthy. And the greetings be unto you<sup>asws</sup> and Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings'.

فَكُتِبَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ، إِلَى عَقِيلِ بْنِ أَبِي طَالِبٍ، سَلَامٌ عَلَيْكَ، فَإِنِّي أَحْمَدُ إِلَيْكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ:

Amir Al-Momineen<sup>asws</sup> wrote to him: 'In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. From a servant of Allah<sup>azwj</sup>, Ali<sup>asws</sup> Amir Al-Momineen, to Aqeel son of Abu Talib<sup>asws</sup>. Greetings be unto you! I<sup>asws</sup> praise Allah<sup>azwj</sup> to you Who, there is no god except He<sup>azwj</sup>.

أَمَّا بَعْدُ، كَلَّأَنَا اللَّهُ وَ إِيَّاكَ كَلَاءَةً مِنْ بَحْشَاءِ بِالْغَيْبِ، إِنَّهُ حَمِيدٌ بَجِيدٌ قَدْ وَصَلَ إِلَيَّ كِتَابُكَ مَعَ عَبْدِ الرَّحْمَنِ بْنِ عُبَيْدٍ الْأَزْدِيِّ، تَذَكُّرٌ فِيهِ أَنَّكَ لَقِيتَ عَبْدَ اللَّهِ بْنَ [سَعْدِ بْنِ] أَبِي سَرْحٍ، مُقْبِلًا مِنْ «فُدَيْدٍ» فِي نَحْوِ مِنْ أَرْبَعِينَ فَارِسًا مِنْ أَبْنَاءِ الطُّلَقَاءِ، مُتَوَجِّهِينَ إِلَى جِهَةِ الْعَرَبِ،

As for after, may Allah<sup>azwj</sup> Protect us and you with a Protection of the one who fears Him<sup>azwj</sup> in private, He<sup>azwj</sup> Praise-worthy, Glorious. Your letter arrived to me<sup>asws</sup> with Abdul Rahman Bin Ubeyd Al-Azdy, mentioning in it that you met Abdullah Bin Sa'ad Bin Abu Sarh face to face from Qudeyd, among approximately forty horsemen from the sons of the liberated ones (at the conquest of Makkah), heading towards the western direction.

وَأَنَّ ابْنَ أَبِي سَرْحٍ، طَالَ مَا كَادَ اللَّهُ وَ رَسُولُهُ وَ كِتَابُهُ، وَ صَدَّ عَنْ سَبِيلِهِ وَ بَغَاها عَوْجًا، فَدَعَا ابْنَ أَبِي سَرْحٍ، وَ دَعَا عَنْكَ فُرَيْشًا وَ خَلَّيْهُمْ وَ تَرَكَاضَهُمْ فِي الضَّلَالِ وَ تَجَوَّاهُهم فِي الشَّقَاقِ.

And that Ibn Abu Sarh has for long plotted against Allah<sup>azwj</sup>, and His<sup>azwj</sup> Rasool<sup>saww</sup> and His<sup>azwj</sup> book, and hindered from His<sup>azwj</sup> Way, and sought it to be crooked. So, leave Ibn Abu Sarh and leave Quraysh from you, and isolate from them and their running in the straying and their wandering in the wretchedness.

أَلَا وَ إِنَّ الْعَرَبَ قَدْ اجْتَمَعَتْ عَلَى حَرْبِ أَحَبِّكَ الْيَوْمَ، اجْتَمَعَتْهَا عَلَى حَرْبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَبْلَ الْيَوْمِ، فَأَصْبَحُوا قَدْ جَهِلُوا حَقَّهُ، وَ جَحَدُوا فَضْلَهُ وَ بَادَوْهُ الْعَدَاوَةَ، وَ نَصَبُوا لَهُ الْحَرْبَ، وَ جَهِدُوا عَلَيْهِ كُلُّ الْجَهْدِ، وَ جُرُوا إِلَيْهِ جَيْشَ الْأَخْزَابِ.

Indeed! And the Arabs have united in declaring wars against your brother<sup>asws</sup> today. They had united upon (staging) wars (against) the Prophet<sup>saww</sup> before today, so they have become ignoring his<sup>asws</sup> rights and rejecting his<sup>asws</sup> merits, and they have manifested the enmity and installed the war against him<sup>asws</sup>, and have struggle against him<sup>asws</sup> with every struggle and have dragged to him<sup>asws</sup> the allied army.

اللَّهُمَّ فَاجْزِ فُرَيْشًا عَنِّي الْجَوَازِي؛ فَقَدْ قَطَعْتَ رَجْمِي، وَ تَطَاهَرْتَ عَلَيَّ، وَ دَفَعْتَنِي عَنْ حَقِّي، وَ سَلَبْتَنِي سُلْطَانَ ابْنِ أُمِّي، وَ سَلَمْتَ ذَلِكَ إِلَيَّ مِنْ لَيْسَ مِثْلِي فِي قَرَانِي مِنَ الرَّسُولِ، وَ سَابَقْتَنِي فِي الْإِسْلَامِ، إِلَّا أَنْ يَدْعِيَ مُدْعٍ مَا لَا أَعْرِفُهُ، وَ لَا أَطْلُقُ اللَّهُ يَعْرِفُهُ، وَ الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

O Allah<sup>azwj</sup>! Recompense Quraysh on my<sup>asws</sup> behalf a Recompense, for they had cut-off my<sup>asws</sup> relationship, and have back each other against me<sup>asws</sup>, and pushed me<sup>asws</sup> away from my<sup>asws</sup> rights, and have stripped me<sup>asws</sup> of the authority of the son<sup>saww</sup> of my<sup>asws</sup> uncle<sup>as</sup>, and submitted that to the one who isn't like me<sup>asws</sup> in my<sup>asws</sup> kinship with the Rasool<sup>saww</sup>, and my<sup>asws</sup> precedence in Al-Islam, except that he is making a claim I<sup>asws</sup> do not recognise it, nor do I<sup>asws</sup> think Allah<sup>azwj</sup> Recognises it, and the Praise is for Allah<sup>azwj</sup> upon every state.

وَأَمَّا مَا ذَكَرْتَ مِنْ غَارَةِ الصَّحَّاحِ عَلَى أَهْلِ الْحِيرَةِ، فَهُوَ أَقْلٌ وَ أَذَلُّ مِنْ أَنْ يُلَمَّ بِهَا، أَوْ يَدْخُلُوا مِنْهَا، وَ لَكِنَّهُ قَدْ كَانَ أَقْبَلَ فِي حَرِيدَةِ خَيْلٍ، فَأَخَذَ عَلَى السَّمَاءِ، حَتَّى مَرَّ بِوَاقِصَةٍ وَ شُرَافٍ وَ الْقُطُطَانَةِ، فَمَا وَلَّى ذَلِكَ الصُّفْعَ، فَوَجَّهَتْ إِلَيْهِ جُنْدًا كَثِيفًا مِنَ الْمُسْلِمِينَ، فَلَمَّا بَلَغَهُ ذَلِكَ فَرَّ هَارِبًا، فَاتَّبَعُوهُ، فَلَحِقُوهُ بِبَعْضِ الطَّرِيقِ، وَ قَدْ أَمْعَنَ،

And as for what you mentioned from the raids of Al-Zahhak upon the people of Al-Hira, it is less and humbling to anguish with it or go near to it, but he had come among a battalion of a cavalry, so he seized upon Al-Samawah until he passed by Waqisah and Shuraf, and Al-Qutqutanah, so he did not rule that territory. I<sup>asws</sup> have sent an intense army from the Muslims to him. When that reached him, he fled fleeing. They pursued him and caught up with him in one of the roads, and he had been careful.

وَ كَانَ ذَلِكَ حِينَ طَلَعَتِ الشَّمْسُ لِلْإِيَابِ، فَتَنَاضَوْا الْقِتَالَ قَلِيلًا كَلَا وَ لَا، فَلَمْ يَصْبِرْ لَوُفَعِ الْمَشْرِفَةِ، وَ وَلَّى هَارِبًا، وَ قُتِلَ مِنْ أَصْحَابِهِ بَضْعَةُ عَشَرَ رَجُلًا، بَعْدَ مَا أُخِذَ مِنْهُ بِالْمُخَنَقِ، فَلَأْيًا بِالْأَيِّ مَا بَجَا.

And that happened when the sun floated for the return. So the battle was a little skirmish. So, never, and no, he was not patient for the occurrence of supervision and turned around fleeing, and some ten men from his companions were killed, after having seized him by the throat, so it was on his last breath that he survived

وَ أَنَا مَا سَأَلْتَنِي أَنْ أَكْتُبَ إِلَيْكَ بِرَأْيِي فِيمَا أَنَا فِيهِ: فَإِنَّ رَأْيِي جِهَادُ الْمُحْلِبِينَ حَتَّى أَلْقَى اللَّهَ، لَا يَزِيدُنِي كَثْرَةُ النَّاسِ مَعِيَ عِزًّا، وَ لَا تَقْرُبُهُمْ عَنِّي وَحْشَةً؛ لِأَنِّي مُحَقٌّ، وَ اللَّهُ مَعَ الْمُحَقِّ.

And as for what you asked me<sup>asws</sup> that I<sup>asws</sup> should write to you with my<sup>asws</sup> view regarding (the predicament) I<sup>asws</sup> am in. My<sup>asws</sup> view is to fight the cunning until I<sup>asws</sup> meet Allah<sup>azwj</sup>. The abundance of the people with me<sup>asws</sup> does not increase me<sup>asws</sup> in honour, nor is their separating from my<sup>asws</sup> loneliness, because I<sup>asws</sup> am rightful and Allah<sup>azwj</sup> is with the rightful.

وَ اللَّهُ مَا أَكْرَهُ الْمَوْتَ عَلَى الْحَقِّ، وَ مَا الْحَيْرُ كُلُّهُ إِلَّا بَعْدَ الْمَوْتِ، لِمَنْ كَانَ مُحَقًّا.

And by Allah<sup>azwj</sup>! I<sup>asws</sup> do not dislike the death upon the truth, and there is no good, all of it, except after the death, for the one who was rightful.

وَ أَنَا مَا عَرَضْتُ بِهِ مَسِيرَكَ إِلَيَّ بَيْنَكَ وَ بَنِي أَبِيكَ، فَلَا حَاجَةَ لِي فِي ذَلِكَ، فَأَقِمْ رَاشِدًا مَحْمُودًا، فَوَ اللَّهُ مَا أَحْبُّ أَنْ تَهْلِكُوا مَعِيَ إِنْ هَلَكَتُمْ، وَ لَا تَحْسَبَنَّ ابْنَ أُمِّكَ وَ إِنْ أَسْلَمَهُ النَّاسُ مُتَخَشِّعًا، وَ لَا مُنْضَرَّعًا،

And as for request with sending to me<sup>asws</sup> your sons and sons of your father<sup>as</sup>, so there is no need for me<sup>asws</sup> regarding that. Stay (where you are) guided, praised. By Allah<sup>azwj</sup>! I<sup>asws</sup> do not love them to die with me<sup>asws</sup> when I<sup>asws</sup> die, nor do I<sup>asws</sup> reckon the son<sup>asws</sup> of your mother<sup>as</sup> scared, nor beseeching, and even if the people submit him<sup>asws</sup> (to the enemy).

إِنَّهُ لَكُمْ قَالَ أَخُو بَنِي سُلَيْمٍ:

صَبُورٌ عَلَى رَبِّبِ الزَّوْمَانِ صَلَيبُ  
فَيْشَمَتَ عَادٍ أَوْ يُسَاءَ حَبِيبُ

فَإِنْ تَسْأَلِينِي كَيْفَ أَنتَ فَإِنِّي  
يَعْرِ عَلَيَّ أَنْ تُرَى فِي كِتَابَةِ

He<sup>asws</sup> is like what the brother of the clan of Suleym said, 'If you were to ask me, 'How are you?' So, I am patient upon the doubts of a difficult time period. It is dear unto me that you seem gloom with me, so either revile an enemy or offend a beloved".<sup>11</sup>

[903] - أَقُولُ: رَوَى السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ فِي النَّهْجِ، بَعْضَ هَذَا الْكِتَابِ هَكَذَا: فَسَرَّحْتُ إِلَيْهِ جَيْشًا كَثِيفًا مِنَ الْمُسْلِمِينَ، فَلَمَّا بَلَغَهُ ذَلِكَ، شَمَّرَ هَارِبًا، وَ نَكَصَ نَادِمًا. فَلَجَّئُوهُ بِبَعْضِ الطَّرِيقِ، وَ قَدْ طَلَّتِ الشَّمْسُ لِلْإِيَابِ، فَاقْتَتَلُوا شَيْئًا كَلًا وَ لَا، فَمَا كَانَ إِلَّا كَمَوْقِفِ سَاعَةٍ، حَتَّى نَجَا حَرِيضًا، بَعْدَ مَا أُحْدِثَ مِنْهُ بِالْمُخَنَّقِ، وَ لَمْ يَبْقَ مِنْهُ غَيْرَ الرَّمَقِ، فَلَأْبًا بِالْأَيِّ مَا نَجَا.

I (Majlisi) am saying, 'It is reported by the Seyyid in (the book) 'Al-Nahj (Al-Balaghah)', part of this letter is like this,

'(Imam Ali<sup>asws</sup> said): I<sup>asws</sup> sent an intense army from the Muslims to him. When that reached him, he panicked fleeing, and withdrew regretful. They caught up with him in one of the roads, and the sun had started to set. They fought a little and not, and it did not happen except like pausing for an hour, until he rescued himself when he was half dead, after having being seized by the neck, and there did not remain from him apart from the last breath. In this way he escaped in panic.

فَدَعَ عَنْكَ قُرَيْشًا وَ تَرَكَاضَهُمْ فِي الضَّلَالِ، وَ بَخَوَالَهُمْ فِي الشَّقَاقِ، وَ جَمَّاحَهُمْ فِي النَّيَةِ، فَإِنَّهُمْ قَدْ أَجْمَعُوا عَلَى خَرْبِي، كَجَمَاعِهِمْ عَلَى خَرْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَبْلِي. فَجَزَتْ قُرَيْشًا عَنِّي الْجَوَازِي فَقَدْ قَطَعُوا رَجْعِي، وَ سَابُونِي سُلْطَانُ ابْنِ أُمَيٍّ.

So, leave Quraysh from you and their sprinting into the straying, and their wandering in the wretchedness, and their leaping into the destruction, for they have united upon warring (against) me<sup>asws</sup>, like their uniting upon warring Rasool-Allah<sup>saww</sup> before me<sup>asws</sup>. May Quraysh be Recompensed on my<sup>asws</sup> behalf the Recompense. They have cut-off my<sup>asws</sup> kinship and have stripped me<sup>asws</sup> of the authority of the son<sup>saww</sup> of my<sup>asws</sup> uncle<sup>as</sup>.

وَ أَنَا مَا سَأَلْتُ عَنْهُ مِنْ رَأْيِي فِي الْقِتَالِ، فَإِنَّ رَأْيِي قِتَالُ الْمُجَلِّينَ حَتَّى أَلْقَى اللَّهَ، لَا يَبِيدُنِي كَثْرَةُ النَّاسِ حَوْلِي عِزَّةً، وَ لَا تَفَرُّقُهُمْ عَنِّي وَخْشَةً، وَ لَا تَحْسَبَنَّ ابْنَ أَبِيكَ وَ لَوْ أَسْلَمَهُ النَّاسُ مُتَضَرِّعًا مُتَخَشِّعًا، وَ لَا مُقِرًّا لِلضَّيْمِ وَاهِنًا، وَ لَا سَلِسَ الرِّمَامِ لِلْقَائِدِ وَ لَا وَطِئَ الظُّهْرِ لِلرَّاكِبِ الْمُفْتَعِدِ، وَ لَكِنَّهُ كَمَا قَالَ أَخُو بَنِي سُلَيْمٍ، ثُمَّ ذَكَرَ الْبَيْتَيْنِ..

And as for what you asked about of my<sup>asws</sup> view regarding the battle. My<sup>asws</sup> view is that I<sup>asws</sup> should fight the cunning until I<sup>asws</sup> meet Allah<sup>azwj</sup>. The abundance of the people around me<sup>asws</sup> does not increase me<sup>asws</sup> in honour, nor does their dispersing from me<sup>asws</sup> makes me<sup>asws</sup> lonely, nor reckon the son<sup>asws</sup> of your father<sup>as</sup> to be pleading, scared and even if the people submit him<sup>asws</sup> (to the enemy), nor with he<sup>asws</sup> accept to be a weak person, nor be chained by reins to the leader, nor bend the back for the rider to sit upon, but he<sup>asws</sup> is as the brother of the clan of Suleym said' – and he<sup>asws</sup> mentioned the couplets".<sup>12</sup>

[904] - أَقُولُ: رَوَى ابْنُ أَبِي الْحَدِيدِ مِنْ كِتَابِ الْعَارَاتِ لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ، كَمَا رَأَيْتُهُ فِي أَصْلِ كِتَابِهِ، رَوَى بِإِسْنَادِهِ عَنْ جُنْدَبِ الْأَزْدِيِّ، عَنْ أَبِيهِ قَالَ: أَوَّلُ عَارَةٍ كَانَتْ بِالْعِرَاقِ، عَارَةُ الضَّحَّاكِ بْنِ قَيْسٍ، بَعْدَ الْحَكَمِيِّينَ، وَ قَبْلَ قِتَالِ النَّهْرَوَانِ؛ وَ ذَلِكَ أَنَّ مُعَاوِيَةَ لَمَّا بَلَغَهُ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ بَعْدَ وَاقِعَةِ الْحَكَمِيِّينَ، تَحَمَّلَ إِلَيْهِ مُقْبِلًا هَالَهُ ذَلِكَ، فَخَرَجَ مِنْ دِمَشْقَ مُعْسَكَرًا، وَ بَعَثَ إِلَى كُورِ الشَّامِ، فَصَاحَ بِهَا [فِيهَا «خ ل»] أَنَّ عَلِيًّا قَدْ سَارَ إِلَيْكُمْ.

<sup>11</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 902

<sup>12</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 903



I (Majlisi) am saying, 'It is reported by Ibn Abi Al Hadeed, from Kitab al Gharaat of Ibrahim Bin Muhammad Al Saqafy, just as he had reported it in the original of his book, it is reported by his chain, from Jundab Al Azdy, from his father having said,

'The first raid which took place at Al-Iraq was the raid of Al-Zahhak Bin Qays, after the (arbitration of) the two judges, and before the battle of Al-Nahrawan, and that is because Muawiya, when it reached him that Ali<sup>asws</sup>, after the incident of the two judges, he<sup>asws</sup> was coming to face him, that terrified him. He went out of Damascus in an army and sent a message to the masses of Syria. It was shouted therein, 'Ali<sup>asws</sup> has travelled towards you!'

وَكُتِبَ إِلَيْهِمْ نُسخَةٌ وَاحِدَةٌ، فُقرِئَتْ عَلَى النَّاسِ؛ أَمَا بَعْدُ، فَإِنَّا كُنَّا كَتَبْنَا بَيْنَنَا وَ بَيْنَ عَلِيِّ كِتَابًا، وَ شَرَطْنَا فِيهِ شُرُوطًا، وَ حَكَمْنَا رَجُلَيْنِ يَحْكُمَانِ عَلَيْنَا وَ عَلَيْهِ بِحُكْمِ الْكِتَابِ، لَا يَغْدُوَانِي، وَ جَعَلْنَا عَهْدَ اللَّهِ وَ مِيثَاقَهُ عَلَى مَنْ نَكْتُ الْعَهْدَ،

And he wrote out one copy to them and it was read out to the people, 'As for after, we had written an agreement between us and Ali<sup>asws</sup>, and had stipulated conditions in it, and we had got two men to judge upon us and him<sup>asws</sup> with judgment of the Book, not transgressing it, and we made a Pact of Allah<sup>azwj</sup> and His<sup>azwj</sup> Covenant upon the one who broke the pact.

وَ لَمْ يَمُضِ الْحُكْمُ، وَ إِنَّ حَكْمِي الَّذِي كُنْتُ حَكَمْتُهُ أَثْبَتَنِي، وَ إِنَّ حَكْمَهُ خَلَعَهُ، وَ قَدْ أَقْبَلَ إِلَيْكُمْ ظَالِمًا، «فَمَنْ نَكْتُ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ» بَحْثُوا لِلْحَرْبِ، بِأَحْسَنِ الْجُهَازِ، وَ أَعِدُّوا آلَةَ الْقِتَالِ، وَ أَقْبِلُوا خِفَافًا وَ ثِقَالًا وَ كَسَالًا وَ نَشَاطًا، يَسِّرْنَا اللَّهُ وَ يُبَالِغْكُمْ لِصَالِحِ الْأَعْمَالِ.

And the judgment was not accomplished, and my judgment which was judged was to affirm me (as ruler of Syria), and that his<sup>asws</sup> judgment was to vacate him<sup>asws</sup> (from being a caliph), and he<sup>asws</sup> is coming to you all as an oppressor. **So the one who breaks, is rather breaking against himself, [48:10]**. Prepare for the war with an excellent preparation, and equip with the tools of the battle, and **Advance lightly and heavily, [9:41]**, carefully and actively. Allah<sup>azwj</sup> will Ease for us and you to the righteous deeds!

فَاجْتَمَعَ إِلَيْهِ نَاسٌ مِنْ كُلِّ كُورَةٍ، وَ أَرَادُوا الْمَسِيرَ إِلَى صِفِّينَ، فَاسْتَشَارَهُمْ فَاخْتَلَفُوا فِي ذَلِكَ، فَمَكَّنُوا يُجِيلُونَ الرَّأْيَ يَوْمَيْنِ أَوْ ثَلَاثَةً، حَتَّى قَدِمَتْ عَلَيْهِمْ عُيُوثُهُمْ، أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ اخْتَلَفَ عَلَيْهِ أَصْحَابُهُ، فَقَارَقَتْهُ مِنْهُ وَزَقَّةٌ أَنْكَرَتْ أَمْرَ الْحُكُومَةِ، وَ أَنَّهُ قَدْ رَجَعَ عَنْكُمْ إِلَيْهِمْ،

The people gathered to him from every village, and they wanted the travel to Siffeen. He consulted them and they differed in that. They remained reverberating the view for two days or three, until their informant arrived to them, ' (as for) Ali<sup>asws</sup>, his<sup>asws</sup> companions had differed against him<sup>asws</sup> and a sect has separated from him<sup>asws</sup> denying the orders of the arbitration, and he<sup>asws</sup> has returned from you all to them'.

فَكَبَّرَ النَّاسُ سُورًا لِانْصِرَافِهِ عَنْهُمْ، وَ مَا أَلْقَى مِنَ الْخِلَافِ بَيْنَهُمْ.

The people exclaimed Takbeers of joy at his<sup>asws</sup> leaving away from them and at what he<sup>asws</sup> had faced from between them.

فَلَمْ يَزَلْ مُعَاوِيَةُ مُعَسِّكِرًا فِي مَكَانِهِ، حَتَّى جَاءَ الْخَبْرُ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ، قَدْ قَتَلَ أُوْلِيكَ الْخَوَارِجِ، وَ أَنَّهُ أَرَادَ بَعْدَ قَتْلِهِمْ أَنْ يُفْعَلَ إِلَيْهِ بِالنَّاسِ، وَ أَنَّهُمْ اسْتَنْظَرُوهُ وَ دَافَعُوهُ، فَسَرَّ بِذَلِكَ هُوَ وَ مَنْ قَبْلَهُ مِنَ النَّاسِ.



Muawiya did not cease be in the army camp in his place until the news came that Ali<sup>asws</sup> had killed those Kharijites, and after having killed them, he<sup>asws</sup> wanted the people come back to him<sup>asws</sup>, and they awaited (sat back from) him<sup>asws</sup> and repelled him<sup>asws</sup>. He (Muawiya) and the people in front of him were cheered by that (piece of News).

وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ مَسْعَدَةَ قَالَ: حَاءَنَا كِتَابُ عُمَارَةَ بْنِ عُقْبَةَ بْنِ أَبِي مُعَيْطٍ مِنَ الْكُوفَةِ، وَنَحْنُ مُعَسْكَرُونَ مَعَ مُعَاوِيَةَ نَتَخَوَّفُ أَنْ يُفْرِعَ عَلَيْنَا مِنْ خَارِجَتِهِ، ثُمَّ يُقْبِلَ إِلَيْنَا،

And from Abdul Rahman Bin Mas'ada who said, 'A letter of Umarah Bin Uqba Bin Abu Mueet came to us from Al-Kufa, and we were soldiers with Muawiya. We were scared that Ali<sup>asws</sup> would be free from the Kharijites, then he<sup>asws</sup> would come back to us.

وَكَانَ فِي كِتَابِهِ: أَمَّا بَعْدُ فَإِنَّ عَلِيًّا خَرَجَ عَلَيْهِ عَلَيْهِ أَصْحَابُهُ وَتُسَاكُهُمْ، فَخَرَجَ إِلَيْهِمْ فَفَتَلَهُمْ، وَ قَدْ فَسَدَ عَلَيْهِ جُنْدُهُ وَ أَهْلُ مِصْرِهِ، وَ وَقَعَتْ بَيْنَهُمُ الْعِدَاوَةُ وَ تَفَرَّقُوا أَشَدَّ الْفُرْقَةِ، فَأَخْبَيْتُ إِعْلَامَكَ. وَ السَّلَامُ.

And it was in his letter, 'As for after, Ali<sup>asws</sup>, the elite of his<sup>asws</sup> companions and their ritualists/worshipers have come out to him<sup>asws</sup>, so he<sup>asws</sup> killed them, and they have spoilt his<sup>asws</sup> army upon him<sup>asws</sup> and the people of his<sup>asws</sup> city, and the enmity has occurred between them, and they have separated with severe separation, so I loved to inform you. And the greetings'.

قَالَ فَمَرَأَهُ [مُعَاوِيَةَ] عَلَى أَخِيهِ وَ عَلَى أَبِي الْأَعْوَرِ، ثُمَّ نَظَرَ إِلَى أَخِيهِ الْوَلِيدِ بْنِ عُقْبَةَ وَ قَالَ: لَقَدْ رَضِيَ أَخُوكَ أَنْ يَكُونَ لَنَا عَيْنًا. قَالَ: فَصَحَّكَ الْوَلِيدُ وَ قَالَ: إِنَّ فِي ذَلِكَ أَيْضًا لَنْفَعًا.

He (the narrator) said, 'Muawiya read it out to his brother and to Abu Al-Awr. Then he looked at his brother Al-Waleed Bin Uqba and said, 'Your brother is pleased that there happen to be spies for us'. Al-Waleed laughed and said, 'Surely in that as well is a benefit'.

فَعِنْدَ ذَلِكَ دَعَا مُعَاوِيَةُ الصَّحَابَةَ بْنَ قَيْسٍ الْفَهْرِيِّ، وَ قَالَ لَهُ: سِرْ حَتَّى تَمُرَّ بِنَاحِيَةِ الْكُوفَةِ، وَ تَرْتَفِعَ عَنْهَا مَا اسْتَطَعْتَ، فَمَنْ وَجَدْتَهُ مِنَ الْأَعْرَابِ فِي طَاعَةِ عَلِيٍّ، فَأَعِزَّ عَلَيْهِ، وَ إِنْ وَجَدْتَ لَهُ مَسْلَحَةً أَوْ خَيْلًا فَأَعِزَّ عَلَيْهِمَا، وَ إِذَا أَصْبَحْتَ فِي بَلَدَةٍ، فَأَمْسِ فِي أُخْرَى، وَ لَا تَقِيمَنَّ لَيْلٍ بَلَعَكَ عَنْهَا أَنَّهَا قَدْ سَرَحَتْ إِلَيْكَ لِتَلْقَاهَا فُتْقَاتِلَهَا. فَسَرَحَهُ فِيمَا بَيْنَ ثَلَاثَةِ آلَافٍ إِلَى أَرْبَعَةِ آلَافٍ.

During that, Muawiya called Al-Zahhak Bin Qays Al-Fihry and said to him, 'Travel until you pass by in the direction of Al-Kufa and raise away from it what you came. The one from the Bedouins whom you find to be in obedience of Ali<sup>asws</sup>, raid upon him, and if you find armed men or cavalry, raid upon them; and when you wake up in the morning in one city, then spend the evening in another, and do not stay for any cavalry to reach you from it, it would be discharged towards you to meet you, so battle it'. So, he went among what is between three thousand to four thousand.

فَأَقْبَلَ الصَّحَابَةُ لِنَهْبِ الْأَمْوَالِ، وَ قَتَلَ مَنْ لَقِيَ مِنَ الْأَعْرَابِ، حَتَّى مَرَّ بِالنَّعْلَبِيَّةِ فَأَعَارَ عَلَى الْحَاجِّ، فَأَخَذَ أَتَمِعَتَهُمْ، ثُمَّ أَقْبَلَ فَلَقِيَ عَمْرُو بْنَ عُمَيْسٍ بْنِ مَسْعُودٍ النَّهْلِيِّ وَ هُوَ ابْنُ أُخِي عَبْدِ اللَّهِ بْنِ مَسْعُودٍ فَقَتَلَهُ فِي طَرِيقِ الْحَاجِّ، عِنْدَ الْفُطُطَانَةِ، وَ قَتَلَ مَعَهُ نَاسًا مِنْ أَصْحَابِهِ.

Al-Zahhak came to plunder the wealth and kill the ones from the Bedouins he met, until he passed by Sa'albiya, he raided upon the pilgrims and seized their belongings. Then he came

back and met Amro Bin Umeys Bin Masoud Al-Zuhly, and he is a son of the brother of Abdullah Bin Masoud. He killed him in the road of the pilgrims at Al-Qutqutana, and some people from his companions were (also) killed.

فَصَعَدَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الْمَنِيرَ وَ قَالَ: يَا أَهْلَ الْكُوفَةِ! اخْرُجُوا إِلَى [الْعَبْدِ] الصَّالِحِ عَمْرٍو بْنِ عُمَيْسٍ وَ إِلَى جُيُوشِ لَكُمْ قَدْ أُصِيبَ مِنْهُمْ طَرَفٌ، اخْرُجُوا فَقَاتِلُوا عَدُوَّكُمْ، وَ امْنَعُوا خَرِيعَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ.

Amir Al-Momineen<sup>asws</sup> ascended the pulpit and said, 'O people of Al-Kufa! Go out to the righteous servant Amro Bin Umeys, and to armies of yours, some of them have been injured. Go out to fight your enemies and defends your sanctities, if you were to do so!'

فَرَدُّوا عَلَيْهِ رَدًّا ضَعِيفًا وَ رَأَى مِنْهُمْ عَجْزًا وَ فَشَلًا فَقَالَ: وَ اللَّهُ لَوَدِدْتُ أَنَّ لِي بِكُلِّ مِائَةٍ مِنْكُمْ رَجُلًا مِنْهُمْ، وَ يُحْكِمُ اخْرُجُوا مَعِيَ، ثُمَّ فَرُّوا عَنِّي مَا بَدَأَ لَكُمْ،

They responded to him<sup>asws</sup> a weak response, and he<sup>asws</sup> saw frustration and procrastination from them. He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! I<sup>asws</sup> would have loved if there had been for me<sup>asws</sup>, for every hundred of you, a man from them. Woe be unto you! Come out with me<sup>asws</sup>, then you can flee away from me<sup>asws</sup> whatever comes to you.

فَوَ اللَّهُ مَا أَكْرَهَ لِقَاءَ رَبِّي عَلَى نَبِيِّ وَ بَصِيرَتِي، وَ فِي ذَلِكَ رُوحٌ لِي عَظِيمٌ، وَ فَرَجٌ مِنْ مُنَاحَاتِكُمْ وَ مُعَانَاتِكُمْ وَ مُقَاسَاتِكُمْ وَ مُدَارَاتِكُمْ، مِثْلَ مَا تُدَارَى الْكَارُ الْعِمْدَةُ، وَ الثِّيَابُ الْمُتَهَيَّرَةُ، كُلَّمَا خِيطَتْ مِنْ جَانِبٍ، تَهْتَكَتْ عَلَى صَاحِبِهَا مِنْ جَانِبٍ آخَرَ.

By Allah<sup>azwj</sup>! I<sup>asws</sup> do not dislike meeting my<sup>asws</sup> Lord<sup>azwj</sup> being upon my<sup>asws</sup> intention and my<sup>asws</sup> insight, and in that would be great rest for me<sup>asws</sup> and relief from your whispering with you, suffering from you, and tolerating from you, prolonged explanations with you, like what is explained to a young virgin, and (like) the torn clothes, every time it is sewn from one side, it tears upon its owner from another side'.

ثُمَّ نَزَلَ، فَخَرَجَ يَمْشِي حَتَّى بَلَغَ الْغُرَيْنِ، ثُمَّ دَعَا حُجْرَ بْنَ عَدِيٍّ الْكِنْدِيَّ فَعَقَدَ لَهُ رَايَةً عَلَى أَرْبَعَةِ آلَافٍ، فَخَرَجَ حُجْرٌ حَتَّى مَرَّ بِالسَّمَاءَةِ وَ هِيَ أَرْضٌ كَلْبٌ، فَلَقِيَ بِهَا إِمْرَأَةً الْقَيْسِ بْنِ عَدِيٍّ بْنِ أَوْسٍ الْكَلْبِيِّ، وَ هُمْ أَصْهَارُ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ، فَكَانُوا أَدْلَاءَهُ فِي الطَّرِيقِ، وَ عَلَى الْيَمَاهِ،

Then he<sup>asws</sup> descended and went out walking until he<sup>asws</sup> reached Al-Ghariyeyn. Then he<sup>asws</sup> called Al-Hujr Bin Aday Al-Kindy and tied a flag for him (commanding) upon four thousand (soldiers). Hujr went out until he passed by Al-Samawah, and it is the land of Kalib. At it, he met a man of Al-Qays Bin Aday Bin Aws Al-Kalby, and they are in-laws of Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>, and they were guiding him in the road and upon the waters (springs).

فَلَمْ يَزَلْ مُعَذًّا فِي أَثَرِ الضَّحَاكِ، حَتَّى لَقِيَهِ بِنَاحِيَةِ تَدْمُرَ فَوَاقِعُهُ؛ فَاقْتَتَلُوا سَاعَةً، فَقُتِلَ مِنْ أَصْحَابِ الضَّحَاكِ تِسْعَةٌ عَشَرَ رَجُلًا، وَ قُتِلَ مِنْ أَصْحَابِ حُجْرٍ رَجُلَانِ، وَ حَجَرَ اللَّيْلُ بَيْنَهُمْ، فَمَضَى الضَّحَاكُ، فَلَمَّا أَصْبَحُوا لَمْ يَجِدُوا لَهُ وَ لِأَصْحَابِهِ أَثَرًا، فَكَتَبَ عَقِيلٌ هَذَا الْكِتَابَ إِلَيْهِ عَلَيْهِ السَّلَامُ فِي أَثَرِ هَذِهِ الْوَاقِعَةِ.

He did not cease going in the tracks of Al-Zahhak until he met him in an area of ruined building. They fought for an hour, and ten men from the companions of Al-Zahhak were killed, and two men were killed from the companions of Hujr, and the night was a hindrance between them. Al-Zahhak went away. When they woke up in the morning they could not

find him and there were tracks for his companions. So, Aqeel (his<sup>asws</sup> brother which has been presented earlier) wrote this letter to him<sup>asws</sup> in the tracks of this event”.<sup>13</sup>

[905] - وَ قَالَ ابْنُ أَبِي الْحَدِيدِ أَيْضًا: ذَكَرَ صَاحِبُ كِتَابِ الْغَارَاتِ، أَنَّ النُّعْمَانَ بْنَ بَشِيرٍ قَدِمَ هُوَ وَ أَبُو هُرَيْرَةَ عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ مِنْ عِنْدِ مُعَاوِيَةَ، بَعْدَ أَبِي مُسْلِمٍ الْخَوْلَانِيِّ، يَسْأَلَانِهِ أَنْ يَدْفَعَ قَتْلَةَ عُثْمَانَ إِلَى مُعَاوِيَةَ، لِيُقِيدَهُمْ بِعُثْمَانَ. وَ إِنَّمَا أَرَادَ أَنْ يُشْهِدَا لَهُ عَلَيْهِ أَهْلَ الشَّامِ بِذَلِكَ، وَ أَنْ يُظْهِرَا عُذْرَهُ،

And Ibn Abi Al Hadeed said as well, ‘It is mentioned by the author of Kitab Al Gharaat,

‘Al-Numan Bin Bashir arrived, he and Abu Hureyra, to Ali<sup>asws</sup> from the presence of Muawiya, after Abu Muslim Al-Khowlany, asking him<sup>asws</sup> to hand over the killers of Usman to Muawiya in order to confine them due to Usman. And rather they intended that the people of Syria could testify against him<sup>asws</sup> with that and his<sup>asws</sup> excuse would be revealed.

فَلَمَّا أَتَيَاهُ عَلَيْهِ السَّلَامُ، وَ أَدْبَا الرِّسَالَةَ، قَالَ عَلَيْهِ السَّلَامُ لِلنُّعْمَانِ: حَدِّثْنِي عَنْكَ أَأَنْتَ أَهْدَى مِنْ قَوْمِكَ سَبِيلًا؟ يَغْنِي الْأَنْصَارُ. قَالَ: لَا. قَالَ: فَكُلُّ قَوْمِكَ قَدْ اتَّبَعَنِي، إِلَّا شَذَادًا مِنْهُمْ ثَلَاثَةٌ أَوْ أَرْبَعَةٌ، فَتَكُونُ أَنْتَ مِنَ الشُّذَّازِ؟

When they both came to him<sup>asws</sup> and delivered the message, he<sup>asws</sup> said to Numan: ‘Narrate to me<sup>asws</sup> about yourself, are you the most guided of your people of the (right) way?’ – meaning the Helpers. He said, ‘No’. He<sup>asws</sup> said: ‘All of your people have followed me<sup>asws</sup> except three or four rogues from them. So, do you happen to be from the rogues?’

فَقَالَ النُّعْمَانُ: أَصْلَحَكَ اللَّهُ، إِنَّمَا جِئْتُ لِأَكُونُ مَعَكَ، وَ قَدْ طَمِعْتُ أَنْ يُجِيرِيَ اللَّهُ تَعَالَى بَيْنَكُمَا صُلْحًا، فَإِذَا كَانَ غَيْرَ ذَلِكَ رَأَيْتُكَ، فَإِنِّي مُلَاذِمُكَ.

Al-Numan said, ‘May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! But rather, I have come to be with you<sup>asws</sup>, and I am eager that Allah<sup>azwj</sup> the Exalted would Flow the reconciliation to be between you two. So, if your<sup>asws</sup> view happens to be other than that, I<sup>asws</sup> shall stick to you<sup>asws</sup>’.

فَأَقَامَ النُّعْمَانُ، وَ لَحِقَ أَبُو هُرَيْرَةَ بِالشَّامِ. وَ فَرَّ النُّعْمَانُ بَعْدَ أَشْهُرٍ مِنْهُ عَلَيْهِ السَّلَامُ إِلَى الشَّامِ، فَأَخَذَهُ فِي الطَّرِيقِ مَالِكُ بْنُ كَعْبٍ الْأَرْحَبِيُّ، وَ كَانَ عَامِلٌ عَلَيْهِ عَلَيْهِ السَّلَامُ بِعَيْنِ الثَّمَرِ، فَتَضَرَّعَ وَ اسْتَشْفَعَ [لَهُ قَرْظَةٌ عِنْدَ مَالِكِ بْنِ كَعْبٍ] حَتَّى خَلَّى سَبِيلَهُ، وَ قَدِمَ عَلَى مُعَاوِيَةَ وَ خَبَّرَ بِمَا لَقِيَ وَ لَمْ يَزَلْ مَعَهُ.

Al-Numan stood up and met Abu Hureyra at Syria, and after some months, Al-Numan fled from him<sup>asws</sup> to Syria. Malik Bin Ka’ab Al-Arhaby seized him in the road, and he was an office bearer of Ali<sup>asws</sup> at Ayn Al-Tamr. (Clan of) Qarzah pleaded and interceded for him in the presence of Malik Bin Ka’ab until he freed his way, and he arrived to Muawiya and informed with what he had faced, and did not cease to be with him.

فَلَمَّا غَزَى الصَّخَّاءُ بْنُ قَيْسٍ أَرْضَ الْعِرَاقِ، بَعَثَ مُعَاوِيَةُ النُّعْمَانَ مَعَ أَلْفِي رَجُلٍ وَ أَوْصَاهُ أَنْ يَتَجَنَّبَ الْمُدُنَ وَ الْجُمُعَاتِ، وَ أَنْ لَا يُغِيرَ عَلَى مَسْلُوحَةٍ، وَ أَنْ يُعَجِّلَ الرُّجُوعَ، فَأَقْبَلَ النُّعْمَانُ حَتَّى دَنَا مِنْ عَيْنِ الثَّمَرِ وَ بِهَا مَالِكُ، وَ مَعَ مَالِكٍ أَلْفُ رَجُلٍ، وَ قَدْ أَدِنَ هُمْ فَرَجَعُوا إِلَى الْكُوفَةِ

When Zahhak Bin Qays invaded the land of Iraq, Muawiya sent Al-Numan with a thousand men and advised him that he should keep away from the cities and the communities, and that he should not raid upon any armed people, and that he should hasten the return. Al-Numan came back until he was near to Ayn Al-Tamr, and Malik was at it, and there used to

<sup>13</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 904

be a thousand men with Malik, and he had permitted for them, so they had returned to Al-Kufa.

فَلَمْ يَبْقَ مَعَهُ إِلَّا مِائَةٌ أَوْ تَحْوَاهَا، فَكَتَبَ مَالِكٌ إِلَى عَلِيِّ عَلَيْهِ السَّلَامُ، فَصَعِدَ عَلَيْهِ السَّلَامُ الْمِنْبَرَ، فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ: يَا أَهْلَ الْكُوفَةِ! الْمُنْسَرُّ مِنْ مَنَاسِرِ أَهْلِ الشَّامِ، إِذَا أَظَلَّ عَلَيْكُمْ الْجَحْرُثُ فِي بُيُوتِكُمْ وَ أَعْلَقْتُمْ أَثْوَابَكُمْ، انْجَارَ الصَّبَبَةُ فِي جُحْرِهَا، وَ الصَّبْعُ فِي وَجَارِهَا،

There did not remain with him except a hundred of approximate to it. Malik wrote to Ali<sup>asws</sup>. He<sup>asws</sup> ascended the pulpit, praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, then said: 'O people of Al-Kufa! When the eagle from the eagles of the people of Syria descends upon you, you hide in your houses and close your doors, (like) the hiding of the antelope in its burrow, and the hyena in its lair.

الدَّلِيلُ وَ اللَّهُ مَنْ نَصَرْتُمُوهُ، وَ مَنْ رَمَى بِكُمْ رَمَى بِأَفْوَقٍ نَاصِلٍ، أَفَّ لَكُمْ، لَقَدْ لَقِيتُ مِنْكُمْ تَرَحُّاً!! وَنَحْنُكُمْ يَوْمَ أَنْاجِيكُمْ، وَ يَوْمَ أَنْادِيكُمْ، فَلَا أَخْرَارَ عِنْدَ النَّدَاءِ، وَ لَا إِخْوَانَ صَدَقَ عِنْدَ اللَّقَاءِ،

The disgraced, by Allah<sup>azwj</sup>, is the one whom you help, and the one who is thrown by you from above to the bottom. Ugh to you all! I<sup>asws</sup> have faced grief from you!! Woe be unto you all! One day I<sup>asws</sup> whisper to you, and one day I<sup>asws</sup> call out to you, but there is no freedom during the call, nor are you sincere brother during the meeting.

أَنَا وَ اللَّهُ مُنِيتُ بِكُمْ، صُمٌّ لَا تَسْمَعُونَ، بُكْمٌ لَا تَقُولُونَ، عُُمِّي لَا تُبْصِرُونَ!! فَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ،

By Allah<sup>azwj</sup>! I<sup>asws</sup> had wished with you, (but) you are deaf, not hearing, mute, not using intellects, blind, not seeing!! So, the Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the worlds.

وَنَحْنُكُمْ اخْرُجُوا هَذَاكُمْ اللَّهُ إِلَى مَالِكِ بْنِ كَعْبٍ أَحْبَبَكُمْ، فَإِنَّ التُّعْمَانَ بْنَ بَشِيرٍ قَدْ نَزَلَ بِهِ فِي جَمْعٍ مِنْ أَهْلِ الشَّامِ لَيْسَ بِالْكَثِيرِ، فَانْهَضُوا إِلَى إِخْوَانِكُمْ لَعَلَّ اللَّهَ يَقْطَعُ بِكُمْ مِنَ الْكَافِرِينَ طَرَفًا. ثُمَّ نَزَلَ.

Woe be unto you! May Allah<sup>azwj</sup> Guide you, go out to Malik Bin Ka'ab, your brother. Al-Numan Bin Bashir has descended with him among a crowd from the people of Syria. It isn't a lot, so get up to go to your brother, perhaps Allah<sup>azwj</sup> will Cut-off a side of the Kafirs by you!' Then he<sup>asws</sup> descended.

فَلَمْ يَخْرُجُوا، فَأَرْسَلَ إِلَى وُجُوهِهِمْ وَ كِبَرَائِهِمْ، فَأَمَرَهُمْ أَنْ يَنْهَضُوا وَ يَخْرُجُوا النَّاسَ عَلَى الْمَسِيرِ، فَلَمْ يَصْنَعُوا شَيْئًا. وَ اجْتَمَعَ مِنْهُمْ نَفَرٌ يَسِيرُ نَحْوَ ثَلَاثِمِائَةٍ أَوْ دُونَهَا

But they did not go out. He<sup>asws</sup> sent a message to their (well known) faces and their elders and ordered them to get up and urge the people upon the travelling, but they did not do anything; and a small number from them gathered, about three hundred or less than it.

فَقَامَ عَلَيْهِ السَّلَامُ فَقَالَ: أَلَا إِنِّي مُنِيتُ بِكُمْ لَا يُطِيعُ إِذَا أَمَرْتُ، وَ لَا يُجِيبُ إِذَا دَعَوْتُ، لَا أَبَا لَكُمْ، مَا تَنْتَظِرُونَ بِتَصْرِكُمْ رِئُوسَكُمْ؟ أَمْ مَا دِينَ يَجْمَعُكُمْ؟ وَ لَا حَيَّةٌ تُحْمِشُكُمْ؟

He<sup>asws</sup> stood up and said: 'Indeed! I<sup>asws</sup> have wished with the ones who do not obey when I<sup>asws</sup> order, nor do they answer when called. May there be no father for you! What are you

waiting for helping your Lord<sup>azwj</sup>? Is there no religion to unite you? Is there no enthusiasm to protect you?

أَقُومُ فِيكُمْ مُسْتَصْرِحًا، وَ أُنَادِيكُمْ مُتَعَوِّثًا، فَلَا تَسْمَعُونَ لِي قَوْلًا، وَ لَا تُطِيعُونَ لِي أَمْرًا، حَتَّى تَكْشِفَ الْأُمُورُ عَنْ عَوَاقِبِ الْمَسَاءَةِ، فَمَا يُدْرِكُ بِكُمْ تَارَ، وَ لَا يُبْلَغُ بِكُمْ مَرَامٌ!!

I<sup>asws</sup> stand among you shouting, and I<sup>asws</sup> call out to you crying for help, but you are neither listening to a word of mine<sup>asws</sup> nor are you obeying any order of mine, until the affairs would be uncovered from the evil end-results. Neither any retaliation will be realised by you nor with any goal be reached by you!!

دَعَوْتُكُمْ إِلَى نَصْرِ إِخْوَانِكُمْ فَحَرَجْتُمْ حَرْجَةَ الْجَمَلِ الْأَسْرَ، وَ تَتَأَفَّلْتُمْ تَتَأَفَّلُ النَّصُو الْأَذْبَرِ، ثُمَّ خَرَجَ إِلَيَّ مِنْكُمْ جُنَيْدٌ مُتْدَائِبٌ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَ هُمْ يَنْظُرُونَ ثُمَّ نَزَلَ فَدَخَلَ مَنْزِلَهُ.

I<sup>asws</sup> call you to help your brothers, so you come out like the coming out by the captive camel, and your sluggishness is sluggishness of the tired backs. Then there came out to me<sup>asws</sup> from you some fearful soldiers, **It is as if they are being driven to the death and they are looking on [8:6]**. Then he<sup>asws</sup> descended and entered his<sup>asws</sup> house.

فَقَامَ عَدِيُّ بْنُ حَاتِمٍ فَقَالَ: هَذَا وَ اللَّهُ الْخِذْلَانُ، مَا عَلَى هَذَا بَايَعْنَا أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ. [ثُمَّ دَخَلَ عَلَيْهِ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ] إِنَّ مَعِيَ مِنْ طَيْئِ أَلْفِ رَجُلٍ لَا يَعْصُونِي، فَإِنْ شِئْتَ أَنْ أُسِيرَ بِهِمْ سِرْتُ.

Udayy Bin Hatim stood up and said, ‘By Allah<sup>azwj</sup>! This is the abandonment. This is not what we pledged allegiance to Amir Al-Momineen<sup>asws</sup> upon’. Then he entered to see him<sup>asws</sup> and said, ‘O Amir Al-Momineen<sup>asws</sup>! There are a thousand men from (the clan of) Al-Tayy, they will not disobey me. If you<sup>asws</sup> so desire for me to travel with them, I will travel’.

قَالَ: مَا كُنْتُ لِأَعْرِضَ قَبِيلَةً وَاحِدَةً مِنْ قَبَائِلِ الْعَرَبِ لِلنَّاسِ، وَ لَكِنْ أَخْرُجُ إِلَى الشَّخِيلَةِ وَ عَسْكَرِ بِهِمْ.

He<sup>asws</sup> said: ‘I<sup>asws</sup> would never expose one tribe from the Arabian tribes, to the people, but go out to Al-Nukheila and encamped with them.

فَخَرَجَ [عَدِيٌّ] فَعَسَكَرَ وَ فَرَضَ عَلَيَّ عَلَيْهِ السَّلَامُ لِكُلِّ رَجُلٍ مِنْهُمْ سَبْعِمِائَةٍ. فَاجْتَمَعَ إِلَيْهِ أَلْفُ فَارِسٍ، عَدَا طَيْئًا أَصْحَابَ عَدِيٍّ. وَ وَرَدَ عَلَيْهِ عَلَيْهِ السَّلَامُ الْخَبْرَ بِهَزِيمَةِ النُّعْمَانِ وَ نُصْرَةِ مَالِكٍ.

Aday went out and encamped, and Ali<sup>asws</sup> obligated for every man from them, seven hundred (Dirhams). A thousand horsemen gathered to him<sup>asws</sup>, galloping, prepared, companions of Aday. And the news reached Ali<sup>asws</sup> of the defeat of Al-Numan and victory of Malik”.<sup>14</sup>

وَ رَوَى عَبْدُ اللَّهِ بْنُ جَوْزَةَ الْأَزْدِيُّ قَالَ: كُنْتُ مَعَ مَالِكِ بْنِ كَعْبٍ حِينَ نَزَلَ بِنَا النُّعْمَانِ، وَ هُوَ فِي أَلْفَيْنِ وَ مَا نَحْنُ إِلَّا مِائَةٌ؛ فَقَالَ لَنَا: قَاتِلُوهُمْ فِي الْقَرْيَةِ وَ اجْعَلُوا الْجُدَارَ فِي ظُهُورِكُمْ، وَ لَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ، وَ اغْلُمُوا أَنَّ اللَّهَ تَعَالَى يَنْصُرُ الْعَشْرَةَ عَلَى الْمِائَةِ، وَ الْمِائَةُ عَلَى الْأَلْفِ، وَ الْقَلِيلُ عَلَى الْكَثِيرِ.

<sup>14</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 905 a

And it is reported by Abdullah Bin Jowrah Al Azdy who said,

‘I was with Malik Bin Ka’ab when Al-Numan descended with us (with his army), and he was among two thousand, and we were not except a hundred. He said to us, ‘Fight them in the town and make the wall to be in your back, **and cast not yourselves to destruction with your own hands, [2:195]**, and know that Allah<sup>azwj</sup> would Help the ten against the hundred, and the hundred against the thousand, and the few against the more’.

ثُمَّ قَالَ: إِنَّ أَقْرَبَ مَنْ هَاهُنَا إِلَيْنَا مِنْ شِيعَةِ أَمِيرِ الْمُؤْمِنِينَ قَرْظَةُ بْنُ كَعْبٍ، وَخُفْنَفُ بْنُ سُلَيْمٍ، فَارْكُضْ إِلَيْهِمَا فَأَعْلِمُهُمَا خَالَنَا، وَ قُلْ لَّهُمَا فَلْيَنْصُرَانَا.

Then he said, ‘The closes one to us over here from the Shias of Amir Al-Momineen<sup>asws</sup> is Qarzah Bin Ka’ab, and Mikhnaf Bin suleym, so sprint to them and let them know of our situation, and tell them to help us’.

فَمَرَزْتُ بِقَرْظَةَ فَاسْتَصْرَخْتُهٖ، فَقَالَ: إِنَّمَا أَنَا صَاحِبُ خَرَاجٍ، وَ لَيْسَ عِنْدِي مَنْ أُغِيثُ بِهِ!! فَمَضَيْتُ إِلَى خُفْنَفٍ، فَسَرَّخَ مَعِيَ عَبْدَ الرَّحْمَنِ بْنَ خُفْنَفٍ فِي خَمْسِينَ رَجُلًا، وَ قَاتَلَ مَالِكٌ وَ أَصْحَابُهُ، النُّعْمَانَ وَ أَصْحَابَهُ إِلَى الْعَصْرِ، فَأَتَيْنَاهُ وَ قَدْ كَسَرَ هُوَ وَ أَصْحَابُهُ جُفُوفَ سُيُوفِهِمْ، وَ اسْتَقْبَلُوا الْمَوْتَ، فَلَوْ أَبْطَأْنَا مِنْهُمْ هَلَكُوا،

He passed by Qarzah and shouted to him. He said, ‘I am in charge of the taxation and there isn’t anyone with me I can help with it’. He went too Mikhnaf, and he sent with me Abdul Rahman Bin Mikhnar among five men; and Malik and his companions fought Al-Numan and his companions up to late afternoon, and (for) him and his companions, the coverings of their swords were broken and they faced the death, had we been delayed from them.

فَمَا هُوَ إِلَّا أَنَّ رَأَى أَهْلَ الشَّامِ وَ قَدْ أَقْبَلْنَا عَلَيْهِمْ، أَخَذُوا يَنْكُصُونَ عَنْهُمْ وَ يَرْتَفِعُونَ، وَ رَأَى مَالِكٌ وَ أَصْحَابُهُ، فَشَدُّوا عَلَيْهِمْ حَتَّى دَفَعُوهُمْ عَنِ الْقَرْيَةِ، فَاسْتَعْرَضْنَاهُمْ فَصَرَعْنَا مِنْهُمْ رَجُلًا ثَلَاثَةً، فَظَنَّ الْقَوْمُ أَنَّ لَنَا مَدَدًا، وَ حَالَ اللَّيْلِ بَيْنَنَا وَ بَيْنَهُمْ، فَأَنْصَرَفُوا إِلَى أَرْضِهِمْ.

It was not except that the people of Syria saw us, and we had faced towards them. They took to turning back from them and rising up, and Malik and his companions saw us so they were severe upon them until they pushed them away from the town. We surveyed them and we had killed three men from them. The group thought that there was help for us, and the night formed a barrier between us and them. They left to go to their land.

وَ كَتَبَ مَالِكٌ إِلَى عَلِيِّ عَلَيْهِ السَّلَامُ: أَمَّا بَعْدُ، فَإِنَّهُ نَزَلَ بِنَا النُّعْمَانُ بْنُ بَشِيرٍ فِي جَمْعٍ مِنْ أَهْلِ الشَّامِ كَالظَّاهِرِ عَلَيْنَا، وَ كَانَ عِظَمَ أَصْحَابِي مُتَفَرِّقِينَ، وَ كُنَّا لِلَّذِي كَانَ مِنْهُمْ آمِنِينَ، فَخَرَجْنَا إِلَيْهِمْ رَجُلًا مُصْلِيَتِينَ، فَقَاتَلْنَاهُمْ حَتَّى الْمَسَاءِ، وَ اسْتَصْرَخْنَا خُفْنَفَ بْنَ سُلَيْمٍ، فَبَعَثَ إِلَيْنَا رَجُلًا مِنْ شِيعَةِ أَمِيرِ الْمُؤْمِنِينَ وَ وَلَدِهِ، فَبِعَمَ الْفَتَى، وَ نِعَمَ الْأَنْصَارِ كَانُوا،

And Malik wrote to Ali<sup>asws</sup>, ‘As for after, Al-Numan Bin Bashir had descended with us among a crowd from the people of Syria like the prevailing upon us, and the greatness of my companions was scattered, and we were like those who were secured from them. We brought out to them shining men and they fought them until the evening, and we shouted to Mikhnaf Bin Suleym (for help), and he sent men from the Shias of Amir Al-Momineen<sup>asws</sup> and his sons. Good were the youths and good were the helpers.

فَحَمَلْنَا عَلَى عَدُوِّنَا وَ شَدَدْنَا عَلَيْهِمْ، فَأَنْزَلَ اللَّهُ عَلَيْنَا نَصْرَهُ، وَ هَزَمَ عَدُوَّهُ، وَ أَعَزَّ حُنْدَهُ، وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ، وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ..

We attacked upon our enemies and were severe upon them. Allah<sup>azwj</sup> Sent down His<sup>azwj</sup> Help upon us and Defeated His<sup>azwj</sup> enemies, and Reinforced His<sup>azwj</sup> army, and the Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds. And the greetings be upon Amir Al-Momineen<sup>asws</sup>, and Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings".<sup>15</sup>

و عَنْ أَبِي الطُّفَيْلِ قَالَ، قَالَ: عَلَيَّ عَلَيْهِ السَّلَامُ: يَا أَهْلَ الْكُوفَةِ دَخَلْتُ إِلَيْكُمْ وَ لَيْسَ لِي سَوْطٌ إِلَّا الدَّرَّةُ، فَرَفَعْتُمُونِي إِلَى السَّوْطِ، ثُمَّ رَفَعْتُمُونِي إِلَى الْحِجَارَةِ، أَوْ قَالَ: الْحَدِيدِ، أَلْبَسَكُمْ اللَّهُ شِيْعًا، وَ أَذَاقَ بَعْضَكُمْ بَأْسَ بَعْضٍ، فَمَنْ فَازَ بِكُمْ فَقَدْ فَازَ بِالْقِدْحِ الْأَخْيَبِ.

And from Abu Al Tufeyl who said,

'Ali<sup>asws</sup> said: 'O people of Al-Kufa! I<sup>asws</sup> entered to you all and there wasn't any whip with me<sup>asws</sup> except a twig, you raised me<sup>asws</sup> to the whip, then you raised me<sup>asws</sup> to the stones', or said: 'The iron. May Allah<sup>azwj</sup> Make you sects and Make some of you taste the prowess of others. So, the one who wins with you, so he has won a disappointing cup".<sup>16</sup>

و عَنْ أَبِي صَالِحٍ الْحَنَفِيِّ قَالَ: رَأَيْتُ عَلِيًّا عَلَيْهِ السَّلَامُ يَخْطُبُ، وَ قَدْ وَضَعَ الْمُصْحَفَ عَلَى رَأْسِهِ، حَتَّى رَأَيْتُ الْوَرَقَ يَتَفَقَّعُ عَلَى رَأْسِهِ قَالَ، فَقَالَ: اللَّهُمَّ قَدْ مَنَعُونِي مَا فِيهِ، فَأَعْطَيْتَنِي مَا فِيهِ، اللَّهُمَّ قَدْ أَبْغَضْتُهُمْ وَ أَبْغَضُونِي، وَ مَلَلْتُهُمْ وَ مَلُونِي وَ حَلَوْنِي عَلَى غَيْرِ خُلُقِي وَ طَبِيعِي وَ أَخْلَاقِي لَمْ تَكُنْ تُعْرِفُ لِي.

And from Abu Salih Al Hanafy who said,

'I saw Ali<sup>asws</sup> addressing, and he<sup>asws</sup> had placed the Quran upon his<sup>asws</sup> head to the extent that the pages were seen (heard) rattling upon his<sup>asws</sup> head. He<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! They have refused me<sup>asws</sup> of what is in it, so Give me<sup>asws</sup> what is in it! O Allah<sup>azwj</sup>! I<sup>asws</sup> hate them and they hate me<sup>asws</sup>, and I<sup>asws</sup> am tired of them and they are tired of me<sup>asws</sup>, and they have carried me<sup>asws</sup> other than my<sup>asws</sup> manners and my habits and morals. There does not happen to be any recognition for me<sup>asws</sup>!

اللَّهُمَّ فَأَبْدِلْنِي بِهِمْ خَيْرًا مِنْهُمْ، وَ أَبْدِلْهُمْ بِي شَرًّا مِنِّي. اللَّهُمَّ أَمِثْ قُلُوبَهُمْ مِثْلَ الْمِلْحِ فِي الْمَاءِ.

O Allah<sup>azwj</sup>! Replace them for me<sup>asws</sup> with better than them and Replace me<sup>asws</sup> for them with (someone) evil than me<sup>asws</sup>. O Allah<sup>azwj</sup>! Dissolve their hearts (like) dissolving of the salt in the water".<sup>17</sup>

و عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنِ ابْنِ أَبِي رَافِعٍ قَالَ: رَأَيْتُ عَلِيًّا عَلَيْهِ السَّلَامُ قَدْ اِزْدَحَمُوا عَلَيْهِ حَتَّى اُذْمَوْا رِجْلَهُ، فَقَالَ: اللَّهُمَّ قَدْ كَرِهْتُهُمْ وَ كَرِهُونِي، فَأَرْخِنِي مِنْهُمْ، وَ أَرْخَهُمْ مِنِّي.

And for Sa'ad Bin Ibrahim, from Ibn Abu Rafie who said,

<sup>15</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 905 b

<sup>16</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 905 c

<sup>17</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 905 d



'I saw Ali<sup>asws</sup> and they had crowded to him<sup>asws</sup> until his<sup>asws</sup> legs bled. He<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! I<sup>asws</sup> dislike them and they dislike me<sup>asws</sup>, so Give me<sup>asws</sup> rest from them and Rest them from me<sup>asws</sup>!'<sup>18</sup>

وَرَوَى مُحَمَّدُ بْنُ فُرَاتٍ الْجُرْمِيُّ، عَنْ زَيْدِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ فِي هَذِهِ الْحُطْبَةِ: أَيُّهَا النَّاسُ! إِنِّي دَعَوْتُكُمْ إِلَى الْحَقِّ فَتَوَلَّيْتُمْ عَنِّي وَصَرَّيْتُمْ بِالذَّيْرِ فَأَعْيَيْتُمُونِي. أَمَّا إِنَّهُ سَيَلِيكُمْ بَعْدِي وَلَا تَزَالُ لَا يَرْضَوْنَ مِنْكُمْ بِذَلِكَ حَتَّى يُعَذِّبُوكُمْ بِالسَّيَاطِ وَالْحَدِيدِ،

And it is reported by Muhammad Bin Furat Al Jurmy,

'From Zayd son of Ali<sup>asws</sup> (Bin Al-Husayn<sup>asws</sup>) who said, 'Ali<sup>asws</sup> said in this sermon: 'O you people! I<sup>asws</sup> am calling you to the truth but you are turning away from me and I<sup>asws</sup> strike you with the twig, but you are faulting me<sup>asws</sup>. But, such rulers will be ruling you who will not be pleased from you with that until they punish you with the whips and the iron!

فَأَمَّا أَنَا فَلَا أُعَذِّبُكُمْ بِهَمَا، إِنَّهُ مَنْ عَذَّبَ النَّاسَ فِي الدُّنْيَا عَذَّبَهُ اللَّهُ فِي الْآخِرَةِ، وَ آيَةُ ذَلِكَ أَنَّ يَأْتِيَكُمْ صَاحِبُ الْيَمَنِ حَتَّى يَخْلَ بَيْنَ أَظْهُرِكُمْ، فَيَأْخُذَ الْعُمَّالَ وَ عُمَّالَ الْعُمَّالِ رَجُلٌ يُقَالُ لَهُ: يُوسُفُ بْنُ عُمرَ، وَ يَقُومُ عِنْدَ ذَلِكَ رَجُلٌ مِّنْ أَهْلِ الْبَيْتِ فَانْصُرُوهُ، فَإِنَّهُ دَاعٍ إِلَى الْحَقِّ.

As for I<sup>asws</sup>, so I<sup>asws</sup> shall not punish you with these two as the one who punishes the people in the world, Allah<sup>azwj</sup> would Punish him in the Hereafter, and a sign of that is that the ruler of Al-Yemen will come to you until he permeates (disintegrate) in your midst. He will seize the office bearers, and workers of the office bearers, a man called Yusuf Bin Umar, and during that a man from us<sup>asws</sup>, People<sup>asws</sup> of the Household would rise, so help him<sup>asws</sup>, for he<sup>asws</sup> would be calling to the truth'.

قَالَ: فَكَانَ النَّاسُ يَتَحَدَّثُونَ أَنَّ ذَلِكَ الرَّجُلَ هُوَ زَيْدٌ [عَلَيْهِ السَّلَامُ].

He (the narrator) said, 'The people were narrating that is a man who is Zayd (Bin Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>)'.<sup>19</sup>

[906] - وَ قَالَ ابْنُ أَبِي الْحَدِيدِ نَقْلًا مِنْ كِتَابِ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ وَ وَجَدْتُهُ فِي أَصْلِ كِتَابِهِ أَيْضًا رَوَى بِإِسْنَادِهِ عَنْ عُمَرُو بْنِ مَخْصَنٍ: أَنَّ مُعَاوِيَةَ لَمَّا أَصَابَ مُحَمَّدَ بْنَ أَبِي بَكْرٍ بِمِصْرَ، بَعَثَ عَبْدَ اللَّهِ بْنَ عَامِرٍ الْحَضْرَمِيَّ إِلَى أَهْلِ الْبَصْرَةِ لِيَدْعُوهُمْ إِلَى نَفْسِهِ، وَ إِلَى الطَّلَبِ بِدَمِ عُثْمَانَ، فَلَمَّا أَتَاهُمْ وَ قَرَأَ عَلَيْهِمْ كِتَابَ مُعَاوِيَةَ اخْتَلَفُوا، فَبَعْضُهُمْ رَدُّوا، وَ أَكْثَرُهُمْ قَبِلُوا وَ أَطَاعُوا.

And Ibn Abi Al Hadeed said, 'It is copied from Kitab Al Gharaat of Ibrahim Bin Muhammad Al Saqafy, and I found it in the original of his book as well, reported by his chain from Amro Bin Mihsan,

'When Muhammad Bin Abu Bakr was killed at Egypt, Muawiya sent Abdullah Bin Aamir Al-Hazramy to the people of Al-Basra to call them to himself and to seek the blood of Usman. When he came to them and read out to them the letter of Muawiya, they differed. Some of them rejected and most of them accepted and obeyed.

وَ كَانَ الْأَمِيرُ يُؤَمِّدُ بِالْبَصْرَةِ، زَيْدَ بْنَ عُبَيْدٍ، فَلَمَّا اسْتَخْلَفَهُ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ، وَ ذَهَبَ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ يُعْزِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، فَلَمَّا رَأَى زَيْدًا إِقْبَالَ النَّاسِ عَلَى ابْنِ الْحَضْرَمِيِّ، اسْتَحَارَ مِنَ الْأُزْدِ وَ نَزَلَ فِيهِمْ، وَ كَتَبَ إِلَى ابْنِ عَبَّاسٍ وَ أَخْبَرَهُ بِمَا جَرَى؛

<sup>18</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 905 e

<sup>19</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 905 f



And it so happened that the governor upon Al-Basra on that day was Ziyad Bin Ubeyd. Abdullah Bin Al-Abbas had appointed him, and he went to Ali<sup>asws</sup> to console him<sup>asws</sup> about Muhammad Bin Abu Bakr. When Ziyad saw the people coming back to Ibn Al-Hazramy, he sought shelter from Al-Azd and descended among them and wrote to Ibn Abbas and informed him with what had transpired.

فَرَفَعَ ابْنُ عَبَّاسٍ ذَلِكَ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ، وَشَاعَ فِي النَّاسِ بِالْكُوفَةِ مَا كَانَ مِنْ ذَلِكَ، وَاخْتَلَفَ أَصْحَابُهُ عَلَيْهِ السَّلَامُ فِيمَنْ يَبْعَثُهُ إِلَيْهِمْ حَمِيَّةً

Ibn Abbas raised that (matter) to Ali<sup>asws</sup>, and it spread among the people at Al-Kufa what had happened from that, and his<sup>asws</sup> companions differed, among the zealots he had sent to them.

فَقَالَ عَلَيْهِ السَّلَامُ: تَنَاهَوْا أَيُّهَا النَّاسُ، وَلِيَدْعُوكُمُ الْإِسْلَامَ وَوَقَارُهُ عَنِ التَّبَاغِي وَالتَّهَاوِي، وَلَتَجْتَمِعَ كَلِمَتُكُمْ، وَالْزُمُوا دِينَ اللَّهِ الَّذِي لَا يُقْبَلُ مِنْ أَحَدٍ غَيْرُهُ، وَكَلِمَةُ الْإِخْلَاصِ الَّتِي هِيَ قَوَامُ الدِّينِ، وَحُجَّةُ اللَّهِ عَلَى الْكَافِرِينَ، وَادْكُرُوا إِذْ كُنْتُمْ قَلِيلًا مُشْرِكِينَ مُتَبَاغِضِينَ مُتَفَرِّقِينَ

He<sup>asws</sup> said: ‘O you people! Be careful and let Al-Islam and its dignity deter you from the rebellion and the collapse, and you should unite your words and stick to the religion of Allah<sup>azwj</sup> which, nothing would be Acceptable from anyone apart from it, and the sincere word which is a pillar of the religion, and Argument of Allah<sup>azwj</sup> upon the Kafirs, **And remember when you were few, so He Made you numerous, [7:86]**, (and Argument upon the) Polytheists, hateful ones, dividers.

فَأَلَّفَ بَيْنَكُمْ بِالْإِسْلَامِ، فَكُنْتُمْ وَاجْتَمَعْتُمْ وَتَحَابَبْتُمْ، فَلَا تَتَفَرَّقُوا بَعْدَ إِذْ اجْتَمَعْتُمْ، وَلَا تَبَاغَضُوا بَعْدَ إِذْ تَحَابَبْتُمْ، وَإِذَا رَأَيْتُمُ النَّاسَ وَبَيْنَهُمُ النَّائِرَةُ وَ قَدْ نَدَّاعُوا إِلَى الْعَشَائِرِ وَالْقَبَائِلِ فَاقْصِدُوا لَهُمِهِمْ وَوُجُوهِهِمْ بِسُيُوفِكُمْ، حَتَّى يَفْرَعُوا إِلَى اللَّهِ وَكِتَابِهِ وَ سُنَّةِ نَبِيِّهِ،

Compose yourselves with Al-Islam, you will become numerous, and united, and beloved to each other. Do not separate after being united, and do not hate each other after loving each other. And when you see the people and between them is the flame of war, and they have called out to the clans and the tribes, then aim for their important ones and their (well-known) faces with your swords, until they panic to Allah<sup>azwj</sup> and His<sup>azwj</sup> Book and Sunnah of His<sup>azwj</sup> Prophet<sup>saww</sup>.

فَأَمَّا تِلْكَ الْحَمِيَّةُ فَإِنَّهَا مِنْ خُطُوبِ الشَّيَاطِينِ فَأَنْتَهُوا عَنْهَا لَا أَبَا لَكُمْ تُفْلِحُوا وَ تَنْجَحُوا.

As for the zealotry, it is from the steps of Satan<sup>la</sup>, so desist from it, may there be no father for you, you will succeed and attain salvation’.

ثُمَّ قَالَ ابْنُ أَبِي الْحَدِيدِ: وَ رَوَى الْوَاقِدِيُّ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ اسْتَنْفَرَ بَنِي تَمِيمٍ أَيَّامًا، لِيَنْهَضَ مِنْهُمْ إِلَى الْبَصْرَةِ مِنْ يَكْفِيهِ أَمْرُ ابْنِ الْحَضَرَمِيِّ، وَ يَرُدُّ عَادِيَّةَ بَنِي تَمِيمٍ الَّذِينَ أَجَارُوهُ بِهَا، فَلَمْ يُجِبْهُ أَحَدٌ

Then Ibn Abi Al-Hadeed said, ‘And it is reported by Al-Waqidi (wahabi imam) that Ali<sup>asws</sup> mobilised the clan of Tameem for days to get them up to go to Al-Basra, one who could suffice him<sup>asws</sup> with the matter of Ibn Al-Hazramy, and the clan of Tameem, those who had sheltered at it, responded with their habitual response and no one answered him<sup>asws</sup>.

فَخَطَبَهُمْ وَقَالَ: لَيْسَ مِنَ الْعَجَبِ أَنْ يَنْصُرَنِي الْأَزْدُ وَيَخْدُلَنِي مُضَرٌّ. وَأَعْجَبُ مِنْ ذَلِكَ تَفَاعُدُ تَيْمِ الْكُوفَةِ بِي، وَخِلَافُ تَيْمِ الْبَصْرَةِ عَلَيَّ، وَأَنْ أَسْتَنْجِدَ بِطَائِفَةٍ مِنْهُمْ مَا يَشْخَصُ إِلَيَّ أَحَدٌ مِنْهَا فَيَدْعُوهُمْ إِلَى الرَّشَادِ، فَإِنْ أَجَابَتْ وَإِلَّا فَالْمُنَابَذَةُ وَالْحَرْبُ.

He<sup>asws</sup> addressed them and said: 'It is not from the surprises that the (clan of) Al-Azd is helping me<sup>asws</sup> and (the clan of) Muzar is abandoning me<sup>asws</sup>. And more surprising from that is (the clan of) Tameed sitting back from me<sup>asws</sup> at Al-Kufa, and the opposition of (clan of) Tameem at Al-Basra against me<sup>asws</sup>, and that I<sup>asws</sup> can rally with a party from that, not one of them rose up to me<sup>asws</sup>. They are called to the guidance, so either they answer, or else it is the fighting and the war.

فَكَأَنِّي أَخَاطِبُ صُمًّا بَعْضًا لَا يَفْقَهُونَ جَوَارًا، وَلَا يُجِيبُونَ نِدَاءً، كُلُّ ذَلِكَ جُنْبًا عَنِ النَّاسِ وَحُبًّا لِلْحَيَاةِ.

It is as if I<sup>asws</sup> am addressing to the deaf, mute, neither understanding any dialogue nor answering any calling. All that is shunning from the battle and love for the life!

[وَأَلْفَدُّ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، نَقْتُلُ آبَاءَنَا وَأَبْنَاءَنَا وَإِخْوَانَنَا وَأَعْمَامَنَا، مَا يَرِيدُنَا ذَلِكَ إِلَّا إِيمَانًا وَتَسْلِيمًا، وَ مُضِيًّا عَلَى اللَّقَمِ، وَ صَبْرًا عَلَى مَضَضِ الْأَلَمِ، وَ جِدًّا فِي جِهَادِ الْعَدُوِّ.

And we were with Rasool-Allah<sup>saww</sup>, killing our own fathers, and our sons, and our brothers, and our uncles, but that did not increase us except in Eman and submission, and continuance upon (chewing) the morsels, and combating upon the anguish of the pains, and efforts in fighting the enemy.

وَلَفَدُّ كَانَ الرَّجُلُ مِنَّا وَ الْآخَرُ مِنْ عَدُوِّنَا يَتَصَاوَلَانِ تَصَاوُلَ الْفَحْلَيْنِ، يَتَخَالَسَانِ أَنْفُسَهُمَا أَيُّهُمَا يَسْقِي صَاحِبَهُ كَأْسَ الْمُنُونِ، فَمَرَّةً لَنَا مِنْ عَدُوِّنَا وَ مَرَّةً لِعَدُوِّنَا مِنَّا.

And the man from us and the other from our enemies would compete like the competing of two stallions, and being sincere with themselves which of them would make his counterpart to drink the cup of death. Sometimes it would be for us rather than our enemies, and sometimes it would be for our enemies rather than us.

فَلَمَّا رَأَى اللَّهُ صِدْقَنَا، أَنْزَلَ بَعْدُونَا الْكَبْتَ، وَ أَنْزَلَ عَلَيْنَا النَّصْرَ، حَتَّى اسْتَقَرَّ الْإِسْلَامُ مُلْقِيًا جِرَانَهُ، وَ مُتَبَوِّئًا أَوْطَانَهُ.

When Allah<sup>azwj</sup> Saw our sincerity, He<sup>azwj</sup> Sent the Suppression upon our enemies, and Sent down the Help upon us, until Al-Islam was settled, laying down its sides and resting in its homelands.

وَلَعَمْرِي لَوْ كُنَّا نَأْتِي مَا أَتَيْتُمْ، مَا قَامَ لِلدِّينِ عُمُودٌ، وَ لَا اخْضَرَّ لِلْإِيمَانِ عُودٌ. وَ ائِمُّ اللَّهِ لَتَحْتَلِبَنَّهَا دَمًا، وَ لَتُسْبِغَنَّهَا نَدْمًا.

And by my life! If we had come with what you are coming with, no pillar of religion would have been established, nor any leaf of the Eman would have been green. And I<sup>asws</sup> swear by Allah<sup>azwj</sup>! You will milk its blood and you and it would be followed by regret!

قَالَ: فَقَامَ إِلَيْهِ أَعْيُنُ بَنِي ضُبَيْعَةَ الْمُجَاشِعِيِّ، فَقَالَ: أَنَا إِنْ شَاءَ اللَّهُ أَحْقَبُكَ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا الْخُطْبُ، فَأَتَكَتَلُّ لَكَ يَقْتُلُ ابْنِ الْخَضْرَمِيِّ، أَوْ إِخْرَاجِهِ عَنِ الْبَصْرَةِ. فَأَمَرَهُ بِالتَّهَيُّؤِ لِلشُّخُوصِ، فَشَخَصَ حَتَّى قَدِمَ الْبَصْرَةَ.

He (the narrator) said, 'Ayn Bin Zubiya stood up to him<sup>asws</sup> and said, 'I shall suffice you<sup>asws</sup>, if Allah<sup>azwj</sup> so Desires, O Amir Al-Momineen<sup>asws</sup>! This is the preaching. I shall take responsibility for you<sup>asws</sup> of killing Ibn Al-Hazramy, or expelling him from Al-Basra'. He<sup>asws</sup> instructed him with the preparation for the departure. He departed until he arrived at Al-Basra.

رَجَعْنَا إِلَى رِوَايَةِ الثَّقَفِيِّ، قَالَ إِبْرَاهِيمُ: فَلَمَّا قَدِمَهَا دَخَلَ عَلَى زِيَادٍ وَهُوَ بِالْأَهْوَازِ مُقِيمٌ، فَرَحَّبَ بِهِ وَ أَجْلَسَهُ إِلَى جَانِبِهِ، فَأَخْبَرَهُ بِمَا قَالَ لَهُ عَلِيُّ عَلَيْهِ السَّلَامُ، وَ إِنَّهُ لَيَكْلُمُهُ إِذْ جَاءَهُ كِتَابٌ مِنْ عَلِيٍّ

We return to the report of Al-Saqafy, 'Ibrahim said, 'When he arrived at it, he entered to see Ziyad, and he was staying at Al-Ahwaz. He was welcoming with him and seated him to his side. He informed him with what Ali<sup>asws</sup> had said to him. And he was speaking to him when a letter from Ali<sup>asws</sup> came to him.

فِيهِ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ أَمِيرِ الْمُؤْمِنِينَ، عَلِيٍّ إِلَى زِيَادِ بْنِ عُبَيْدٍ: سَلَامٌ عَلَيْكَ، أَمَّا بَعْدُ، فَإِنِّي قَدْ بَعَثْتُ أَعْيَنَ بَنِ صُبَيْعَةَ لِيَفْرِقَ قَوْمَهُ عَنِ ابْنِ الْحَضْرَمِيِّ، فَارْقُبْ مَا يَكُونُ مِنْهُ، فَإِنْ فَعَلَ وَ بَلَغَ مِنْ ذَلِكَ مَا يُظُنُّ بِهِ، وَ كَانَ فِي ذَلِكَ تَفْرِيقُ تِلْكَ الْأَوْبَاشِ، فَهُوَ مَا نُحِبُّ،

In it was: 'In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. From a servant of Allah<sup>azwj</sup> Amir Al-Momineen Ali<sup>asws</sup>, to Ziyad Bin Ubeyd. Greetings be unto you! As for after, I<sup>asws</sup> have sent Ayn Bin Zubiya in order to separate his people from Ibn Al-Hazramy, so watch was happens from him. If he does so and it reached from that what he is thinking of, and during that the separation happens of those noisy crowds, it would be what we love.

وَ إِنْ تَرَامَتْ الْأُمُورُ بِالْقَوْمِ إِلَى الشَّقَاقِ وَ الْعِصْيَانِ، فَانْهَدْ بِمَنْ أَطَاعَكَ إِلَى مَنْ عَصَاكَ فَجَاهِدْهُمْ، فَإِنْ ظَفِرْتَ فَهُوَ مَا ظَنَنْتُ، وَ إِلَّا فَطَاوَهُمْ وَ مَاطَلَهُمْ، فَكَأَنَّ كِتَابَ الْمُسْلِمِينَ قَدْ أَظَلَّتْ عَلَيْكَ، فَقَتَلَ اللَّهُ الظَّالِمِينَ الْمُفْسِدِينَ، وَ نَصَرَ الْمُؤْمِنِينَ الْمُحِقِّينَ وَ السَّلَامُ.

And if the affairs of the people return to the discord and the disobedience, then go with the ones who obey to you and fight them the ones who disobey you - either you win, and it is what I<sup>asws</sup> am thinking, or else be forbearing with them and overlook them. It is as if battalions of the Muslims have shaded upon you, and Allah<sup>azwj</sup> is Killing the oppressors, and the mischief-makers, and Helps the Momineen, the rightful. And the greetings'.

فَلَمَّا قَرَأَهُ زِيَادٌ، أَقْرَأَهُ أَعْيَنَ بَنِ صُبَيْعَةَ فَقَالَ لَهُ: إِنِّي لَأَرْجُو أَنْ تُكْفِيَ هَذَا الْأَمْرَ إِنْ شَاءَ اللَّهُ.

When Ziyad read it, he read it out to Ayn Bin Zubiya. He said to him, 'I wish you would suffice me of this matter, if Allah<sup>azwj</sup> so Desires'.

ثُمَّ خَرَجَ مِنْ عِنْدِهِ فَأَتَى رَحْلَهُ، فَجَمَعَ إِلَيْهِ رِجَالًا مِنْ قَوْمِهِ، فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ: يَا قَوْمُ عَلَى مَا دَا تَقْتُلُونَ أَنْفُسَكُمْ، وَ تُهَرِّقُونَ دِمَاءَكُمْ عَلَى الْبَاطِلِ مَعَ السُّفَهَاءِ وَ الْأَشْرَارِ؟ وَ إِنِّي وَ اللَّهُ مَا جِئْتُكُمْ حَتَّى عَبَأْتُ إِلَيْكُمْ الْجُنُودَ، فَإِنْ تُبَيُّوا إِلَى الْحَقِّ نَقْبَلُ مِنْكُمْ، وَ نَكُفَّ عَنْكُمْ، وَ إِنْ أَبَيْتُمْ فَهُوَ وَ اللَّهُ اسْتَبِصَالُكُمْ وَ بَوَائِكُمْ.

Then he went out from his presence and came to his luggage. Men from his people gathered to him. He praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, then said: 'O people! Upon what are you killing yourselves, and shedding your blood upon the falsehood with the foolish and the evil ones? And I, by Allah<sup>azwj</sup>, did not come to you until I mobilised the armies to you, so if

you were to incline to the truth, we shall accept from you and refrain from you, and if you refuse, by Allah<sup>azwj</sup> it would (result in) your killing and your ruination’.

فَقَالُوا: بَلْ نَسْمَعُ وَنَطِيعُ فَقَالَ: انْهَضُوا الْيَوْمَ عَلَى بَرَكََةِ اللَّهِ، فَتَهَضَّ بِهِمْ عَلَى جَمَاعَةِ ابْنِ الْحَضْرَمِيِّ، فَخَرَجُوا إِلَيْهِ فَصَافُوهُ، وَ وَاَقَفَهُمْ عَائِمَةُ يَوْمِهِ يُنَاشِدُهُمُ اللَّهُ وَ يَقُولُ: يَا قَوْمُ لَا تَنْكُفُوا بَيْنَكُمْ، وَ لَا تُخَالِفُوا إِمَامَكُمْ، وَ لَا تَجْعَلُوا عَلَى أَنْفُسِكُمْ سَبِيلًا، فَقَدْ رَأَيْتُمْ وَ جَرِئْتُمْ كَيْفَ صَنَعَ اللَّهُ بِكُمْ عِنْدَ نَكْبَتِكُمْ بَيْنَكُمْ وَ خِلَافِكُمْ.

They said, ‘But, we shall hear and obey’. He said, ‘Get up today upon the Blessing of Allah<sup>azwj</sup>, and he got up with them against a community of Ibn Al-Hazramy. They came out to him and shook his hand, and he paused with them the generality of his day adjuring them with Allah<sup>azwj</sup> and saying, ‘O people! Do not break your allegiance, and do not oppose your Imam<sup>asws</sup>, and do not make a way to be against yourselves for you have seen and experience how Allah<sup>azwj</sup> Deal with you all during your breaking your allegiance and your opposition’.

فَكَفُّوا عَنْهُ، وَ هُمْ فِي ذَلِكَ يَشْتُمُونَهُ. فَانْصَرَفَ عَنْهُمْ وَ هُوَ مِنْهُمْ مُتَّصِفٌ فَلَمَّا آوَى إِلَى رَحْلِهِ، تَبِعَهُ عَشْرَةُ نَعَرَ يَطْلُ النَّاسُ أَنَّهُمْ خَوَارِجٌ، فَضَرَبُوهُ بِأَسْيَافِهِمْ وَ هُوَ عَلَى فِرَاشِهِ، لَا يَظُنُّ أَنَّ الَّذِي كَانَ يَكُونُ، فَخَرَجَ يَشْتَدُّ غُرْبَانًا فَلَجَحُّهُ فِي الطَّرِيقِ فَقَتَلُوهُ.

They refrained from it and they were reviling him during that. He left from them and he was midway from them. When he sheltered to his belongings, ten persons pursued him, the people thought they were Kharijites. They struck him with their swords, and he was upon his bed, not thinking that which had happened would happen. He went out fleeing naked, but they caught up with him in the road and killed him.

فَكَتَبَ زِيَادٌ إِلَى عَلِيِّ عَلَيْهِ السَّلَامُ مَا وَفَّعَ. وَ كَتَبَ: إِنِّي أَرَى أَنَّ تَبَعَتْ إِلَيْهِمْ جَارِيَةَ بَنٍ قُدَامَةَ، فَإِنَّهُ نَافِدُ الْبَصِيرَةِ، وَ مُطَاعُ الْعَشِيرَةِ، شَدِيدٌ عَلَى عَدُوِّ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ،

Ziyad wrote to Ali<sup>asws</sup> of what had occurred, and he wrote, ‘I see that you<sup>asws</sup> should send Jariyah Bin Qudama to them, for he is an insightful implementer, and obeyed by the clan, severe upon the enemies of Amir Al-Momineen<sup>asws</sup>’.

فَلَمَّا قَرَأَ عَلَيْهِ السَّلَامُ الْكِتَابَ، دَعَا جَارِيَةَ فَقَالَ: يَا ابْنَ قُدَامَةَ تَمْنَعُ الْأَزْدَ عَنْ عَامِلِي وَ بَيْتِ مَالِي وَ تُشَاقُّنِي مُضَرَّ وَ تُنَابِدُنِي، وَ بِنَا ابْتَدَأَهَا اللَّهُ بِالْكَرَامَةِ، وَ عَزَفَهَا الْهَذَى، وَ تَدْعُو إِلَى الْمَعْشَرِ الَّذِينَ خَادُوا اللَّهَ وَ رَسُولَهُ وَ أَرَادُوا إِطْفَاءَ نُورِ اللَّهِ شَبْحَانَهُ حَتَّى عَلَتْ كَلِمَتُهُ عَلَيْهِمْ وَ أَهْلَكَ الْكَافِرِينَ.

When he<sup>asws</sup> read the letter, he<sup>asws</sup> called Jariya and said: ‘O Ibn Qudamah! Prevent Al-Azd from my<sup>asws</sup> office bearers and my<sup>asws</sup> public treasury, and (clan of) Muzar have hurt me<sup>asws</sup> and fought me<sup>asws</sup>, and through us Allah<sup>azwj</sup> would Begin it with the honour and Introduce them to the guidance, and calling to the community, those who had turned away from Allah<sup>azwj</sup> and Rasool<sup>saww</sup> and intended to extinguish the Noor of Allah<sup>azwj</sup> the Glorious until His<sup>azwj</sup> Word was high upon them, and the Kafirs were destroyed’.

فَرَوَى إِبْرَاهِيمُ بِإِسْنَادِهِ عَنْ كَعْبِ بْنِ قُعَيْنٍ قَالَ: خَرَجْتُ مَعَ جَارِيَةَ مِنَ الْكُوفَةِ فِي خَمْسِينَ رَجُلًا مِنْ بَنِي تَمِيمٍ، وَ مَا كَانَ فِيهِمْ يَمَانِيٌّ غَيْرِي، وَ كُنْتُ شَدِيدَ النَّشِيعِ، فَقُلْتُ لِجَارِيَةِ: إِنَّ شَيْئًا كُنْتُ مَعَكَ، وَ إِنَّ شَيْئًا مِلْتُ إِلَى قَوْمِي. فَقَالَ: بَلْ سِرَ مَعِي، فَوَ اللَّهُ لَوَدِدْتُ أَنَّ الطَّيْرَ وَ الْبَهَائِمَ تَنْصُرُنِي عَلَيْهِمْ فَضَّلًا عَنِ الْإِنْسِ.

Ibrahim has reported by his chain from Ka'ab Bin Queyn who said, 'I went out with Jariyah from Al-Kufa among fifty men from the clan of Tameem, and there was no Yemenite among them apart from me, and I was intense of adherence. I said to Jariya, 'If you like I can be with you, and if you like I shall incline towards my people'. He said, 'But, travel with me, for by Allah<sup>azwj</sup>, I would love the birds and the beasts to help me against them as well as the humans'.

فَلَمَّا دَخَلْنَا الْبَصْرَةَ، بَدَأَ بِزِيَادٍ فَرَحَّبَ بِهِ وَ أَجْلَسَهُ إِلَى جَانِبِهِ، وَ نَاجَاهُ سَاعَةً وَ سَاءَلَهُ ثُمَّ خَرَجَ فَقَامَ فِي الْأَزْدِ فَقَالَ: جَزَاكُمُ اللَّهُ مِنْ حَيٍّ خَيْرًا، ثُمَّ قَرَأَ عَلَيْهِمْ وَ عَلَى غَيْرِهِمْ كِتَابَ أَمِيرِ الْمُؤْمِنِينَ فَإِذَا فِيهِ:

When we entered Al-Basra, he began with Ziyad. He was welcoming with him and made him sit to his side and whispered to him for a while and asked him. Then he went out and he stood among (clan of) Al-Azd. He said, 'May Allah<sup>azwj</sup> Recompense you goodly from a tribe'. Then he read it out to them and to others, the letter of Amir Al-Momineen<sup>asws</sup>, and there in it was:

مِنْ عَبْدِ اللَّهِ أَمِيرِ الْمُؤْمِنِينَ، إِلَى مَنْ قُرِئَ عَلَيْهِ كِتَابِي هَذَا مِنْ سَاكِنِي الْبَصْرَةِ مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ: سَلَامٌ عَلَيْكُمْ، أَمَّا بَعْدُ، فَإِنَّ اللَّهَ حَلِيمٌ ذُو أَنَاةٍ لَا يُعَجِّلُ بِالْعُقُوبَةِ قَبْلَ الْبَيِّنَةِ، وَ لَا يَأْخُذُ الْمُذْنِبَ عِنْدَ أَوَّلِ وَهْلَةٍ، وَ لَكِنَّهُ يَقْبَلُ التَّوْبَةَ، وَ يَسْتَلِيمُ الْأَنَاةَ، وَ يَرْضَى بِالْإِنَابَةِ، لِيَكُونَ أَكْثَرُ لِلْحُجَّةِ، وَ أَكْثَرُ فِي الْمَغْذِرَةِ.

'From a servant of Allah<sup>azwj</sup> Amir Al-Momineen<sup>asws</sup>, to the one upon whom this letter of mine<sup>asws</sup> is read out, from the dwellers of Al-Basra, from the Momineen and the Muslims: 'Greetings be unto you all! As for after, surely Allah<sup>azwj</sup> is Forbearing, with Patience, not hastening with the Punishment before (Showing) the proof, and He<sup>azwj</sup> does not Seize the sinner at the first fear, but He<sup>azwj</sup> Accepts the repentance, and Maintains the Patience, and is Pleased with the penitence for it to become the great for the argument, and more reaching regarding the excuse.

وَ قَدْ كَانَ مِنْ شِقَاقِ جُلُوكُمْ أَتَيْهَا النَّاسُ، مَا اسْتَحَقُّهُمْ أَنْ تُعَاقَبُوا عَلَيْهِ، فَعَفَوْتُ عَنْ مُجْرِمِكُمْ، وَ رَفَعْتُ السَّيْفَ عَنْ مُدْبِرِكُمْ وَ قَبِلْتُ مِنْ مُسْلِمِكُمْ، وَ أَخَذْتُ بِبَعْثِكُمْ، فَإِنْ تَقُوا بِبَيْعَتِي وَ تَقَبَّلُوا نَصِيحَتِي وَ تَسْتَقِيمُوا عَلَى طَاعَتِي، أَعْمَلُ فِيكُمْ بِالْكِتَابِ وَ قَصْدِ الْحَقِّ، وَ أَقِيمُ فِيكُمْ سَبِيلَ الْهُدَى؛

And it has happened such troubles from most of you, O you people, what makes you to be deserving that you be punished upon it. But, I<sup>asws</sup> pardoned from your criminals and raised the sword from your managers and accepted from your acceptances, and I<sup>asws</sup> took your allegiance. So, if you were to be loyal to my<sup>asws</sup> allegiance and accept my<sup>asws</sup> advice and are straight upon my<sup>asws</sup> obedience, I<sup>asws</sup> shall work among you with the Book and aim for the truth, and establish among you the way of guidance.

فَوَ اللَّهُ مَا أَعْلَمُ أَنَّ وَالِيًا بَعْدَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَعْلَمُ بِذَلِكَ مِنِّي، وَ لَا أَعْمَلُ. أَقُولُ قَوْلِي هَذَا صَادِقًا غَيْرَ دَائِمٍ لِمَنْ مَضَى، وَ لَا مُتَّقِصًا لِأَعْمَالِهِمْ.

By Allah<sup>azwj</sup>! I<sup>asws</sup> do not know of any guardian after Muhammad<sup>saww</sup> more knowledgeable with that than me<sup>asws</sup> nor any harder working. I<sup>asws</sup> am saying this word of mine<sup>asws</sup> sincerely without any condemnation of the ones past, nor detracting from their actions.

وَ إِنْ خَطَّتْ بِكُمْ الْأَهْوَاءُ الْمُرْدِيَّةُ، وَ سَفَهُ الرَّأْيِ الْجَائِرِ إِلَى مُنَابَذَتِي تُرِيدُونَ خِلَافِي، فَهَذَا أَنَا ذَا قُرْنَتْ جِيَادِي، وَ رَحَلْتُ رِكَابِي. وَ إِنْ لَمْ يَكُنْ لِي مِنَ الْجَائِثِينَ إِلَى الْمَسِيرِ إِلَيْكُمْ، لَأَوْقَعَنَّ بِكُمْ وَفَعَةً لَا يَكُونُ يَوْمَ الْجَمَلِ عِنْدَهَا إِلَّا كَلَعَقَةٍ لَاعِقٍ، وَ إِنِّي لَطَائِفٌ إِنْ شَاءَ اللَّهُ أَنْ لَا تَجْعَلُوا عَلَى أَنْفُسِكُمْ سَبِيلًا.

And if the lowly whims and foolish views of the tyrannous errs to you fight against me<sup>asws</sup> intending opposing me<sup>asws</sup>, so here I<sup>asws</sup> am, nearby with my<sup>asws</sup> armies and riding my<sup>asws</sup> stirrups. And I<sup>asws</sup> swear by Allah<sup>azwj</sup>! If you were to make me<sup>asws</sup> come to the travelling to you, I<sup>asws</sup> will fall with you such a falling, the day of the camel will not happen to be in compassion to it except like the licking of a lick, and I<sup>asws</sup> think that you will not make a way to be upon yourselves, if Allah<sup>azwj</sup> so Desires.

وَ قَدْ قَدَّمْتُ هَذَا الْكِتَابَ حُجَّةً عَلَيْكُمْ، وَ لَيْسَ أَكْتُبُ إِلَيْكُمْ مِنْ بَعْدِهِ كِتَابًا إِنْ أَنْتُمْ اسْتَعَشَّشْتُمْ نَصِيحَتِي، وَ نَابَذْتُمْ رَسُولِي، حَتَّى أَكُونَ أَنَا الشَّاحِصَ نَحْوَكُمْ إِنْ شَاءَ اللَّهُ وَ السَّلَامُ.

And I<sup>asws</sup> have sent this letter in advance to be an argument upon you, and I<sup>asws</sup> will not be writing any letter to you from after it. If you were to cheat me<sup>asws</sup> of my<sup>asws</sup> advice and fight my<sup>asws</sup> messenger, until it happens that I<sup>asws</sup> would be the one to come towards you, if Allah<sup>azwj</sup> so Desires. And the greetings’.

فَلَمَّا قُرِئَ الْكِتَابُ عَلَى النَّاسِ، قَامَ صَبْرَةُ بْنُ شَيْمَانَ فَقَالَ: سَمِعْنَا وَ أَطَعْنَا وَ نَحْنُ لِمَنْ حَارَبَ أَمِيرَ الْمُؤْمِنِينَ حَرْبٌ، وَ لِمَنْ سَأَلَ سَلَامٌ. إِنْ كَفَيْتَ يَا جَارِيَةُ قَوْمَكَ بِقَوْمِكَ فَذَلِكَ، وَ إِنْ أَحْبَبْتَ أَنْ نَنْصُرَكَ نَنْصُرَكَ.

When the letter was read out to the people, Sabrah Bin Sheyman stood up and said, ‘We hear and we obey, and we are at war to the ones at war with Amir Al-Momineen<sup>asws</sup>, and at peace to the ones at peace (with him<sup>asws</sup>). O Jariyah! If you people were to suffice you with your people, so that is it, and if you like us to help you, we will help you’.

وَ قَامَ وَجْهُ النَّاسِ فَتَكَلَّمُوا بِمِثْلِ ذَلِكَ، فَلَمْ يَأْذَنْ [جَارِيَةُ] لِأَحَدٍ أَنْ يَسِيرَ مَعَهُ وَ مَضَى نَحْوَ بَنِي تَمِيمٍ وَ كَلَّمَهُمْ فَلَمْ يُجِيبُوهُ، وَ خَرَجَ مِنْهُمْ أَوْثَابُ بْنُ قَنَاوَشٍ وَ بَعْدَ أَنْ شَتَمُوهُ، فَأَرْسَلَ إِلَى زِيَادٍ وَ الْأَزْدِ يَسْتَنْصِرُهُمْ [وَ] يَأْمُرُهُمْ أَنْ يَسِيرُوا إِلَيْهِ فَسَارَتْ الْأَزْدُ بِزِيَادٍ.

And (well-known) face of the people stood up and spoke with similar to that, but Jariyah did not permit for anyone to travel with him, and he continued towards the clan of Tameem and spoke to them, but they did not answer him. And a noisy crowd came out from them. They skirmished with him after having reviled him. He sent a message to Ziyad and (clan of) Al-Azd, shouting for their help and instructing them to travel to him. Al-Azd travelled with Ziyad.

وَ خَرَجَ إِلَيْهِمْ ابْنُ الْحَضْرَمِيِّ فَاقْتَتَلُوا سَاعَةً، وَ اقْتَتَلَ شَرِيكُ بْنُ الْأَعْوَرِ الْحَارِثِي، وَ كَانَ مِنْ شِيعَةِ عَلِيٍّ عَلَيْهِ السَّلَامُ وَ صَدِيقًا لَجَارِيَةَ [فَقَالَ لَهُ: أَلَا أَقَاتِلُ مَعَكَ عَدُوَّكَ؟ فَقَالَ: بَلَى. فَقَاتَلَهُمْ].

And Ibn Al-Hazramy came out to them and they fought for a while, and Shareek Bin Al-Awr Al-Harisy was killed, and he was from the Shias of Ali<sup>asws</sup> and a friend of Jariyah. He said to him, ‘Shall I fight your enemies with you?’ He said, ‘Yes’. He fought them.

فَمَا لَبِثَ بَنُو تَمِيمٍ أَنْ هَزَمُوهُمْ وَ اضْطَرُّوهُمْ إِلَى دَارِ سُبَيْلِ السَّعْدِيِّ، فَحَصَرُوا ابْنَ الْحَضْرَمِيِّ فِيهَا، وَ أَحَاطَ جَارِيَةُ وَ زِيَادُ بْنُ الدَّارِ وَ قَالَ جَارِيَةُ: عَلَيَّ بِاللَّارِ. فَقَالَتِ الْأَزْدُ: لَسْنَا مِنَ الْخَرِيقِ فِي شَيْءٍ، وَ هُمْ قَوْمُكَ وَ أَنْتَ أَعْلَمُ.

It was not long before the clan of Tameem defeated them and forced them to the house of Sunbul Al-Sa'ady. They besieged Ibn Al-Hazramy in it and Jariyah and Ziyad surround the house, and Jariyah said, 'To me with the fire!' Al-Azd said, 'We are not (getting involved) in anything from the burning, and they are your people, and you are more knowing'.

فَحَرَقَ جَارِيَةُ الدَّارَ عَلَيْهِمْ، فَهَلَكَ ابْنُ الْحَضْرَمِيِّ فِي سَبْعِينَ رَجُلًا أَحَدُهُمْ عَبْدُ الرَّحْمَنِ بْنُ عُثْمَانَ الْقُرَشِيُّ. وَ سَارَتْ الْأَزْدُ بِزِيَادٍ حَتَّى أَوْطَوْا قَصْرَ الْإِمَارَةِ وَمَعَهُ بَيْتُ الْمَالِ، وَ قَالَتْ لَهُ: هَلْ بَقِيَ عَلَيْنَا مِنْ جَوَارِكَ شَيْءٌ. قَالَ: لَا. فَأَنْصَرَفُوا عَنْهُ.

Jariyah burnt down the house upon them Ibn Al-Hazramy died among seventy men, one of them was Abdul Rahman Bin Usman Al-Qarshy; and Al-Azd travelled with Ziyad until they came to the government building and with it was the public treasury, and they said to him, 'Does there remain anything upon us from helping you?' He said, 'No'. They left from him.

وَ كَتَبَ زِيَادٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَمَّا بَعْدُ، فَإِنَّ جَارِيَةَ ابْنِ قَدَامَةَ الصَّالِحِ قَدِمَ مِنْ عِنْدِكَ فَتَاهَضَ جَمْعُ ابْنِ الْحَضْرَمِيِّ بِمَنْ نَصَرَهُ، وَ أَعَانَهُ مِنْ الْأَزْدِ فَقَضَتْهُ وَ اضْطَرَّتْهُ إِلَى دَارٍ مِنْ دُورِ الْبَصْرَةِ فِي عَدَدٍ كَثِيرٍ مِنْ أَصْحَابِهِ فَلَمْ يَخْرُجْ حَتَّى حَكَمَ اللَّهُ بَيْنَهُمَا،

And Ziyad wrote to Amir Al-Momineen<sup>asws</sup>, 'As for after, Jariya Bin Qadamah, the righteous servant, arrived from your<sup>asws</sup> presence and fought the crowd of Al-Hazramy with the ones who helped him and supported him, from (clan of) Al-Azd. He scattered him (his forces) and forced him to a house from the houses of Al-Basra among a large number of his companion. He did not come out until Allah<sup>azwj</sup> Judged between them.

فَقَتَلَ ابْنُ الْحَضْرَمِيِّ وَ أَصْحَابَهُ، مِنْهُمْ مَنْ أُخْرِقَ، وَ مِنْهُمْ مَنْ أُلْقِيَ عَلَيْهِ جِدَارٌ، وَ مِنْهُمْ مَنْ هُدِمَ عَلَيْهِ الْبَيْتُ مِنْ أَعْلَاهُ، وَ مِنْهُمْ مَنْ قُتِلَ بِالسَّيْفِ، وَ سَلِمَ مِنْهُمْ نَفَرٌ تَابُوا وَ تَابُوا فَصَفَحَ عَنْهُمْ وَ بَعْدًا لِمَنْ عَصَى وَ غَوَى، وَ السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

Ibn Al-Hazramy and his companions were killed. From them was one who was burnt down, and from them was one the wall was thrown upon him, and from the was one the house was demolished upon him from its top, and from them was on who was killed by the sword, and a number of them were safe. They retracted and repented, so he pardoned them, and remoteness be for the one who disobeys and goes astray. And the greetings be unto Amir Al-Momineen<sup>asws</sup>, and Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings'.

فَلَمَّا وَصَلَ الْكِتَابُ قَرَأَهُ عَلَيْهِ السَّلَامُ عَلَى النَّاسِ فَمَسَّرَ بِذَلِكَ وَ سُرَّ أَصْحَابُهُ وَ أَتَى عَلَى جَارِيَةَ وَ عَلَى الْأَزْدِ وَ دَمَّ الْبَصْرَةَ فَقَالَ: إِنَّهَا أَوَّلُ الْغُرَى خَرَابًا، إِمَّا عَرَقًا وَ إِمَّا حَرَقًا، حَتَّى يَبْقَى مَسْجِدُهَا كَجَوْجُوتَ سَفِينَةٍ..

When the letter arrived, he<sup>asws</sup> read it out to the people. He<sup>asws</sup> was cheered by that and his<sup>asws</sup> companions were cheered, and he<sup>asws</sup> praised upon Jariyah and upon (clan of) Al-Azd, and condemned Al-Basra. He<sup>asws</sup> said: 'It is the first town to be ruined, either by drowning or by burning, until its Masjids would remain like the bow of a ship'.<sup>20</sup>

[907] - نَهَجٌ: وَ مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ لَمَّا هَرَبَ مَصْفَلَةُ بْنُ هُبَيْرَةَ الشَّيْبَانِيُّ إِلَى مُعَاوِيَةَ، وَ كَانَ قَدْ ابْتَعَ سَيِّئِي نَاجِيَةٍ مِنْ عَامِلِ أَمِيرِ الْمُؤْمِنِينَ وَ أَعْتَقَهُمْ فَلَمَّا طَلَبَهُ بِالْمَالِ خَاسَ بِهِ وَ هَرَبَ إِلَى الشَّامِ: قَبَّحَ اللَّهُ مَصْفَلَةَ، فَعَلَّ فِعْلَ السَّادَةِ وَ فَرَّ فِرَارَ الْعَبِيدِ، فَمَا أَنْطَقَ مَادِحُهُ حَتَّى أَسْكَنَتْهُ، وَ لَا صَدَقَ وَاصِفُهُ حَتَّى بَغَتْهُ، وَ لَوْ أَقَامَ لِأَخَذِنَا مِيسُورُهُ وَ انْتَظَرْنَا لَهُ وَفُورُهُ.

<sup>20</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 906



(The book) 'Nahj (Al Balagah)' –

'And from a speech of his<sup>asws</sup> when Masqalah Bin Hubeyra Al-Shaybani fled to Muawiya, and he had bought prisoners of the clan of Najiya from an office bearer of Amir Al-Momineen<sup>asws</sup> and freed them. When he was sought for the wealth (price), he panicked and fled to Syria: 'May Allah<sup>azwj</sup> Uglify Masqalah! He did the deed of the chief and fled the fleeing of the slave. The praiser had yet to speak until he silenced him, nor would a describer describe him until he muted him, and had he stayed, we would have taken its easy (affordable) and would have waited for him to fulfil it'.<sup>21</sup>

فَفِي بَعْضِهَا أَنَّهُ لَمَّا انْقَضَى أَمْرُ الْجَمَلِ دَخَلَ أَهْلُ الْبَصْرَةِ فِي الطَّاعَةِ غَيْرَ بَنِي نَاجِيَةٍ، فَبَعَثَ إِلَيْهِمْ عَلِيُّ عَلَيْهِ السَّلَامُ رَجُلًا مِنَ الصَّحَابَةِ فِي خَيْلٍ لِيُفَاتِلَهُمْ، فَأَتَاهُمْ وَقَالَ لَهُمْ: مَا لَكُمْ عَسَكْرُكُمْ وَقَدْ دَخَلَ فِي الطَّاعَةِ غَيْرُكُمْ؟

And in part of it, when matter of the camel expired, the people of Al-Basra entered into the obedience apart from the clan of Najiya. Ali<sup>asws</sup> sent to them some men from the companions among a cavalry in order to fight them. He came to them and said to them: 'What is the matter you are in an army camp and others have entered into the obedience?'

فَأَفْتَرَقُوا ثَلَاثَ فِرَقٍ: فِرْقَةٌ قَالُوا: كُنَّا نَصَارَى فَأَسْلَمْنَا وَتُبَايَعُ، فَأَمَرَهُمْ فَأَعْتَرَلُوا.

They split into three groups. A group said, 'We are Christians. We shall become Muslims and pledge allegiance'. He ordered with them and they were left alone.

وَفِرْقَةٌ قَالُوا: كُنَّا نَصَارَى فَلَمْ نُسَلِّمْ وَخَرَجْنَا مَعَ الْقَوْمِ الَّذِينَ كَانُوا خَرَجُوا، فَهَرُونَا فَأَخْرَجُونَا كُرْهًا فَخَرَجْنَا مَعَهُمْ فَهَرَمُوا، فَتَحْنُ نَدْخُلُ فِيمَا دَخَلَ النَّاسُ فِيهِ، وَتُعْطِيكُمْ الْجَزِيَّةَ كَمَا أُعْطَيْنَاهُمْ. فَقَالَ: اعْتَرِلُوا، فَأَعْتَرَلُوا.

And a group said, 'We were Christians, and we will not become Muslims, and we went out along with the people, those who had gone out. They had forced us and brought us out forcefully. So, we came out with them and they were defeated. So, we shall enter into what the people have entered into, and we shall give you the taxes just as we used to give them'. He said: 'Leave them alone!' So, they were left alone.

وَفِرْقَةٌ قَالُوا: كُنَّا نَصَارَى فَأَسْلَمْنَا وَ لَمْ يُعْجِنَا الْإِسْلَامُ فَرَجَعْنَا فَنُعْطِيكُمْ الْجَزِيَّةَ كَالنَّصَارَى. فَقَالَ لَهُمْ: تَوْبُوا وَ ارْجِعُوا إِلَى الْإِسْلَامِ. فَأَبَوْا، فَقَاتَلَ مُقَاتِلَهُمْ وَ سَبَى ذُرَارِيَهُمْ، فَقَدَّمَ بِهِمْ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.

And a group said, 'We were Christians. We became Muslims but Al-Islam did not fascinate us, so we reverted, and we shall give you taxes just as the Christians do'. He said to them: 'Repent and return to Al-Islam!' They refused. He fought their fighters and captured their offspring. He arrived with them to Amir Al-Momineen<sup>asws</sup>.

وَ فِي بَعْضِهَا: أَنَّ الْأَمِيرَ مِنْ قِتْلِ عَلِيٍّ عَلَيْهِ السَّلَامُ كَانَ مَعْقِلَ بَنٍ قَيْسٍ، وَ لَمَّا انْقَضَى أَمْرُ الْحَرْبِ لَمْ يَقْتُلْ مِنَ الْمُؤْتَدِينَ مِنْ بَنِي نَاجِيَةٍ إِلَّا رَجُلًا وَاحِدًا وَ رَجَعَ الْبَاقُونَ إِلَى الْإِسْلَامِ، وَ اسْتَرْقَى مِنَ النَّصَارَى مِنْهُمْ الَّذِينَ سَاعَدُوا فِي الْحَرْبِ وَ شَهَرُوا السَّيْفَ عَلَى جَيْشِ الْإِمَامِ،

<sup>21</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 907 a



And in part of it, 'The commander from the direction of Ali<sup>asws</sup> was Ma'qil Bin Qays, and when the matter of the war terminated, he did not kill from the apostates, from the clan of Najiya, except one man, and the rest returned to Al-Islam, and he enslaved from the Christians those who had helped in the war and had unsheathed the sword against the army of the Imam<sup>asws</sup>.

ثُمَّ أَقْبَلَ بِأَسَارَى حَتَّى مَرَّ عَلَى مَصْقَلَةِ بْنِ هُبَيْرَةَ السَّيْبَانِيِّ، وَهُوَ عَامِلٌ لِعَلِيِّ عَلَيْهِ السَّلَامُ عَلَى أَرْدَشِيرْخُرَّةَ، وَهُمْ مِائَتَا نَسَاءٍ، فَكَتَبَتْ إِلَيْهِ النِّسَاءُ وَالصَّبِيَّانُ، وَتَصَايَحَ الرِّجَالُ وَسَأَلُوا أَنْ يَشْتَرِيَهُمْ وَيُعْتِقَهُمْ، فَأَتْبَاعَهُمْ بِمِائَةِ أَلْفٍ دِرْهَمٍ.

Then he came back with the prisoners until he passed by Masqalah Bin Hubeyrsa Al-Shaybani, and he was an office bearer of Ali<sup>asws</sup> upon Ardashyerkhura, and they were fifty people. The women and children cried to him and the men shouted, and they asked him to buy them and free them. He bought them for five hundred thousand Dirhams.

فَأَرْسَلَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ أَبَا حُرَّةَ الْحَنْفِيَّ لِيَأْخُذَ مِنْهُ الْمَالَ، فَأَدَّى إِلَيْهِ مِائَتَيْ أَلْفٍ دِرْهَمٍ وَعَجَزَ عَنِ الْبَاقِي فَهَرَبَ إِلَى مُعَاوِيَةَ. فَقِيلَ لَهُ عَلَيْهِ السَّلَامُ: ارْجُدِ الْأَسَارَى فِي الرِّقِّ. فَقَالَ: لَيْسَ ذَلِكَ فِي الْقَضَاءِ بِحَقٍّ، قَدْ عَتَقْتُمَا إِذْ أَعْتَقْتُمَا الَّذِي اشْتَرَاهُمَا، وَصَارَ مَالِي دَيْنًا عَلَيْهِ.

Amir Al-Momineen<sup>asws</sup> sent a message to him with Abu Hurrah Al-Hanafi to take the wealth from him. He paid to him two hundred thousand Dirham and was unable from the remainder, so he fled to Muawiya. It was said to him<sup>asws</sup>, 'Return the captives to be in slavery'. He<sup>asws</sup> said: 'The wouldn't be a judgment with truth. They have been liberated when he freed them, the one who had bought them, and my<sup>asws</sup> wealth became a debt upon him".<sup>22</sup>

[908] - نَهَجٌ: وَ مِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ: اللَّهُمَّ أَيُّمَا عَبْدٍ مِنْ عِبَادِكَ سَمِعَ مَقَالَتَنَا الْعَادِلَةَ غَيْرَ الْجَائِزَةِ، وَالْمُصْلَحَةَ فِي الدِّينِ وَ الدُّنْيَا غَيْرَ الْمُفْسِدَةِ، فَأَبَى بَعْدَ سَمْعِهِ لَهَا إِلَّا التَّكْوُسَ عَنْ نُصْرَتِكَ، وَالْإِبْطَاءَ عَنْ إِعْزَازِ دِينِكَ،

(The book) 'Nahj' –

'And from a speech of his<sup>asws</sup>: 'O Allah<sup>azwj</sup>! But rather, a servant from Your<sup>azwj</sup> servants listens to our words as being just, not tyrannous, and betterment in the religion, and the world without corruption, but he still refuses to it after having heard it, recoiling from helping You<sup>azwj</sup>, and the slowing down from strengthening Your<sup>azwj</sup> Religion.

فَإِنَّا نَسْتَشْهِدُكَ عَلَيْهِ يَا أَكْبَرَ الشَّاهِدِينَ شَهَادَةً، وَ نَسْتَشْهِدُ عَلَيْهِ جَمِيعَ مَنْ أَسْكَنْتَهُ أَرْضَكَ وَ سَمَواتِكَ، ثُمَّ أَنْتَ بَعْدُ، الْمُعْنَى عَنْ نَصْرِهِ وَ الْإِحْدَ لَهُ بِدَنْيِهِ.

I<sup>asws</sup> hereby keep You<sup>azwj</sup> as Witness, O Greatest of the Witnesses of Testimony, and we keep as witnesses upon him, the entirety of the ones settled in Your<sup>azwj</sup> earth and Your<sup>azwj</sup> skies. Then You<sup>azwj</sup>, afterwards, are the Needless from his help and One Seize him for his sins".<sup>23</sup>

[909] - نَهَجٌ: مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ يَخُتُّ فِيهِ أَصْحَابُهُ عَلَى الْجِهَادِ: وَ اللَّهُ مُسْتَأْذِيكُمْ شُكْرُهُ، وَ مُؤَيِّدُكُمْ أَمْرُهُ، وَ مُمَهِّلُكُمْ فِي مَضْمَارٍ مَدُودٍ لِنَتْنَارِعُوا سَبْقَهُ. فَشُدُّوا عُقْدَ الْمَآزِرِ، وَ اطَّوُّوا فَضُولَ الْخَوَاصِرِ؛ لَا يَجْتَمِعُ عَرِيضَةٌ وَ وَلِيْمَةٌ! مَا أَنْفَضَ النَّوْمَ لِعَزَائِمِ الْيَوْمِ، وَ أَخْبَى الظُّلْمَ لِنِذَائِرِ الْهَيْمَمِ.

<sup>22</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 907 b

<sup>23</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 908

(The book) 'Nahj Al Balagah' –

'From a speech of his<sup>asws</sup>, in it, he<sup>asws</sup> urging his<sup>asws</sup> companions upon the Jihad: 'And Allah<sup>azwj</sup> is Calling you to thank Him<sup>azwj</sup>, and Assigns His<sup>azwj</sup> Commands to you, and Respites you in the limited time for you to compete in precedence. So, tighten the girdles, and fold up the curiosity of the little one, and the determination and the banquets cannot be gathered together! The sleep would break up the determinations of the day, and the darkness obliterates memories of critical tasks''<sup>24</sup>

[910] – كِتَابُ الْغَارَاتِ لِإِبْرَاهِيمَ التَّقَفِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ نَصْرِ بْنِ مُزَاهِمٍ، عَنْ عُمَرَ بْنِ سَعْدٍ، عَنْ ثَمِيرِ بْنِ وَغْلَةَ، عَنْ أَبِي الْوَدَّاءِ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ لَمَّا فَرَّغَ مِنْ حَرْبِ الْحَوَارِجِ، قَامَ فِي النَّاسِ بِنَهْزَانٍ خَطِيباً فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: أَمَّا بَعْدُ، فَإِنَّ اللَّهَ قَدْ أَحْسَنَ بِكُمْ وَ أَحْسَنَ نَصْرَكُمْ، فَتَوَجَّهُوا مِنْ فُورِكُمْ هَذَا إِلَى عَدُوِّكُمْ مِنْ أَهْلِ الشَّامِ.

Kitab Al Gharaat of Ibrahim Al Saqafy – From Muhammad Bin Ismail, from Nasr Bin Muazhim, from Umar Bin Sa'ad, from Numeyr Bin Waila, from Abu Al Waddak,

'When Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was from the battling the Kharijites, he<sup>asws</sup> stood among the people at Nahrawan, addressing. He<sup>asws</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup> with what He<sup>azwj</sup> is rightful of, then said: 'As for after, surely Allah<sup>azwj</sup> has been Good with you all and good was His<sup>azwj</sup> Helping you, so head immediately to your enemies from the people of Syria!'

فَقَامُوا إِلَيْهِ فَقَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ نَفِدَتْ نِبَالُنَا، وَ كَلَّتْ سِوْفُنَا، وَ نَصَلَتْ أَسِنَّةُ رِمَاحِنَا، وَ عَادَ أَكْثَرُهَا قَصْداً، ارْجِعْ بِنَا إِلَى مِصْرِنَا نَسْتَعِذُّ بِأَحْسَنِ عُدَّتِنَا، وَ لَعَلَّ أَمِيرَ الْمُؤْمِنِينَ يَزِيدُ فِي عُدَّتِنَا عُدَّةً مِنْ هَلَكِ مِثْنَا، فَإِنَّهُ أَقْوَى لَنَا عَلَى عَدُوِّنَا.

They stood up and said, 'O Amir Al-Momineen<sup>asws</sup>! Our arrows are depleted, and our swords are bent, and the blades of our spears rusted, and most of these are below par. Return with us to our city, we shall prepare with an excellent preparation, and perhaps Amir Al-Momineen<sup>asws</sup> would have an increase in our numbers, the number of the ones from us who had died, for it would be stronger for us against our enemies'.

وَ كَانَ الَّذِي وَلِيَ كَلَامِ النَّاسِ يُؤَمِّدُ الْأَشْعَثَ بْنَ قَيْسٍ.

And the one who was in charge of speaking (on behalf of the people) on that day was Al-Ash'as Bin Qays''<sup>25</sup>

وَ عَنْ إِبْرَاهِيمَ بْنِ الْعَبَّاسِ عَنِ ابْنِ الْمُبَارَكِ الْبَجَلِيِّ [عَنْ بَكْرِ بْنِ عَيْسَى] عَنِ الْأَعْمَشِ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو [عَنْ قَيْسِ بْنِ السَّكَنِ أَنَّهُ] قَالَ: سَمِعْتُ عَلِيّاً عَلَيْهِ السَّلَامُ يَقُولُ وَ نَحْنُ بِمَسْكِنٍ: يَا مَعْشَرَ الْمُهَاجِرِينَ «ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَ لَا تَرْتَدُّوا عَلَى أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ» [21] الْمَائِدَةِ: 5] فَبَكَوْا [فَتَلَكَّطُوا «خ ل»] وَ قَالُوا: الْبُرْدُ شَدِيدٌ. وَ كَانَ غَزَائِهِمْ فِي الْبُرْدِ.

And from Ibrahim Bin Al-Abbas, from Ibn Al Mubarak Al Bajaly, from Bakr Bin Isa, from Al Amsh, from Al Minhal Bin Amro, from Qays Bin Al Sakan who said,

<sup>24</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 909

<sup>25</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 910

'I heard Ali<sup>asws</sup> saying, and we were at a dwelling: 'O community of Emigrants! **O people! Enter the Holy land which Allah has Prescribed for you and turn not on your backs for then you will be turning back as losers [5:21]**'. They cried and said, 'The cold is severe!' And their battles were during the cold (winter).

فَقَالَ: إِنَّ الْقَوْمَ يَجِدُونَ الْبَرْدَ كَمَا يَجِدُونَ. قَالَ: فَلَمْ يَفْعَلُوا وَ أَبْوَا، فَلَمَّا رَأَى ذَلِكَ مِنْهُمْ قَالَ: أَفْ لَكُمْ، إِنَّهَا سَنَةٌ حَرَّتْ عَلَيْكُمْ.

He<sup>asws</sup> said: 'The people (enemies) are feeling the cold just as you are feeling'. But they did not do so and refused. When he<sup>asws</sup> saw that from them, he<sup>asws</sup> said: 'Ugh to you all! It is a Sunnah flowing upon you all'.<sup>26</sup>

و سَمِعْتُ أَصْحَابَنَا عَنْ أَبِي عَوَانَةَ عَنِ الْأَعْمَشِ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو عَنْ قَيْسِ بْنِ السَّكَنِ قَالَ: قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: «يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَ لَا تَرْتَدُّوا عَلَى أَدْبَارِكُمْ فَتَنْفَلِلُوا خَاسِرِينَ» فَأَعْتَلُوا عَلَيْهِ فَقَالَ: أَفْ لَكُمْ، إِنَّهَا سَنَةٌ حَرَّتْ.

And our companions heard from Abu Awana, from Al Amsh, from Al Minhal Bin Amro, from Qays Bin Al Sakan who said,

'Ali<sup>asws</sup> said: '**O people! Enter the Holy land which Allah has Prescribed for you and turn not on your backs for then you will be turning back as losers [5:21]**'. They refused upon him<sup>asws</sup>. He<sup>asws</sup> said: 'Ugh to you all! It is a Sunnah flowing'.<sup>27</sup>

و عَنْ إِبْرَاهِيمَ بْنِ الْعَبَّاسِ عَنِ ابْنِ الْمُبَارَكِ عَنْ بَكْرِ بْنِ عَيْسَى عَنْ عُمَرَ بْنِ عُمَيْرٍ الْهَجَرِيِّ عَنْ طَارِقِ بْنِ شِهَابٍ: أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ انْصَرَفَ مِنْ حَرْبِ التَّهْمُوزَانِ، حَتَّى إِذَا كَانَ فِي بَعْضِ الطَّرِيقِ نَادَى فِي النَّاسِ فَاجْتَمَعُوا، فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ وَ رَغَّبَهُمْ فِي الْجِهَادِ وَ دَعَاهُمْ إِلَى الْمَسِيرِ إِلَى الشَّامِ مِنْ وَجْهِهِ ذَلِكَ، فَأَبْوَا وَ شَكُوا الْبَرْدَ وَ الْجِرَاحَاتِ، وَ كَانَ أَهْلُ التَّهْمُوزَانِ قَدْ أَكْثَرُوا الْجِرَاحَاتِ فِي النَّاسِ.

And from Ibrahim Bin Al-Abbas, from Ibn Al Mubarak, from Bakr Bin Isa, from Umar Bin Umeyra Al hajary, from Tariq Bin Shihab,

'Ali<sup>asws</sup> left from the battle of Al-Nahrawan until when he<sup>asws</sup> was in one of the roads, he<sup>asws</sup> called out among the people. They gathered. He<sup>asws</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, made them desirous regarding the Jihad and called them to the travelling to Syria, from that direction of his<sup>asws</sup>. They refused and complained of the cold and the injuries, and the people of Al-Nahrawan (enemies) had more injuries among the people'.

فَقَالَ: إِنَّ عَدُوَّكُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ، وَ يَجِدُونَ الْبَرْدَ كَمَا يَجِدُونَ!! فَأَعْيَوْهُ وَ أَبْوَا، فَلَمَّا رَأَى كُرَاهِيَّتَهُمْ، رَجَعَ إِلَى الْكُوفَةِ وَ أَقَامَ بِهَا أَيَّامًا وَ تَفَرَّقَ عَنْهُ نَاسٌ كَثِيرٌ مِنْ أَصْحَابِهِ، فَمِنْهُمْ مَنْ أَقَامَ يَرَى رَأْيَ الْخَوَارِجِ، وَ مِنْهُمْ مَنْ أَقَامَ شَاكًّا فِي أَمْرِهِمْ.

He<sup>asws</sup> said: '**so they are (also) in pain just as you are in pain; [4:104]**, and they are feeling the cold just as you are feeling!!' But they made noise and refused. When he<sup>asws</sup> saw their abhorrence, he<sup>asws</sup> returned to Al-Kufa and stayed at it for days, and a lot of people from his<sup>asws</sup> companions dispersed away from him<sup>asws</sup>. From them was one who stayed viewing

<sup>26</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 911

<sup>27</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 912

the view of the Kharijites, and from them was one who stayed doubtful regarding their matters”.<sup>28</sup>

وَعَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ نَصْرِ بْنِ مُزَاهِمٍ عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ ثَمَرِ بْنِ وَغَلَةَ عَنْ أَبِي الْوَدَّاءِ قَالَ: لَمَّا أَكْرَهَ عَلَيَّ النَّاسُ عَلَى الْمَسِيرِ إِلَى الشَّامِ أَقْبَلَ بِهِمْ حَتَّى نَزَلَ النُّخَيْلَةَ، وَ أَمَرَ النَّاسَ أَنْ يَنْزِلُوا مُعَسِّكِرَهُمْ، وَ يُوطِّنُوا عَلَى الْجِهَادِ أَنْفُسَهُمْ، وَ أَنْ يُقْلُوا زِيَارَةَ أَبْنَائِهِمْ وَ نِسَائِهِمْ حَتَّى يَسِيرُوا إِلَى عَدُوِّهِمْ.

And from Muhammad Bin Ismail, from Nasr Bin Muzahim, from Umar Bin Sa'ad, from Numeyr Bin Wailah, from Abu Al Waddak who said,

‘When the people abhorred Ali<sup>asws</sup> upon the travelling to Syrian, he<sup>asws</sup> came back with them until he<sup>asws</sup> descended at Al-Nukheyla, and he<sup>asws</sup> ordered the people that they should descend to their camps and determine their selves upon the Jihad, and they should reduce visiting their sons and their wives until they travel to their enemies”.<sup>29</sup>

وَ هَذَا الْإِسْنَادُ عَنْ أَبِي الْوَدَّاءِ: أَنَّ النَّاسَ [أ] قَامُوا بِالنُّخَيْلَةِ مَعَ عَلِيٍّ عَلَيْهِ السَّلَامُ أَيَّامًا، ثُمَّ أَخَذُوا يَتَسَلَّلُونَ وَ يَدْخُلُونَ الْمِصْرَ. فَنَزَلَ وَ مَا مَعَهُ مِنَ النَّاسِ إِلَّا رِجَالٌ مِنْ وَجْهِهِمْ قَلِيلٌ، وَ تُرِكَ الْمُعَسِّكِرُ خَالِيًا، فَلَا مَنْ دَخَلَ الْكُوفَةَ خَرَجَ إِلَيْهِ، وَ لَا مَنْ أَقَامَ مَعَهُ صَبَرَ!! فَلَمَّا رَأَى ذَلِكَ دَخَلَ الْكُوفَةَ فِي اسْتِنْفَادِ النَّاسِ.

And by this chain from Abu Al Waddak,

‘The people stayed at Al-Nukheyla with Ali<sup>asws</sup> for days, then they took to sneak away and enter the city. He<sup>asws</sup> descended and there weren't with him from the people except a few faces from the people, and the camps were left empty. The one who entered Al-Kufa did not come out to him<sup>asws</sup> nor did the ones who stayed with him were patient. When he<sup>asws</sup> saw that, he<sup>asws</sup> entered Al-Kufa during his<sup>asws</sup> mobilising the people”.<sup>30</sup>

وَعَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ نَصْرِ بْنِ مُزَاهِمٍ عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ ثَمَرِ بْنِ الْغُبَيْسِيِّ قَالَ: مَرَّ عَلَيَّ عَلَيْهِ السَّلَامُ عَلَى الشَّعَارِ مِنْ هَمْدَانَ فَاسْتَقْبَلَهُ قَوْمٌ فَقَالُوا: أَ قَتَلْتَ الْمُسْلِمِينَ بِغَيْرِ جُرْمٍ، وَ دَاهَنْتَ فِي أَمْرِ اللَّهِ، وَ طَلَبْتَ الْمُلْكَ، وَ حَكَمْتَ الرِّجَالَ فِي دِينِ اللَّهِ؟ لَا حُكْمَ إِلَّا لِلَّهِ.

And from Muhammad Bin Ismail, from Nasr Bin Muzahim, from Umar Bin Sa'ad, from Numeyr Al Absy who said,

‘Ali<sup>asws</sup> passed by some ruins from Hamdan and a group face up to him<sup>asws</sup> and said, ‘Are you<sup>asws</sup> killing the Muslims without (them having committed) any crime, and sweet-talking in the Command of Allah<sup>azwj</sup>, and seeking the kingdom, and judging the men in the religion of Allah<sup>azwj</sup>? There is no judging except for Allah<sup>azwj</sup>!’

فَقَالَ عَلَيْهِ السَّلَامُ: حُكْمُ اللَّهِ فِي رِقَابِكُمْ، مَا يَجِسُّ أَشْقَاهَا أَنْ يَحْضِبَهَا مِنْ فَوْقِهَا بِدَمٍ، إِنِّي مَيِّتٌ أَوْ مَقْتُولٌ، بَلْ قَتَلًا، ثُمَّ جَاءَ حَتَّى دَخَلَ الْقَصْرَ.

<sup>28</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 913

<sup>29</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 914

<sup>30</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 915

He<sup>asws</sup> said: 'Judgment of Allah<sup>azwj</sup> is in your necks. I<sup>asws</sup> would not imprison its wretched ones if they dye it with blood from above it. I<sup>asws</sup> shall die or be killed, but I<sup>asws</sup> would be killed'. Then he<sup>asws</sup> went and entered the government building".<sup>31</sup>

وَعَنْ إِبْرَاهِيمَ بْنِ قَادِمٍ عَنْ شَرِيكِ عَنْ شُعَيْبِ بْنِ عَزَقَدَةَ عَنِ الْمُسْتَظَلِّ بْنِ حُصَيْنٍ قَالَ، قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: يَا أَهْلَ الْكُوفَةِ، وَاللَّهِ لَتَجِدَنَّ وَتُقَاتِلَنَّ عَلَى طَاعَتِهِ، أَوْ لَيُسَوِّتَنَّكُمْ قَوْمٌ أَقْرَبُ إِلَى الْحَقِّ مِنْهُمْ فَلْيَعِدُّبُنْكُمْ وَلْيَعِدُّبْنَهُمُ اللَّهُ.

And from Ibrahim Bin Qadim, from Shareek, from Shuayb Bin Gharqada, from Al Mustazil Bin Husayn who said,

'Ali<sup>asws</sup> said: 'O people of Al-Kufa! By Allah<sup>azwj</sup>! You will either exert and fight upon His<sup>azwj</sup> obedience or the people (enemies) aren't more aged than you, and you are closer to the truth than them. So, Allah<sup>azwj</sup> will Punish you and He<sup>azwj</sup> will Punish them".<sup>32</sup>

وَعَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ مَعْدِلٍ عَنِ ابْنِ وَعْلَةَ عَنْ أَبِي الْوَدَّاعِ قَالَ: لَمَّا تَفَرَّقَ النَّاسُ عَنْ عَلِيٍّ بِالنُّخَيْلَةِ وَدَخَلَ الْكُوفَةَ، جَعَلَ يَسْتَوْزِرُهُمْ عَلَى جِهَادِ أَهْلِ الشَّامِ حَتَّى بَطَلَتْ الْحَرْبُ تِلْكَ السَّنَةَ.

And from Muhammad Bin Ismail, from Yazeed Bin ma'dal, from Ibn Wailah, from Abu Al Waddak who said,

'When the people separated away from Ali<sup>asws</sup> at Al-Nukheyla and entered Al-Kufa, he<sup>asws</sup> went to mobilise them upon Jihad against the people of Syria until the war invalidated (consumed) that year".<sup>33</sup>

وَعَنْ زَيْدِ بْنِ وَهْبٍ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ قَالَ لِلنَّاسِ وَهُوَ أَوَّلُ كَلَامٍ لَهُ بَعْدَ النَّهْرَوَانِ وَأُمُورِ الْخَوَارِجِ الَّتِي كَانَتْ فَقَالَ: يَا أَيُّهَا النَّاسُ! اسْتَعِدُّوا إِلَى عَدُوِّ فِي جِهَادِهِمُ الْقُرْبَةَ مِنَ اللَّهِ، وَ طَلَبَ الْوَسِيلَةَ إِلَيْهِ،

And from Zayd Bin Wahab,

'Ali<sup>asws</sup> said to the people, and it is the first speech of his<sup>asws</sup> after Al-Nahrawan, and affairs of the Kharijites which happened, he<sup>asws</sup> said: 'O you people! Get ready to go to the enemy in fighting them for drawing closer to Allah<sup>azwj</sup> and seeking the means to Him<sup>azwj</sup>.

حَبَارَى عَنِ الْحَقِّ لَا يُبْصِرُونَهُ، وَ مُوزَعِينَ بِالْكَبِيرِ وَ الْجَوْرِ، لَا يَغْدِلُونَ بِهِ، جُفَاءً عَنِ الْكِتَابِ، نُكِبَ عَنِ الدِّينِ، يَعْمَهُونَ فِي الطُّغْيَانِ، وَ يَسْكَعُونَ فِي عَمْرَةِ الضَّلَالِ، فَ أَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَ مِنْ رِبَاطِ الْحَيْلِ، وَ تَوَكَّلُوا عَلَى اللَّهِ وَ كَفَى بِاللَّهِ وَكِيلًا، وَ كَفَى بِاللَّهِ نَصِيرًا

They are confused from the truth and are not seeing it, and they are dealing with the arrogance and the tyranny nor dispensing justice with it, forsaking the Book, keeping away from the religion, blinded in the tyranny, and hanging out in the midst of the straying. **And prepare for them whatever force you can and from the equipped cavalry horses, [8:60], And rely upon Allah, and suffice with Allah as a Supporter [33:3] and suffice with Allah as a Helper [4:45]'**

<sup>31</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 916

<sup>32</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 917

<sup>33</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 918

قَالَ: فَلَمْ يَنْفِرُوا وَ لَمْ يَنْتَشِرُوا، فَتَرَكَهُمْ أَيَّامًا حَتَّى آيَسَ مِنْ أَنْ يَفْعَلُوا، وَ دَعَا رُؤُوسَهُمْ وَ وُجُوهَهُمْ فَسَأَلَهُمْ عَنْ رَأْيِهِمْ وَ مَا الَّذِي يُبْطِلُهُمْ، فَمِنْهُمْ الْمُعْتَلُّ وَ مِنْهُمْ الْمُنْكَرُ وَ أَقْلُهُمُ النَّشِيطُ،

He (the narrator) said, 'They did not mobilise and they did not deploy. He<sup>asws</sup> left them for days until he<sup>asws</sup> despaired from them doing so, and he<sup>asws</sup> called their chiefs and their (well known) faces and asked them of their view and what is that which was discouraging them. From them was the crooked, and from them was the denier, and few of them were the active.

فَقَامَ فِيهِمْ ثَانِيَةً فَقَالَ: عِبَادَ اللَّهِ! مَا لَكُمْ إِنْ أَمَرْتُكُمْ أَنْ تَنْفِرُوا أَنَّا قُلْتُمْ إِلَى الْأَرْضِ أَرْضِيكُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ثَوَابًا؟ وَ بِالذَّلِّ وَ الْهَوَانِ مِنَ الْعِزِّ خَلْفًا؟

He<sup>asws</sup> stood among them for a second time. He<sup>asws</sup> said: 'Servants of Allah<sup>azwj</sup>! What is the matter with you all! If I<sup>asws</sup> order you with mobilising, **you cling heavily to the earth? Are you pleased with the life of the world rather than the Hereafter [9:38]** as a Reward? And (pleased) with the humiliation and the weakness rather than the honour as a replacement?

وَ كُلَّمَا نَادَيْتُكُمْ إِلَى الْجِهَادِ دَارَتْ أَعْيُنُكُمْ كَأَنَّكُمْ مِنَ الْمَوْتِ فِي سَكْرَةٍ، يُرْجِعُ عَلَيْكُمْ [حَوَارِي] فَيَتَّبِعُونَ، فَكَأَنَّ قُلُوبَكُمْ مَأْلُوسَةٌ فَأَنْتُمْ لَا تَعْقِلُونَ، وَ كَأَنَّ أَبْصَارَكُمْ كُتْمَةٌ فَأَنْتُمْ لَا تُبْصِرُونَ،

And every time I<sup>asws</sup> call out to you to the Jihad, your eyes roll as if you are in an intoxication from the death! My<sup>asws</sup> discourse is shaking you so you are crying, as if your hearts getting belittled. You are not using your intellects, and if your eyes are blinded from birth so you will not be seeing (ever).

لِلَّهِ أَنْتُمْ! مَا أَنْتُمْ إِلَّا أَسْوَدُ الشَّرَى فِي الدَّعَةِ، وَ تُعَالِبُ رَوَاعَةَ حِينَ تُدْعَوْنَ، مَا أَنْتُمْ بِرُكْنٍ يَضَالُ [يُضَالُ] بِهِ وَ لَا زَوَافِرٍ عِزٌّ يُعْتَصَمُ إِلَيْهَا.

For the sake of Allah<sup>azwj</sup>, O you! What are you, except the black rash in the disease, and cunning foxes when you are called out to. You are neither a corner one can arrive at it, nor exhalations of honour one can hold fast to it.

لَعَمْرُ اللَّهِ لَيْسَ جِشَاشُ نَارِ الْحَرْبِ أَنْتُمْ. إِنَّكُمْ تُكَادُونَ وَ لَا تَكِيدُونَ، وَ تُنْتَقِصُ أَطْرَافُكُمْ وَ لَا تَتَحَاشَوْنَ، وَ لَا يُنَامُ عَنْكُمْ وَ أَنْتُمْ فِي عَقْلَةٍ سَاهُونَ. إِنَّ أَخَا الْحَرْبِ الْيَقْظَانَ، أَوْدَى مِنْ عَقَلٍ، وَ يَأْتِي الذَّلُّ مِنْ وَادَعٍ، غَلَبَ الْمُتَخَاذِلُونَ وَ الْمَعْلُوبُ مَقْهُورٌ وَ مَسْلُوبٌ.

By the Life of Allah<sup>azwj</sup>! You are the worst components of the fire of war. You are being plotted against and you are not planning, and your sides (borders) are shrinking and you are not avoiding it, nor can anyone sleep from you while you are in heedlessness, forgetful. A brother (participant) of the war is alert-leading the heedless ones, and the humiliation comes to the one to tries to be friendly, overcome the abandoners, and they would be overcome, the forced and stripped.

أَمَّا بَعْدُ، فَإِنَّ لِي عَلَيْكُمْ حَقًّا وَ لَكُمْ عَلَيَّ حَقٌّ، فَأَمَّا حَقِّي عَلَيْكُمْ فَالْوَفَاءُ بِالْبَيْعَةِ، وَ النُّصْحُ لِي فِي الْمَشْهَدِ وَ الْمَغِيبِ، وَ الْإِجَابَةُ حِينَ أَدْعُوكُمْ، وَ الطَّاعَةُ حِينَ أَمُرُّكُمْ.

As for after, surely for me<sup>asws</sup> there are rights upon you all, and for you there are rights upon me<sup>asws</sup>. As for my<sup>asws</sup> rights upon you, it is the loyalty with the allegiance, and the advising to me<sup>asws</sup> due the presence and the absence, and the answering when I<sup>asws</sup> call out to you, and the obedience when I<sup>asws</sup> order you.

وَأَمَّا حَقُّكُمْ عَلَيَّ فَالنَّصِيحَةُ لَكُمْ مَا صَحَبْتُكُمْ، وَ التَّوْفِيرُ عَلَيْكُمْ وَ تَعْلِيمُكُمْ كَيْلًا تَحْتَلُّوا، وَ تَأْدِيبُكُمْ كَيْ تَعْلَمُوا، فَإِنْ يُرِدِ اللَّهُ بِكُمْ خَيْرًا تَنْزِعُوا عَمَّا أَكْرَهَ، وَ تَرْجِعُوا إِلَى مَا أَحْبَبْتُمْ تَنَالُوا مَا تُحِبُّونَ وَ تُدْرِكُوا مَا تَأْمُلُونَ.

And as for your rights upon me<sup>asws</sup>, and it is the advising to you for as long as I<sup>asws</sup> accompany you, and the security upon you, and teaching you lest you are ignorant, and educating you so you will be learned. If Allah<sup>azwj</sup> Wants good with you, you will remove yourselves from what I<sup>asws</sup> dislike and return to what I<sup>asws</sup> love, you will end-up attaining what you love and realising what you had been wishing for”.<sup>34</sup>

وَعَنِ الْفَضْلِ بْنِ دُكَيْنٍ عَنْ أَبِي عَاصِمٍ التَّقَفِيِّ عَنْ أَبِي عَوْنٍ التَّقَفِيِّ قَالَ: خَاءَتِ امْرَأَةٌ مِنْ بَنِي عُمَيْسٍ [عَبَسَ «خ»] وَ عَلَيَّ عَلَيْهِ السَّلَامُ عَلَى الْمَنِيرِ فَقَالَتْ: يَا أَمِيرَ الْمُؤْمِنِينَ ثَلَاثُ بَلَلْنَ الْقُلُوبَ [عَلَيْكَ] قَالَ: وَ مَا هُنَّ؟ قَالَتْ: رِضَاؤُكَ بِالْقَضِيَّةِ، وَ أَخْذُكَ بِالِدِّيَّةِ، وَ جَزَعُكَ عِنْدَ الْبَلِيَّةِ.

And from Al Fazl Bin Dukeyn, from Abu Aasim Al Saqafy, from Abu Awn Al Saqafy who said,

‘A woman from the clam of Umeys came while Ali<sup>asws</sup> was upon the pulpit. She said, ‘O Amir Al-Momineen<sup>asws</sup>! Three (things) are disturbing the heart upon you<sup>asws</sup>. He<sup>asws</sup> said: ‘And what are these?’ She said, ‘Your<sup>asws</sup> agreement with the judgments, and your<sup>asws</sup> taking with the lowliness, and your<sup>asws</sup> alarm during the afflictions’.

قَالَ: وَجَحْكِ إِمَّا أَنْتِ امْرَأَةٌ، انْطَلِقِي فَاجْلِسِي عَلَى ذَلِكَ. قَالَتْ: لَا وَ اللَّهُ مَا مِنْ جُلُوسٍ إِلَّا فِي ظِلَالِ السُّيُوفِ.

He<sup>asws</sup> said: ‘Woe be unto you! But rather you are a woman. Go and sit upon that’. She said, ‘No, by Allah<sup>azwj</sup> there is no gathering except in the shade of the swords’”.<sup>35</sup>

وَ بِإِسْنَادِهِ عَنْ بَكْرِ بْنِ عَيْسَى: أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ كَانَ يَخْطُبُ النَّاسَ وَ يَخْضُهُمْ عَلَى الْمَسِيرِ إِلَى مُعَاوِيَةَ وَ أَهْلِ الشَّامِ، فَجَعَلُوا يَتَفَرَّقُونَ عَنْهُ، وَ يَتَنَاقَلُونَ عَلَيْهِ وَ يَغْتَلُونَ بِالْبَزْدِ مَرَّةً وَ بِالْحَرِّ أُخْرَى.

And by his chain from Bakr Bin Isa,

‘Ali<sup>asws</sup> was addressing the people and urging them upon the travelling to Muawiya and the people of Syria. They went on dispersing from him<sup>asws</sup> and being sluggish upon it, and they were blaming the cold at time and the heat at other times’”.<sup>36</sup>

وَ بِإِسْنَادِهِ عَنْ [قَيْسِ بْنِ] أَبِي حَازِمٍ قَالَ: سَمِعْتُ عَلِيًّا عَلَيْهِ السَّلَامُ يَقُولُ: يَا أَبْنَاءَ الْمُسْلِمِينَ، يَا أَبْنَاءَ الْمُهَاجِرِينَ! انْفِرُوا إِلَى أَيْمَةِ الْكُفْرِ وَ بَقِيَّةِ الْأَحْزَابِ وَ أَوْلِيَاءِ الشَّيْطَانِ، انْفِرُوا إِلَى مَنْ يُقَاتِلُ عَلَى دِمِّ حَمَالِ الْحَطَايَا!!! فَوَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ، إِنَّهُ لَيَحْمِلُ خَطَايَاهُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْئًا.

<sup>34</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 919

<sup>35</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 920

<sup>36</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 921



And by his chain from Qays Abu Hazim who said,

‘I heard Ali<sup>asws</sup> saying: ‘O community of Muslims? O son of the Emigrants! Mobilise to go to the leaders of Kufr and remnants of the confederates, and friends of Satan<sup>la</sup>! Mobilise to the fights upon the blood of the bearer of the sins!!! By the One<sup>azwj</sup> Who Split the seed and Formed the person! He (Muawiya) will carry their sins up to the Day of Qiyamah, without there being a reduction from their burdens of anything!’<sup>37</sup>

وَعَنْ إِسْمَاعِيلَ بْنِ أَبَانَ الْأَزْدِيِّ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ زَيْعٍ عَنْ فَرْقَدٍ الْبَحْلِيِّ قَالَ: سَمِعْتُ عَلِيًّا عَلَيْهِ السَّلَامُ يَقُولُ: أَلَا تَرَوْنَ يَا مَعْاشِرَ أَهْلِ الْكُوفَةِ؟ وَاللَّهِ لَقَدْ ضَرَبْتُكُمْ بِالْذَّرَةِ الَّتِي أُعْطِيَ بِهَا السُّفَهَاءُ فَمَا أَرَأَكُمْ تَنْتَهُونَ، وَ لَقَدْ ضَرَبْتُكُمْ بِالسَّيَاطِ الَّتِي أُقِيمُ بِهَا الْحُدُودُ فَمَا أَرَأَكُمْ تَزْعَوُونَ، فَمَا بَقِيَ إِلَّا سَيْفِي، وَإِنِّي لَأَعْلَمُ الَّذِي يُقَوِّمُكُمْ بِإِذْنِ اللَّهِ، وَ لَكِنِّي لَا أَحِبُّ أَنْ آتِيَ تِلْكَ مِنْكُمْ.

And from Ismail Bin Aban Al Azdy, from Amro Bin Shimr, from Jabir, from Rafie, from Farqad Al Bajaly who said,

‘Are you not seeing, O community of the people of Al-Kufa! By Allah<sup>azwj</sup>! I<sup>asws</sup> have struck you with the twig which I<sup>asws</sup> used to preach to the foolish ones with, but I<sup>asws</sup> did not see you desisting; and I<sup>asws</sup> have struck you with the whips which I<sup>asws</sup> was establishing the legal penalties with, but I<sup>asws</sup> did not see you being scared; so there does not remain except my<sup>asws</sup> sword, and I<sup>asws</sup> know the one would straighten you by the Permission of Allah<sup>azwj</sup>, but I<sup>asws</sup> do not like that to come from you.

وَالْعَجَبُ مِنْكُمْ وَ مِنْ أَهْلِ الشَّامِ، إِنَّ أَمِيرَهُمْ يَعْصِي اللَّهَ وَ هُمْ يُطِيعُونَهُ، وَ إِنَّ أَمِيرَكُمْ يُطِيعُ اللَّهَ وَ أَنْتُمْ تَعْصُونَهُ

And the surprise from you and from the people of Syria. Their Emir disobeys Allah<sup>azwj</sup> and they are obeying him, and your Emir is obeying Allah<sup>azwj</sup> and you are disobeying him<sup>asws</sup>.

إِنْ قُلْتُ لَكُمْ: انْفِرُوا إِلَى عَدُوِّكُمْ [فِي أَيَّامِ الْحَرِّ، قُلْتُمْ هَذِهِ حَمَازَةُ الْفَيْظِ. وَ إِذَا أَمَرْتُكُمْ بِالسَّيْرِ إِلَيْهِمْ فِي الشِّتَاءِ] قُلْتُمْ الْقُرْ يَمْنَعُنَا. أَلَا تَرَوْنَ عَدُوَّكُمْ لَا يَجِدُونَ الْقُرَّ كَمَا يَجِدُونَهُ؟

If I<sup>asws</sup> say to you, ‘Mobilise to go to your enemies during the days of heat, you are saying, ‘This is the hot spring!’ And when I<sup>asws</sup> order you with the travelling to them during the winter, you are saying, ‘The cold is preventing us’. Are you not seeing your enemies are not feeling the cold as you are feeling?

وَ لَكِنَّكُمْ أَشْبَهْتُمْ قَوْمًا قَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: انْفِرُوا فِي سَبِيلِ اللَّهِ فَقَالَ كِبَرَاؤُهُمْ: لَا تَنْفِرُوا فِي الْحَرِّ. فَقَالَ اللَّهُ لِنَبِيِّهِ: قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ

But you are resembling a people Rasool-Allah<sup>saww</sup> had said to them: ‘Mobilise in the Way of Allah<sup>azwj</sup>!’ Their elders said, ‘We will not mobilise during the heat’. Allah<sup>azwj</sup> Said to His<sup>azwj</sup> Prophet<sup>saww</sup>: **Say: ‘The Fire of Hell is more intense in heat’, if they had been pondering [9:81].**

<sup>37</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 922



وَاللَّهُ لَوْ ضَرَبْتَ خَيْشُومَ الْمُؤْمِنِ بِسَيْفِي هَذَا عَلَى أَنْ يُبْعِضَنِي مَا أَبْغَضَنِي، وَلَوْ صَبَبْتَ الدُّنْيَا بِحَذَافِيرِهَا عَلَى الْكَافِرِ مَا أَحْبَبَنِي؛ وَذَلِكَ أَنَّهُ قُضِيَ فَاَنْقَضَى عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ: «أَنَّهُ لَا يُبْعِضُكَ مُؤْمِنٌ وَلَا يُحِبُّكَ كَافِرٌ» وَ قَدْ حَابَ مَنْ حَلَّ ظُلْمًا وَ افْتَرَى.

By Allah<sup>azwj</sup>! If I<sup>asws</sup> were to strike the nose of the Momin with this sword of mine<sup>asws</sup> that he hates me<sup>asws</sup>, he will not hate me<sup>asws</sup>, and if I<sup>asws</sup> were to pour the world with all its contents upon the Kafir, he will not love me<sup>asws</sup> that is because it is Decreed. It was decreed upon the tongue of the Prophet<sup>saww</sup>, the Ummi (resident of Makkah): 'Surely no Momin will hate you<sup>asws</sup> nor will any Kafir love you<sup>asws</sup>. **and he will be disappointed, one who bore injustice [20:111]**, and fabricated.

يَا مَعَاشِرَ أَهْلِ الْكُوفَةِ، وَاللَّهُ لَتَضْرِبَنَّ عَلَى قَتَالِ عَدُوِّكُمْ، أَوْ لَيَسْلُطَنَّ اللَّهُ عَلَيْكُمْ قَوْمًا أَنْتُمْ أَوْلَى بِالْحَقِّ مِنْهُمْ، فَلْيَعَذِّبْنَكُمْ وَ لْيَعَذِّبْنَهُمُ اللَّهُ بِأَيْدِيكُمْ أَوْ بِمَا شَاءَ مِنْ عِنْدِهِ.

O community of the people of Al-Kufa! By Allah<sup>azwj</sup>! Either you observe patience upon fighting your enemies, or Allah<sup>azwj</sup> will Cause a people to overcome upon you, you would be more rightful with the right than them. They will punish you and Allah<sup>azwj</sup> would Punish them by your hands, or through the one He<sup>azwj</sup> so Desires from Him<sup>azwj</sup>.

أَفَمِنْ قَتْلَةٍ بِالسَّيْفِ تُجِيدُونَ إِلَى مَوْتَةٍ عَلَى الْفَرَاشِ؟ فَاشْهَدُوا أَيُّ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ [يَقُولُ]: «مَوْتَةٌ عَلَى الْفَرَاشِ أَشَدُّ مِنْ ضَرْبَةِ أَلْفِ سَيْفٍ أَحْبَرَنِي بِهِ جِبْرَائِيلُ» فَهَذَا جِبْرَائِيلُ يُخْبِرُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِمَا تَسْمَعُونَ.

Can the one killed with the sword be indifferent to his death upon the bed? Be witness that I<sup>asws</sup> heard Rasool-Allah<sup>saww</sup> saying: 'Death upon the bed is severer than a thousand strikes of a sword. Jibraeel<sup>as</sup> informed me<sup>saww</sup> with it'. So, this is Jibraeel<sup>as</sup> informing Rasool-Allah<sup>saww</sup> with what you heard".<sup>38</sup>

وَ عَنْ مُحَمَّدِ بْنِ هِشَامٍ عَنْ جَرِيرِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُعْبِرَةَ الصَّبْيِ قَالَ: كَانَ أَشْرَافُ أَهْلِ الْكُوفَةِ عَاشِينَ لِعَلِيٍّ، وَ كَانَ هَوَاهُمْ مَعَ مُعَاوِيَةَ؛ وَ ذَلِكَ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ كَانَ لَا يُعْطِي أَحَدًا مِنَ الْفُقَرَاءِ أَكْثَرَ مِنْ حَقِّهِ، وَ كَانَ مُعَاوِيَةُ جَعَلَ الشَّرَفَ فِي الْعَطَاءِ أَلْفِي دَرَاهِمٍ.

And from Muhriz Bin Hisham, from Jareer Bin Abdul Hameed, from Mugheira al Zaby who said,

'The nobles of the people of Al-Kufa were cheating to Ali<sup>asws</sup>, and their desires were with Muawiya, and that is because Ali<sup>asws</sup> was not giving anyone from the war booty any more than what was his right, and Muawiya made to be for nobles, a thousand Dirhams (more) in the awards".<sup>39</sup>

وَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُنْدَبٍ عَنْ أَبِيهِ: أَنَّ أَهْلَ دُومَةِ الْجَنْدَلِ مِنْ كُلِّبٍ لَمْ يَكُونُوا فِي طَاعَةِ عَلِيٍّ عَلَيْهِ السَّلَامُ وَ لَا مُعَاوِيَةَ، وَ قَالُوا: نَكُونُ عَلَى حَالِنَا حَتَّى يَجْتَمَعَ النَّاسُ عَلَى إِمَامٍ.

And from Abdul Rahman Bin Jundab, from his father,

<sup>38</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 923

<sup>39</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 924

‘The people of Dowmat Al-Jandal from (clan of) Kalb neither happened to be in the obedience of Ali<sup>asws</sup> nor of Muawiya, and they said, ‘We shall be upon our state until the people unite upon a leader’.

قَالَ: فَذَكَرَهُمْ مُعَاوِيَةُ مَرَّةً فَبَعَثَ إِلَيْهِمْ مُسْلِمَ بْنَ عُمَيْيَةَ فَسَأَلَهُمُ الصَّدَقَةَ وَخَاصَرَهُمْ، فَبَلَغَ ذَلِكَ عَلِيًّا عَلَيْهِ السَّلَامُ فَبَعَثَ إِلَى مَالِكِ بْنِ كَعْبٍ فَقَالَ: اسْتَعْمِلْ عَلَى «عَيْنِ التَّعْرِ» رَجُلًا وَاقْبِلْ إِلَيَّ. فَوَلَّاهَا عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ الْأَرْحَبِيَّ وَاقْبِلْ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ

He (the narrator) said, ‘Muawiya reminded them once by sending to the Muslim Bin Uqbah and asked them for the charities and besieged them. That reached Ali<sup>asws</sup>, so he<sup>asws</sup> sent a message to Malik Bin Ka’ab, he<sup>asws</sup> said: ‘Employ a man (as governor) upon Ayn Al-Tamr and come back to me<sup>asws</sup>. So, he made Abdul Rahman Bin Abdullah Al-Arhaby in charge and came back to Ali<sup>asws</sup>.

فَسَرَّحَهُ فِي اللَّيْلِ فَارِسٍ، فَمَا شَعَرَ مُسْلِمُ بْنُ عُمَيْيَةَ إِلَّا وَ مَالِكُ بْنُ كَعْبٍ إِلَى جَنْبِهِ نَازِلًا، فَتَوَاقَعَا قَلِيلًا ثُمَّ افْتَتَلُوا يَوْمَهُمْ ذَلِكَ إِلَى اللَّيْلِ، حَتَّى إِذَا كَانَ مِنَ الْعَدَا صَلَّى مُسْلِمٌ بِأَصْحَابِهِ ثُمَّ انْصَرَفَ، وَ قَامَ مَالِكُ بْنُ كَعْبٍ إِلَى دُومَةِ الْجَنْدَلِ يَدْعُوهُمْ إِلَى الصُّلْحِ عَشْرًا فَلَمْ يَفْعَلُوا، فَرَجَعَ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ.

He<sup>asws</sup> sent him among a thousand horsemen, and Muslim Bin Uqba was not aware except and Malik Bin Ka’ab had descended to his side. They paused at each other for a while, then they fought in that day of theirs up to the night until when it was the next morning, Muslim prayed Salat with his companion, then left, and Malik Bin Ka’ab stood to Dowmat Al-Jandal calling them to the reconciliation, but they did not do so. He returned to Ali<sup>asws</sup>,<sup>40</sup>

وَبِإِسْنَادِهِ عَنْ أَبِي الْكَنُودِ عَنْ سُفْيَانَ بْنِ عُفُوِّ الْعَامِدِيِّ قَالَ: دَعَانِي مُعَاوِيَةُ فَقَالَ: إِنِّي بَاعِثُكَ فِي جَيْشٍ كَثِيفٍ فَأَتُرُّمُ لِي جَانِبَ الْفُرَاتِ حَتَّى تَمُرَّ بِهَيْتَ فَتَقْطَعُهَا، فَإِنْ وَجَدْتَ بِهَا جُنْدًا فَأَغْرِ عَلَيْهِمْ، وَإِلَّا فَاْمْضِ حَتَّى تُغِيرَ عَلَى الْأَنْبَارِ، فَإِنْ لَمْ يَجِدْ بِهَا جُنْدًا فَاْمْضِ حَتَّى تُغِيرَ عَلَى الْمَدَائِنِ، ثُمَّ اقْبِلْ إِلَيَّ وَ اتَّقِ أَنْ تَقْرُبَ الْكُوفَةَ، وَ اعْلَمْ أَنَّكَ إِنْ أَغْرَتَ عَلَى أَهْلِ الْأَنْبَارِ وَ أَهْلِ الْمَدَائِنِ، فَكَأَنَّكَ أَغْرَتَ عَلَى الْكُوفَةِ،

By his chain from Abu Al Kanoud, from Sufyan Bin Awf Al Ghamady who said,

‘Muawiya called me. He said, ‘I am sending you in a mighty army, so stick to the side of the Euphrates until you pass by Heyt and cut across it. If you find an army at it, raid upon them, or else continue until you raid over Anbar. If you do not find an army at it, then continue until you raid upon Al-Madain, then come back to me, and fear from going to near Al-Kufa, and know that if you were to raid upon the people of Al-Anbar and people of Al-Madain, it is as if you have raided upon Al-Kufa.

إِنَّ هَذِهِ الْعَارِزَاتِ يَا سُفْيَانُ عَلَى أَهْلِ الْعِرَاقِ تُرْهِبُ قُلُوبَهُمْ، وَ تُجَرِّئُ كُلَّ مَنْ كَانَ لَهُ فِينَا هَوًى مِنْهُمْ، وَ يَرَى فِرَاقَهُمْ، وَ تَدْعُو إِلَيْنَا كُلَّ مَنْ كَانَ يَخَافُ الدَّوَائِرَ، وَ خَرَبَ كُلَّ مَا مَرَرْتَ بِهِ، وَ اقْتُلْ كُلَّ مَنْ لَقِيتَ مِنْ لَيْسَ هُوَ عَلَى رَأْيِكَ، وَ حَرْبُ [الْحَرْبِ] الْأَمْوَالِ فَإِنَّهُ شَبِيهٌ بِالْقَتْلِ وَ هُوَ أَوْجَعُ لِلْقُلُوبِ.

O Sufyan! These raids upon the people of Al-Iraq would scare their hearts and everyone who had for him some desire for us would be emboldened, and they will see the sectarianism, and you should call to us every one who used to fear the change of times, and ruin all what you pass by, and kill every one you meet from the one who isn't upon your view, and confiscate the wealth for it is - escorted with the killing, and it is most painful for the hearts’.

<sup>40</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 925

قَالَ: فَخَرَجْتُ مِنْ عِنْدِهِ وَ عَشَكْرْتُ، وَ قَامَ مُعَاوِيَةُ وَ نَدَبَ النَّاسَ إِلَى ذَلِكَ، فَمَا مَرَّتْ بِي ثَلَاثَةٌ حَتَّى خَرَجْتُ فِي سِتَّةِ آلَافٍ، ثُمَّ لَزِمْتُ شَاطِئَ الْفُرَاتِ فَأَسْرَعْتُ السَّيْرَ حَتَّى مَرَرْتُ بِهَيْتَ، فَبَلَغَهُمْ أَنِّي قَدْ غَشَيْتُهُمْ فَقَطَعُوا الْفُرَاتَ،

He (the narrator) said, 'I went out from his presence and encamped, and Muawiya stood and called out to the people to that. No three (days) had passed by me until I went out among six thousand. Then I adhered with the banks of the Euphrates and quickened the travel until I passed by Bahiyah. It reached them that I had come to overcome them, so they cut across the Euphrates.

فَمَرَرْتُ بِهَا وَ مَا بِهَا عَرِيبٌ. كَانَتْهَا لَمْ تُحْلَلْ قَطُ فَوَطِئْتُهَا حَتَّى مَرَرْتُ بِصَنْدُودَاءَ، فَتَنَافَرُوا فَلَمْ أَلْقَ بِهَا أَحَدًا، فَمَضَيْتُ حَتَّى أَفْتَحَ الْأَنْبَارَ وَ قَدْ أَنْدَرُوا بِي، فَخَرَجَ إِلَيَّ صَاحِبُ الْمُسْلِحَةِ فَوَقَفَ لِي، فَلَمْ أَقْدَمْ عَلَيْهِ حَتَّى أَخَذْتُ غُلْمَانًا مِنْ أَهْلِ الْقَرْيَةِ فَقُلْتُ لَهُمْ: خَبِّرُونِي كَمْ بِالْأَنْبَارِ مِنْ أَصْحَابِ عَلِيٍّ؟

I passed by it and there was no Arab at it, it was as if it had not been entered into at all. I trampled it until I passed by Sandoud. They fled so I did not meet anyone at it. I continued until I conquered Anbar, and they had been warned of me. An officer of the weaponry came out to me and paused to me, but I did not advance to him until I grabbed two boys from the people of the town and I said to them, 'Inform me, how many companions of Ali<sup>asws</sup> are there at Anbar?'

قَالُوا: عِنْدَهُ رِجَالُ الْمُسْلِحَةِ خَمْسُمِائَةٍ، وَ لَكِنَّهُمْ قَدْ تَبَدَّدُوا وَ رَجَعُوا إِلَى الْكُوفَةِ وَ لَا نَدْرِي الَّذِي يَكُونُ فِيهَا قَدْ يَكُونُ مِائَتِي رَجُلٍ.

They said, 'The number of armed men is five hundred, but they have scattered and returned to Al-Kufa and we do not know those which happen to be in it (Anbar) whether they are two hundred (or not)'.

قَالَ: فَزِلْتُ فَكَتَبْتُ أَصْحَابِي كِتَابًا، ثُمَّ أَخَذْتُ أَبْعَثُهُمْ إِلَيْهِ كِتَابِيَّةً بَعْدَ كِتَابِيَّةٍ، فَيَقَاتِلُونَهُمْ وَ اللَّهُ وَ يَصِيرُونَ هُمْ وَ يُطَارِدُونَهُمْ فِي الْأَرْقَةِ! فَلَمَّا رَأَيْتُ ذَلِكَ أَنْزَلْتُ إِلَيْهِمْ نَحْوًا مِنْ مِائَتَيْنِ ثُمَّ أَتْبَعْتُهُمُ الْخَيْلَ، فَلَمَّا مَشَتْ إِلَيْهِمُ الرِّجَالُ وَ حَمَلَتْ عَلَيْهِمُ الْخَيْلُ فَلَمْ يَكُنْ إِلَّا قَلِيلًا حَتَّى تَفَرَّقُوا وَ قُتِلَ صَاحِبُهُمْ فِي رِجَالٍ مِنْ أَصْحَابِهِ،

He (the narrator) said, 'I descended and my companions formed a battalion, then I took to sending a battalion after battalion to it. By Allah<sup>azwj</sup>! They fought them, and combating to them, and chasing them in the alleys! When I saw that, I sent down to them around two hundred, then I sent the cavalry to them. When the infantry walked to them and the cavalry had attacked upon them, there did not happen to be except a few until they dispersed, and their commander was killed among his companions.

فَأَتَيْنَاهُ فِي نَيْفٍ وَ ثَلَاثِينَ رَجُلًا فَحَمَلْنَا مَا كَانَ فِي الْأَنْبَارِ مِنْ أَمْوَالِ أَهْلِهَا ثُمَّ انْصَرَفْتُ، فَوَ اللَّهُ مَا عَزُوتُ عَزْوَةً أَسْلَمَ وَ لَا أَقَرَّ لِلْعُيُونِ وَ لَا أَسَرَ لِلنُّفُوسِ مِنْهَا، وَ بَلَغَنِي وَ اللَّهُ أَنَّهَا أَفْزَعَتِ النَّاسَ.

We came to it among more than thirty men and we carried off whatever was in Al-Anbar from the wealth of its people, then I left. By Allah<sup>azwj</sup>! I had not raided any raid more safely, nor more delighting to the eyes, nor more cheerful for the soul, than it, and by Allah<sup>azwj</sup>, it had panicked the people.

فَلَمَّا أَتَيْتُ مُعَاوِيَةَ فَخَدَّثْتُهُ الْحَدِيثَ عَلَى وَجْهِهِ قَالَ: كُنْتُ وَاللَّهِ عِنْدَ ظَنِّي بِكَ. قَالَ: قَوَّ اللَّهُ مَا لَيْسَ إِلَّا يَسِيرًا حَتَّى رَأَيْتُ رِجَالَ أَهْلِ الْعِرَاقِ يَأْتُونَ عَلَى الْإِبِلِ هُرَابًا مِنْ قِبَلِ عَلِيٍّ عَلَيْهِ السَّلَامُ.

When I came to Muawiya and narrated to him the narration upon its perspective, he said, 'By Allah<sup>azwj</sup>! You have been (exactly as) my thoughts had been about you'. We did not wait except a little while until I saw men from the people of Al-Iraq coming upon the camels fleeing from the direction of Ali<sup>asws</sup>.<sup>41</sup>

وَعَنْ جُنْدَبِ بْنِ عَفِيفٍ قَالَ: وَاللَّهِ إِنِّي لَفِي جُنْدِ الْأَنْبَارِ مَعَ أَشْرَسَ بْنِ حَسَّانَ الْبَكْرِيِّ، إِذْ صَبَحْنَا سُفْيَانَ فِي كَتَائِبٍ تَلْمَعُ الْأَبْصَارُ مِنْهَا، فَهَالُونَا وَاللَّهِ، وَ عَلِمْنَا إِذْ رَأَيْنَاهُمْ أَنَّهُ لَيْسَ لَنَا بِهِمْ طَاقَةٌ وَلَا يَدٌ، فَخَرَجَ إِلَيْهِمْ صَاحِبُنَا وَقَدْ تَفَرَّقْنَا، فَلَمْ يَلْقَهُمْ نَصْفُنَا وَلَمْ يَكُنْ لَنَا بِهِمْ طَاقَةٌ.

And from Jundab Bin Afeef who said,

'By Allah<sup>azwj</sup>! I was in the army of Al-Anbar with Ahras Bin Hassan Al-Bakry, when we accompanied Sufyan in battalions the eyes were filled from it. They terrified us, by Allah<sup>azwj</sup>, and we knew it when we saw them that there is not strength for us against them nor any hand. Our commander went out to them and we had separated, so we could not meet them with half of us and there did not happen to be any strength for us against them.

وَأَنْتُمْ لِلَّهِ لَعْدٌ قَاتِلُنَاهُمْ ثُمَّ إِنَّهُمْ وَاللَّهِ هَزُمُونَا، فَتَزَلَّ صَاحِبُنَا وَهُوَ يَتْلُو فَمِنْهُمْ مَنْ قَضَى نَجْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا

And I swear by Allah<sup>azwj</sup>! We would be fighting them, then by Allah<sup>azwj</sup>, they would be defeating us. Our commander descended and he was reciting, '**So, from them is one who fulfilled his vow, and from them is one who awaits, and they did not change with any alteration [33:23]**'.

ثُمَّ قَالَ لَنَا: مَنْ كَانَ لَا يُرِيدُ لِقَاءَ اللَّهِ وَلَا يُطِيبُ نَفْسًا بِالْمَوْتِ فَلْيَخْرُجْ عَنِ الْقَرْيَةِ مَا دُمْنَا نُقَاتِلُهُمْ فَإِنَّ قِتَالَنَا إِيَّاهُمْ شَاغِلٌ لَهُمْ عَنْ طَلَبِ هَارِبٍ، وَمَنْ أَرَادَ مَا عِنْدَ اللَّهِ فَ مَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَنْبَارِ

Then he said to us, 'One who does not want to meet Allah<sup>azwj</sup> nor feel good with the death, let him get out from the town for as long as we are fighting them, for our fighting them would pre-occupy them from seeking the fleer, and one who intends what is in the Presence of Allah<sup>azwj</sup>, **and what is in the Presence of Allah is better for the righteous [3:198]**.

ثُمَّ نَزَلَ فِي ثَلَاثِينَ رَجُلًا قَالَ: فَهَمَمْتُ وَاللَّهِ بِالتُّرُولِ مَعَهُ ثُمَّ إِنَّ نَفْسِي أَبَتْ وَاسْتَقَدَمَ هُوَ وَأَصْحَابِي فَقَاتَلُوا حَتَّى قُتِلُوا رَجُلُهُمُ اللَّهُ، فَلَمَّا قُتِلُوا أَقْبَلْنَا مِنْهُمْ مَيِّمِينَ.

Then he descended among thirty men. By Allah<sup>azwj</sup>! I thought of descending with him, then my soul refused, and he and my companions went ahead and they fought until they were killed, may Allah<sup>azwj</sup> have Mercy on them. When they had been killed, we came back defeated".<sup>42</sup>

<sup>41</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 926

<sup>42</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 927

وَبِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ حُخْنَفٍ: أَنَّ سُفْيَانَ بْنَ عَوْفٍ لَمَّا أَعَارَ عَلَى الْأَنْبَارِ قَدِيمَ عَلِيجٍ مِنْ أَهْلِهَا عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ فَأَخْبَرَهُ الْحَبَرُ فَصَعِدَ الْمِنْبَرَ فَقَالَ: أَيُّهَا النَّاسُ! إِنَّ أَخَاكُمْ الْبَكْرِيَّ قَدْ أُصِيبَ بِالْأَنْبَارِ، وَهُوَ مُعْتَرٍ لَا يَطْلُ مَا كَانَ فَاخْتَارَ مَا عِنْدَ اللَّهِ عَلَى الدُّنْيَا، فَانْتَدَبُوا إِلَيْهِمْ حَتَّى ثَلَاثُوهُمْ، فَإِنْ أَصَبْتُمْ مِنْهُمْ طَرَفًا أَنْكَلْتُمُوهُمْ عَنِ الْعِرَاقِ أَبَدًا مَا بَقُوا.

And by his chain from Muhammad Bin Mikhnaf,

'When Sufyan Bin Awf raided upon Al-Anbar, a group from its inhabitants arrived to Ali<sup>asws</sup> and informed him<sup>asws</sup> the news. He<sup>asws</sup> ascended the pulpit and said: 'O you people! Your brother Al-Bakry has been killed at Al-Anbar, and he was deceived not thinking of what happened, so he chose what is in the Presence of Allah<sup>azwj</sup> over the world. Go to them until you meet them, so if you were to hurt some of them, you will deny them from Al-Iraq forever, for as long as they remain!'

ثُمَّ سَكَتَ عَنْهُمْ رَجَاءً أَنْ يُجِيبُوهُ أَوْ يَتَكَلَّمُوا أَوْ يَتَكَلَّمُ مِنْهُمْ بَخِيرٌ، فَلَمَّا رَأَى صَمَتَهُمْ عَلَى مَا فِي أَنْفُسِهِمْ، خَرَجَ يَمْشِي رَاجِلًا حَتَّى أَتَى النُّخَيْلَةَ، [وَالنَّاسُ يَمْشُونَ خَلْفَهُ حَتَّى أَحَاطَ بِهِ قَوْمٌ مِنَ الْأَشْرَافِ] فَقَالُوا: ارْجِعْ يَا أَمِيرَ الْمُؤْمِنِينَ نَحْنُ نَكْفِيكَ.

Then he<sup>asws</sup> was silent from them hoping that they would answer him, or they would speak, or a speaker from them would speak with good. When he<sup>asws</sup> saw their silence upon what was in their selves, he<sup>asws</sup> went out walking until he<sup>asws</sup> came to Al-Nukheyla, and the people were walking behind him<sup>asws</sup>, until a group from the nobles had surrounded him<sup>asws</sup>. They said, 'Return, O Amir Al-Momineen<sup>asws</sup>! We shall suffice you<sup>asws</sup>.'

فَقَالَ: مَا تَكْفُونَنِي وَلَا تَكْفُونَ أَنْفُسَكُمْ. فَلَمْ يَزَالُوا بِهِ حَتَّى صَرَفُوهُ إِلَى مَنْزِلِهِ فَرَجَعَ وَهُوَ وَاجِمٌ كَثِيبٌ. وَدَعَا سَعِيدَ بْنَ مُسْلِمٍ الْهُمْدَانِيَّ فَبَعَثَهُ مِنَ النُّخَيْلَةِ فِي ثَمَانِيَةِ آلَافٍ وَقَالَ: اتَّبِعْ هَذَا الْجَيْشَ حَتَّى تُخْرِجَهُمْ مِنْ أَرْضِ الْعِرَاقِ.

He<sup>asws</sup> said: 'Neither will you suffice me<sup>asws</sup> nor will you suffice yourselves'. They did not cease with him<sup>asws</sup> until they made him<sup>asws</sup> leave to go to his<sup>asws</sup> house. He<sup>asws</sup> returned and he<sup>asws</sup> was sullen, bleak. And he<sup>asws</sup> called Saeed Bin Muslim Al-Hamdany and sent him from Al-Nukheyla among eighty thousand and said: 'Pursue this army until you expel them from the land of Al-Iraq'.

فَخَرَجَ عَلَى شَاطِئِ الْفَرَاتِ فِي طَلَبِهِ حَتَّى إِذَا بَلَغَ عَانَاتٍ، سَرَّحَ سَعِيدٌ أَمَامَهُ هَانِيَّ بْنَ الْخَطَّابِ الْهُمْدَانِيَّ فَاتَّبَعَ آثَارَهُمْ حَتَّى بَلَغَ أَدَانِيَّ أَرْضِ قَسْرِينَ وَقَدْ قَاتَوْهُ ثُمَّ انْصَرَفَ.

He went out upon the banks of Euphrates in its search until when he reached Anaat, Saeed despatched Hany Bin Al-Khattab Al-Hamdany in front of him. He followed their tracks until he reached near the land of Qinasreen, and they missed it, then he left.

قَالَ فَلَبِثْتُ عَلَيَّ عَلَيْهِ السَّلَامُ تَرَى فِيهِ الْكَأَبَةَ وَالْحُزْنَ حَتَّى قَدِيمَ سَعِيدٍ، فَكَتَبَ كِتَابًا وَكَانَ فِي تِلْكَ الْأَيَّامِ عَلِيًّا، فَلَمْ يُطِيقِ الْقِيَامَ فِي النَّاسِ بِكُلِّ مَا أَرَادَ مِنَ الْقَوْلِ، فَجَلَسَ بِبَابِ السُّدَّةِ الَّتِي تَصِلُ إِلَى الْمَسْجِدِ وَمَعَهُ الْحَسَنُ وَالْحُسَيْنُ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ،

He (the narrator) said, 'Ali<sup>asws</sup> waited (and) the gloom and the grief was seen in him<sup>asws</sup>, until Saeed arrived. He<sup>asws</sup> wrote a letter, and in those days he<sup>asws</sup> was ill and he<sup>asws</sup> could not bear the standing among the people with all what he<sup>asws</sup> wanted from the words (speech).

He<sup>asws</sup> sat down by the entry door which connects to the Masjid and with him<sup>asws</sup> were Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Abdullah son of Ja'far<sup>asws</sup>.

فَدَعَا سَعِيداً مَوْلَاهُ فَدَفَعَ الْكِتَابَ إِلَيْهِ، فَأَمَرَهُ أَنْ يَفْرَأَهُ عَلَى النَّاسِ، فَقَامَ سَعِيدٌ حَيْثُ يَسْمَعُ عَلَيَّ عَلَيْهِ السَّلَامُ قِرَاءَتَهُ، وَ مَا يَرُدُّ عَلَيْهِ النَّاسُ، ثُمَّ قَرَأَ الْكِتَابَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ، إِلَى مَنْ قُرِئَ عَلَيْهِ كِتَابِي مِنَ الْمُسْلِمِينَ: سَلَامٌ عَلَيْكُمْ.

He<sup>asws</sup> called his<sup>asws</sup> slave Saeed and handed the letter to him, and instructed him to read it out to the people. Saeed stood up where Ali<sup>asws</sup> could listen to his reading and what the people might respond to it. Then he read out the letter: 'In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. From a servant of Allah<sup>azwj</sup> Ali<sup>asws</sup> Amir Al-Momineen, to the one from the Muslims my<sup>asws</sup> letter is read out to. Greetings be unto you all!

أَمَّا بَعْدُ، فَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ، وَ لَا شَرِيكَ لِلَّهِ الْأَحَدِ الْقَيُّومِ، وَ صَلَوَاتُ اللَّهِ عَلَى مُحَمَّدٍ وَ السَّلَامُ عَلَيْهِ فِي الْعَالَمِينَ.

As for after, the Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the worlds, and greetings be upon the Messengers<sup>as</sup>, and there is no associate for Allah<sup>azwj</sup>, the One, the Eternal, and Salawaat of Allah<sup>azwj</sup> be upon Muhammad<sup>saww</sup>, and the greetings be upon him<sup>saww</sup> in the worlds.

أَمَّا بَعْدُ، فَإِنِّي قَدْ عَاتَبْتُكُمْ فِي رُشْدِكُمْ حَتَّى سَمِعْتُ، وَ رَاحَتُمُونِي بِأَهْزَاءٍ مِنْ قَوْلِكُمْ حَتَّى تَرِمْتُ هُزْءاً مِنَ الْقَوْلِ لَا يُعَادُ بِهِ، وَ خَطَلَا لَا يَعْرِضُ أَهْلُهُ، وَ لَوْ وَخِذْتُ بُدْأاً مِنْ خِطَابِكُمْ وَ الْعِتَابِ إِلَيْكُمْ مَا فَعَلْتُ.

As for after, I<sup>asws</sup> have reproached you in guiding you aright until I<sup>asws</sup> am fed up, and you have responded to me<sup>asws</sup> with mocking from your words until I<sup>asws</sup> was sure of the mocking from the words, there being no returning with it, and stupidity not honouring its perpetrator, and had I<sup>asws</sup> found a way out from addressing you and reproaching to you, I<sup>asws</sup> would not do so.

وَ هَذَا كِتَابِي يُقْرَأُ عَلَيْكُمْ فَرُدُّوا خَيْراً وَ افْعَلُوهُ، وَ مَا أَطُنُّ أَنْ تَفْعَلُوا وَ اللَّهُ الْمُسْتَعَانُ

And this is my<sup>asws</sup> letter being read out to you all, so respond goodly and do it, and I<sup>asws</sup> do not think that you will be doing it. And Allah<sup>azwj</sup> is the Helper.

أَيُّهَا النَّاسُ! إِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ ... إِلَى آخِرِ مَا مَرَّ وَ سَيَأْتِي بِرِوَايَاتٍ مُخْتَلِفَةٍ.

O you people! The Jihad is a door from the doors of the Paradise!' – up to the end of what has passed and I (Majlisi) shall be coming with more in different reports.

ثُمَّ قَالَ: فَقَامَ إِلَيْهِ رَجُلٌ مِنَ الْأَزْدِ يُقَالُ لَهُ: حَبِيبُ بْنُ عَفِيفٍ أَخِذْ بِيَدِ ابْنِ أَخٍ [لَهُ] يُقَالُ لَهُ: عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ عَفِيفٍ، فَأَقْبَلَ بِمَشْيِي حَتَّى اسْتَقْبَلَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بَابَ السُّدَّةِ، ثُمَّ جَنَّا عَلَى رُكْبَتَيْهِ وَ قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، هَا أَنَا ذَا لَا أَمْلِكُ إِلَّا نَفْسِي وَ أَحْيِي فَمَرْنَا بِأَمْرِكَ، فَوَ اللَّهُ لَنُفِذَنَّ لَهُ وَ لَوْ خَالَ دُونَ ذَلِكَ شَوْكُ الْهَرَّاسِ وَ جَمْرُ الْعَصَا حَتَّى نُنْفِذَ أَمْرَكَ أَوْ تَمُوتَ دُونَهُ!

Then he (the narrator) said, 'A man from Al-Azd called Habeeb Bin Afeef stood up to him<sup>asws</sup>, holding a hand of a son of his brother called Abdul Rahman Bin Abdullah Bin Afeef, and he came waling until he faced Amir Al-Momineen<sup>asws</sup> at the door of the entrance, then he knelt upon his knees and said, 'O Amir Al-Momineen<sup>asws</sup>! Here I am. I do not control except myself

and my brother, so order us with your<sup>asws</sup> order. By Allah<sup>azwj</sup>, let us enforce to it, and even if there forms a barrier besides that by the thorns of Al-Haris and embers of Al-Gazaa, until we implement your<sup>asws</sup> order or we dying doing it’.

فَدَعَا هُمَا بِخَيْرٍ وَ قَالَ هُمَا: أَيُّنَ تَبْلُغَانِ بَارَكَ اللَّهُ عَلَيْكُمَا يَمَّا تُرِيدُ.

He<sup>asws</sup> supplicated for them both with goodness and said to them: ‘May Allah<sup>azwj</sup> Bless upon you! Where will you two reach from what we want?’

ثُمَّ أَمَرَ الْحَارِثَ الْأَعْوَرَ فَنَادَى فِي النَّاسِ أَيُّنَ مَنْ يَشْرِي نَفْسَهُ لِرَبِّهِ، وَ يَبِيعُ دُنْيَاهُ بِآخِرَتِهِ، أَصْبَحُوا غَدًا بِالرَّحْبَةِ إِنْ شَاءَ اللَّهُ، وَ لَا يَخْضَرُنَا إِلَّا صَادِقُ النَّيَّةِ فِي الْمَسِيرِ مَعَنَا وَ الْجِهَادِ لِعَدُوِّنَا.

Then he<sup>asws</sup> ordered Al-Haris Al-Awr and he called out among the people, ‘Where is the one who would sell his soul to his Lord<sup>azwj</sup>, and sell his world for his Hereafter! Wake up tomorrow morning with the desire, if Allah<sup>azwj</sup> so Desires, and let not present to us except one of sincere intention regarding the travelling with us and the fight to our enemies!’

فَأَصْبَحَ بِالرَّحْبَةِ نَحْوُ مِنْ ثَلَاثِمِائَةٍ، فَلَمَّا عَرَضَهُمْ قَالَ: لَوْ كَانُوا أَلْفًا كَانَ لِي فِيهِمْ رَأْيٌ.

They woke up in the morning with desires, around three hundred. When they presented, he said, ‘If only they had been a thousand, there would have been a view for me regarding them’.

قَالَ: وَ أَنْتَاهُ قَوْمٌ يَعْتَذِرُونَ وَ تَخَلَّفَ آخَرُونَ، فَقَالَ: وَ جَاءَ الْمُعَذِّرُونَ وَ تَخَلَّفَ الْمَكْذِبُونَ.

He (the narrator) said, ‘And a group came to him offering excuses, and others stayed behind. He said, ‘The excusers have come and the liars are staying behind’.

قَالَ: وَ مَكَّتْ عَلَيْهِ السَّلَامُ أَيَّاماً بِأَدْيَا حُزْنُهُ، شَدِيدَ الْكَآبَةِ، ثُمَّ إِنَّهُ نَادَى فِي النَّاسِ فَاجْتَمَعُوا، فَقَامَ خَطِيباً فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ: أَمَّا بَعْدُ، أَيُّهَا النَّاسُ فَوَ اللَّهُ لَا أَهْلُ مُصْرِكُمْ فِي الْأُمُصَارِ، أَكْثَرُ مِنَ الْأَنْصَارِ فِي الْعَرَبِ. وَ سَأَقُ الْحَدِيثَ إِلَى آخِرِ مَا سَيَأْتِي بِرِوَايَةِ ابْنِ الشَّيْخِ فِي مَجَالِسِهِ عَنْ رَبِيعَةَ بْنِ نَاجِدٍ [فِي آوَاخِرِ هَذَا الْبَابِ]..

He (the narrator) said, ‘And Ali<sup>asws</sup> remained for days showing his<sup>asws</sup> sadness and severe gloom. Then he<sup>asws</sup> called out among the people, and they gathered. He<sup>asws</sup> stood up to address. He<sup>asws</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, then said: ‘As for after, O you people! By Allah<sup>azwj</sup>! The people of your city among the cities are more than the helpers among the Arabs’ – and he continued the Hadeeth up to the end of what I (Majlisi) shall be coming with (more) in the report of Ibn Sheykh in his gatherings, from Rabie Bin Nahid at the end of this chapter’.<sup>43</sup>

وَ عَنْ أَبِي مُسْلِمٍ قَالَ: سَمِعْتُ عَلِيّاً عَلَيْهِ السَّلَامُ يَقُولُ: لَوْ لَا بَقِيَّةُ الْمُسْلِمِينَ لَهْلَكْتُمْ.

<sup>43</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 928



And from Abu Muslim who said, 'I heard Ali<sup>asws</sup> saying: 'Had it not been for the remainder of the Muslims, you would have been destroyed''.<sup>44</sup>

وَعَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ الرَّبِيعِيِّ: أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ خَطَبَهُمْ بَعْدَ هَذَا الْكَلَامِ فَقَالَ بَعْدَ أَنْ حَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ: أَيُّهَا النَّاسُ الْمُجْتَمِعَةُ أَبَدَانُهُمُ الْمُتَفَرِّقَةُ أَهْوَاؤُهُمْ، مَا عَزَّ مِنْ دَعَائِهِمْ وَلَا اسْتَرَاحَ مِنْ قَاسَاتِهِمْ. كَلَامُهُمْ يُوهِنُ الصُّمَّ الصَّلَابَ، وَ فِعْلُهُمْ يُطْمِعُ فِيكُمْ عَدُوَّكُمْ.

And from Ismail Bin Raja'a Al Zubeydi,

'Ali<sup>asws</sup> addressed them after this speech. He<sup>asws</sup> said after having praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>: 'O you people, your bodies are united, and your hearts are disunited! One who calls out to you is not honoured nor does the one who is inflexible to you get any rest. Your talk weakens the solidity of the slabs, and your deeds are what your enemies are coveting regarding you.

إِنْ قُلْتُ لَكُمْ: سِيرُوا إِلَيْهِمْ فِي الْحَرِّ. قُلْتُمْ: أَمْهَلْنَا نَسْلَخَ عَنَّْا الْحَرَّ. وَ إِنْ قُلْتُ لَكُمْ: سِيرُوا إِلَيْهِمْ فِي الشِّتَاءِ. قُلْتُمْ: حَتَّى يَنْسَلِخَ عَنَّْا الْبَرْدُ. فِعْلُ ذِي الدَّيْنِ الْمَطُولِ، مَنْ قَارَ بِكُمْ قَارَ بِالسَّهْمِ الْأَخْيَبِ

If I<sup>asws</sup> say to you: 'Travel to them during the heat, you say, 'Respite us until the heat subsides from us'. And if I<sup>asws</sup> say to you: 'Travel to them', during the winter, you say, 'Until the cold subsides from us'. A deed of the ones with the lengthy debts. One who is successful with you is the one with the disappointing share.

أَصْبَحْتُ لَا أَصَدِّقُ قَوْلَكُمْ، وَلَا أَطْمَعُ فِي نَصْرِكُمْ، فَزَقَ اللَّهُ بَيْنِي وَ بَيْنَكُمْ أَيَّ دَارٍ بَعْدَ دَارِكُمْ تَمْنَعُونَ؟! وَمَعَ أَيِّ إِمَامٍ بَعْدِي تُقَاتِلُونَ؟! أَمَا إِنَّكُمْ سَتَقُوتُونَ بَعْدِي أَنْتَرَةً تَتَّخِذُهَا عَلَيْكُمْ الضَّلَالُ سُنَّةً، فَتَقْرَ يَدْخُلُ فِي بُيُوتِكُمْ، وَ سَيْفٌ قَاطِعٌ، وَ تَتَمَنَّوْنَ عِنْدَ ذَلِكَ أَنَّكُمْ رَأَيْتُمُونِي وَ قَاتَلْتُمْ مَعِي وَ قُتِلْتُمْ دُونِي وَ كَأَنَّ قَدْ.

I<sup>asws</sup> woke up in the morning, I<sup>asws</sup> cannot ratify your words nor am I<sup>asws</sup> eager regarding your help. May Allah<sup>azwj</sup> Effect separation between me and you all. Which house after your house will you defend?! And with which Imam<sup>asws</sup> after me<sup>asws</sup> will you be fighting?! But, after me<sup>asws</sup>, you will be facing impacts taking the straying upon you as a way (norm), poverty will enter into your houses, and a cutting swords, and during that you will be wishing you could see me<sup>asws</sup> and fight with (alongside) me<sup>asws</sup> and be killed under me<sup>asws</sup>, and as if it has already happened''.<sup>45</sup>

وَعَنْ بَكْرِ بْنِ عَيْسَى: أَنَّهُمْ لَمَّا أَغَارُوا بِالسَّوَادِ، قَامَ عَلِيٌّ عَلَيْهِ السَّلَامُ فَخَطَبَ إِلَيْهِمْ فَقَالَ: أَيُّهَا النَّاسُ مَا هَذَا؟! فَوَ اللَّهُ إِنْ كَانَ لِيَدْفَعَ عَنِ الْقَرْيَةِ بِالسَّبْعَةِ نَقِيرٍ مِنَ الْمُؤْمِنِينَ تَكُونُ فِيهَا.

And from Bakr Bin Isa,

<sup>44</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 929

<sup>45</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 930 a

'When they raided with the large numbers, Ali<sup>asws</sup> stood up and addressed to them. He<sup>asws</sup> said: 'O you people! What is this?! By Allah<sup>azwj</sup>! It could have been defended from the town by seven persons from the Momineen being in it!''<sup>46</sup>

وَعَنْ ثَعْلَبَةَ بْنِ يَزِيدَ الْحِمَانِيِّ أَنَّهُ قَالَ: بَيْنَمَا أَنَا فِي السُّوقِ إِذْ سَمِعْتُ مُنَادِيًا يُنَادِي الصَّلَاةَ جَامِعَةً، فَجِئْتُ أَهْرُولُ وَ النَّاسُ يُهْرَعُونَ، فَدَخَلْتُ الرَّحْبَةَ فَإِذَا عَلَيَّ عَلَيْهِ السَّلَامُ عَلَى مَنْبَرٍ مِنْ طِينٍ مُخَصَّصٍ وَ هُوَ غَضَبَانُ، قَدْ بَلَغَهُ أَنَّ نَاسًا قَدْ أَغَارُوا بِالسَّوَادِ،

And from Sa'alba Bin Yazeed Al Himany having said,

'While I was in the market when I heard a caller calling for the congregational Salat. I came sprinting and the people were rushing. I entered Al-Rahba and there was Ali<sup>asws</sup> upon a pulpit of plastered clay, and he<sup>asws</sup> was furious. It had reached him<sup>asws</sup> that some people had raided in large numbers.

فَسَمِعْتُهُ يَقُولُ: أَمَا وَ رَبِّ السَّمَاءِ وَ الْأَرْضِ ثُمَّ رَبِّ السَّمَاءِ وَ الْأَرْضِ، إِنَّهُ لَعَهْدُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَّ الْأُمَّةَ سَتَعْدِرُ بِي.

I heard him<sup>asws</sup> saying: 'But, by the Lord<sup>azwj</sup> of the sky and the earth! Then Lord<sup>azwj</sup> of the sky and the earth! It is a pact of the Prophet<sup>saww</sup> that the community would be treacherous with me<sup>asws</sup>, 47

وَعَنِ الْمُسَيَّبِ بْنِ جَبَّةَ الْفَزَارِيِّ أَنَّهُ قَالَ: سَمِعْتُ عَلِيًّا عَلَيْهِ السَّلَامُ يَقُولُ: إِنِّي قَدْ خَشِيتُ أَنْ يُدَالَ هَؤُلَاءِ الْقَوْمُ عَلَيْكُمْ بِطَاعَتِهِمْ إِمَامَهُمْ وَ مَعْصِيَتِهِمْ إِمَامَكُمْ، وَ يَأْذَانِهِمُ الْأَمَانَةَ وَ حَيَاتِهِمْ، وَ بِصَلَاحِهِمْ فِي أَرْضِهِمْ وَ فُسَادِكُمْ فِي أَرْضِكُمْ، وَ بِاجْتِمَاعِهِمْ عَلَى بَاطِلِهِمْ وَ تَفَرُّقِكُمْ عَنْ حَقِّكُمْ

And from Al Musayyab Bin Najbah Al Fazary who said,

'I hear Ali<sup>asws</sup> saying: 'I<sup>asws</sup> had feared that those people might indicate upon you, by their obeying their leader and your disobeying your Imam<sup>asws</sup>, and by their fulfilling their entrustment and your betrayal, and by their being righteous in their land and your corrupting in your land, and by their uniting upon their falsehood and your separating from your truth.

حَتَّى تَطُولَ دَوْلَتُهُمْ وَ حَتَّى لَا يَدْعُوا لِلَّهِ مُحَرَّمًا إِلَّا اسْتَحْلَوْهُ، حَتَّى لَا يَبْقَى بَيْتٌ وَبَرٍّ وَ لَا بَيْتٌ مَدَرٍ إِلَّا دَخَلَهُ جُورُهُمْ وَ ظَلَمُهُمْ حَتَّى يَقُومَ الْبَاكِتَانِ، بَاكِ يَبْكِي لِدِينِهِ وَ بَاكِ يَبْكِي لِدُنْيَاهُ،

(This is) to the extent that their government is prolonged, and until there will not remain any Prohibition of Allah<sup>azwj</sup> except they would legalise it, until there will neither remain any house of fur nor a house of mud except their tyranny and their injustice will enter it, until the two criers will stand – a crier crying for his religion and a crier crying for his world.

وَ حَتَّى لَا يَكُونَ مِنْكُمْ إِلَّا نَافِعٌ [نَافِعٌ] هُمْ أَوْ غَيْرُ صَارَ بِهِمْ وَ حَتَّى يَكُونَ نُصْرُهُ أَحَدِكُمْ مِنْهُمْ كُنْصَرَةِ الْعَبْدِ مِنْ سَيِّدِهِ إِذَا شَهِدَ أَطَاعَهُ وَ إِذَا غَابَ سَبَّهَ،

And until there does not happen from you except what is beneficial for them, or not harmful for them, and until the help of one of you to them would be like the help of the slave to his chief, when he is present, he obeys him, and when he is absent he reviles him.

<sup>46</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 930 b

<sup>47</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 930 c

فَإِنْ أَتَاكُمْ اللَّهُ بِالْعَاقِبَةِ فَاقْبَلُوا وَ إِنْ ابْتَلَاكُمْ فَاصْبِرُوا فَإِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ.

So, if Allah<sup>azwj</sup> Bring to you the well being, then accept, and if He<sup>azwj</sup> Tries you, then be patience, for the end-result is for the pious”.<sup>48</sup>

و عَنْ يَحْيَى بْنِ سَالِحٍ عَنْ أَصْحَابِهِ: أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ نَذَبَ النَّاسَ عِنْدَ مَا أَعَارُوا عَلَى نَوَاجِي السَّوَادِ، فَأَنْتَدَبَ لِذَلِكَ شُرْطَةُ الْحَمِيسِ، فَبَعَثَ إِلَيْهِمْ قَيْسَ بْنَ سَعْدٍ بْنِ عُبَادَةَ الْأَنْصَارِيَّ ثُمَّ وَجَّهَهُمْ فَسَارُوا حَتَّى وَرَدُوا حُدُودَ الشَّامِ،

And from Yahya Bin Salih, from his companions,

‘Ali<sup>asws</sup> called out among the people when the large numbers had raided upon the outskirts, and he<sup>asws</sup> sent police for that on Thursday, and sent to them Qays Bin Sa’ad Bin Ubada Al-Ansari. Then he<sup>asws</sup> diverted them and they travelled until they came to the frontier of Syria.

و كَتَبَ عَلِيٌّ عَلَيْهِ السَّلَامُ إِلَى مُعَاوِيَةَ: إِنَّكَ زَعَمْتَ أَنَّ الَّذِي دَعَاكَ إِلَى مَا فَعَلْتَ الطَّلَبَ بِدَمِ عُثْمَانَ، فَمَا أُنْعَدُ قَوْلَكَ مِنْ فِعْلِكَ. وَنَحْكَ، وَ مَا دَنْبُ أَهْلِ الدِّمَةِ فِي قَتْلِ ابْنِ عَفَّانٍ؟! وَ بَأَيِّ شَيْءٍ تَسْتَحِلُّ أَخَذَ فِيءَ الْمُسْلِمِينَ؟! فَانْزِعْ وَ لَا تَفْعَلْ وَ احْذَرِ عَاقِبَةَ الْبُعْيِ وَ الْجَوْرِ.

And Ali<sup>asws</sup> wrote to Muawiya: ‘You<sup>asws</sup> are claiming, that which called you to what you did was seeking the blood of Usman. So, how remote are your words from your deeds. Woe be unto you! And is the sin of the people under the responsibility in the killing of Ibn Affan?! And due to which thing are you legalising seizure of the war booty of the Muslims?! Desist and do not do so, and be cautioned of the end-result of the rebellion and the tyranny.

وَ إِنَّمَا مَثَلِي وَ مَثَلُكَ كَمَا قَالَ بَلْعَاءُ لِدُرَيْدِ بْنِ الصَّمَّةِ:

مَاضِي الْجَنَانِ يَمَنْ تَسَرَّعَ مُوَلَّعٌ	مَهْلًا دُرَيْدُ عَنِ التَّسَرُّعِ إِنِّي
مَاضٍ عَلَى رَغَمِ الْعُدَاةِ سَمِيدٌ	مَهْلًا دُرَيْدُ عَنِ السَّفَاهَةِ إِنِّي
يَوْمًا دُرَيْدُ فُكِّلُ هَذَا يُصْنَعُ	مَهْلًا دُرَيْدُ لَا تُكُنْ لَأَقِيتِي
فَتَكُونُ حَيْثُ تَرَى الْهَوَانَ وَ تَسْمَعُ	وَ إِذَا أَهَانَكَ مَعَشَرَ أَكْرَمَهُمْ

And rather the like of me<sup>asws</sup> and the like of you are as what Bala’a said to Dureyd Bin Al-Simmah (in a poem), ‘Slow down Dureyd from the hastening me past the gardens with the ones hastening I am fond of. Slow down Dureyd from the foolish ones. I am continuing upon rubbing the nose of the enemies calling out. Slow down Dureyd, do not become meeting me (in battle) for a day Dureyd. (By) Allah this is made up. And when a community disgraces you, (and) you honour them, you will become where you will see the disgrace and hear”.

فَأَجَابَهُ مُعَاوِيَةُ: أَمَّا بَعْدُ، فَإِنَّ اللَّهَ أَدْخَلَنِي فِي أَمْرِ عَزْلِكَ عَنْهُ نَائِبًا عَنِ الْحَقِّ، فَبِلْتُ مِنْهُ أَفْضَلَ أَمَلِي، فَأَنَا الْخَلِيفَةُ الْمَحْمُودُ عَلَيْهِ وَ لَمْ تُصِبْ مَثَلِي وَ مَثَلُكَ، إِنَّمَا مَثَلِي وَ مَثَلُكَ كَمَا قَالَ بَلْعَاءُ حِينَ صُلِحَ عَلَى دَمِ أَخِيهِ ثُمَّ نَكَثَ فَعَنَّفَهُ قَوْمُهُ

Muawiya answered him<sup>asws</sup>, ‘As for after, surely Allah<sup>azwj</sup> has Caused me to enter into a matter isolating you<sup>asws</sup> from it far away from the truth, and I have attain from it the best of my hopes. I am the caliph there is unity upon him, and the like of me and the like of you<sup>asws</sup>

<sup>48</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 930 d

will not get hurt. But rather, the like of me and the like of you<sup>asws</sup> are as Balqa'a said when he reconciled upon the blood of his brother, then he broke (the allegiance) and his people abused him.

فَأَنْشَأَ يَقُولُ:

أَلَا أَدْنَتْنَا مِنْ تَدَلُّلِهَا مَلَسٌ  
وَقَالَتْ: أَلَا تَسْعَى فِتْدُوكَ مَا مَضَى  
وَمَا أَهْلُكَ الْحَانُونِ [الْعَانُونِ] وَالْقَدْحُ الضَّرْسِ  
أَتَأْمُرُنِي سَعْدٌ وَلَيْثٌ وَجُنْدٌ  
وَلَسْتُ بِرَاضٍ بِالدَّنِيَّةِ وَالْوَكْسِ  
يَقُولُونَ: خُذْ وَكْسًا وَصَالِحَ عَشِيرَةٍ  
فَمَا تَأْمُرُنِي بِالْهُمُومِ إِذَا أُمْسِي

He prosed saying, 'Indeed! We are hurt from her slippery touch, and she said, 'As for between me and you is bliss'. And she said, 'Indeed! Will you not strive to realise what is passed, and what is your family, the commoners, and the cup of slander. Are you instructing Sa'ad, and a lion, and an army, and I am not pleased with the lowness and the lux. They are saying, 'Take a bag and reconcile a clan'. So what are you instructing me with worrying about when it is evening (end of life)?'.<sup>49</sup>

قَالَ جُنْدَبُ بْنُ عَبْدِ اللَّهِ الْوَائِلِيُّ: كَانَ عَلَيٌّ عَلَيْهِ السَّلَامُ يَقُولُ: أَمَا إِنَّكُمْ سَتَلْقَوْنَ بَغْدِي ثَلَاثًا: دُلًّا شَامِلًا، وَ سَيْفًا قَاتِلًا، وَ أَثَرَةً يَتَّخِذُهَا الظَّالِمُونَ عَلَيْكُمْ سَنَةً، فَسَتَذْكُرُونِي عِنْدَ تِلْكَ الْحَالَاتِ فَتَمْنَوْنَ لَوْ رَأَيْتُمُونِي وَ نَصَرْتُمُونِي وَ أَهْرَقْتُمْ دِمَاءَكُمْ دُونَ دَمِي فَلَا يُبْعَدُ اللَّهُ إِلَّا مَنْ ظَلَمَ.

Jundab Bin Abdullah Al Waily said,

'Ali<sup>asws</sup> was saying: 'But you (O people of Iraq) will be facing three (matters) after me<sup>asws</sup> – Complete humiliation, a fatal sword, and an effect the oppressors would be taking upon you as a way (norm). Then you will remember me<sup>asws</sup> during those situations, and you will be wishing if only you could see me<sup>asws</sup> and help me<sup>asws</sup> and shed your blood under my<sup>asws</sup> blood. Allah<sup>azwj</sup> does not Distance except the one who is unjust'.

وَ كَانَ جُنْدَبٌ بَعْدَ ذَلِكَ إِذَا رَأَى شَيْئًا مِمَّا يَكْرَهُهُ قَالَ: لَا يُبْعَدُ اللَّهُ إِلَّا مَنْ ظَلَمَ.

And it so happened after that, whenever Jundab saw anything from what he disliked, he said, 'Allah<sup>azwj</sup> does not Distance except the one who is unjust'.<sup>50</sup>

و عَنْ عَمْرِو بْنِ قَعَيْنٍ قَالَ: دَعَا مُعَاوِيَةَ يَزِيدُ بْنُ شَجَرَةَ الرَّهَاقِيِّ فَقَالَ: إِنِّي مَسَرَّ إِلَيْكَ سِرًّا فَلَا تَطْلَعَنَّ عَلَى سِرِّي أَحَدًا حَتَّى تَخْرُجَ مِنْ أَهْلِ الشَّامِ كُلِّهَا، إِنِّي بَاعْتُكَ إِلَى أَهْلِ اللَّهِ وَ إِلَى حَرَمِ اللَّهِ وَ أَهْلِي وَ عَشِيرَتِي وَ بَيْضَتِي الَّتِي انْفَلَقَتْ عَنِّي، وَ فِيهَا جُلٌّ مِنْ قَتْلِ عُثْمَانَ وَ سَفْكَ دَمِهِ،

And from Amro Bin Queyn who said,

'Muawiya called Yazeed Bin Shajarah Al-Rahawy and said, 'I want you to travel secretly. Do not notify anyone your journey until you have exited from the people of Syria, all of them. I am sending you to the people of Allah<sup>azwj</sup>, and to the Sanctuary of Allah<sup>azwj</sup>, and to my

<sup>49</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 930 e

<sup>50</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 930 f

people, and my clan, and part of me which has split away from me, and therein are most of the killers of Usman and shedders of his blood.

فسر على بركة الله حتى تنزل مكة فإِنَّكَ الآنَ تلاقى الناس هناك بالموسم، فادع الناس إلى طاعتنا و اتَّباعنا فإن أجابوك فاكفف عنهم و اقبل منهم، و إن أدبروا عنك فنادهم و ناجزهم و لا تقاتلهم حتى تبلغهم أني قد أمرتك أن تبلغ عتي، فإنهم الأصل و العشيرة و إنني لاستبقائهم محب و لاستيصالهم كاره ثم صل بالناس و تول أمر الموسم.

Travel upon the Blessings of Allah<sup>azwj</sup> until you descend at Makkah, for you will not be meeting the people over there at the season (Hajj). Call the people to our obedience and follow us. If they answer you, then refrain from them and accept from them, and if they turn around from you, then discard them and avoid them, and do not fight them until it reaches them that I have ordered you to deliver on my behalf. They are the origin, and the clan, and I want them to remain loving, and do not get them forcibly. Then pray Salat (leading) with the people, and be in charge of the matters of the season (Hajj)'.

فقال له يزيد: إِنَّكَ وَجَّهْتَنِي إِلَى قَوْمِ اللَّهِ و مجمع الصالحين، فإن رضيت أن أسير إليهم و أعمل فيهم برأيي و بما أرجو أن يجمعك الله و إيتاهم به سرت إليهم، و إن كان لا يرضيك عتي إلا الغشم و تجريد السيف و إخافة البريء و رد العذرة فلست بصاحب ما هناك، فاطلب لهذا الأمر غيري.

Yazeed said to him, 'You are sending me to a people of Allah<sup>azwj</sup> and gathering of the righteous. If you are pleased that I travel to them and work among them with my view and with what I wish, then may Allah<sup>azwj</sup> Unite you and them with it, I shall travel to them; and if it was that you are not pleased from me except for the cheating and baring the sword, and frightening the innocent and rejecting the excuses, then I am not the one for what is over there. Seek someone else for this matter'.

فقال له: سر راشدا فقد رضيت برأيك و بسيرتك، و كان رجلا ناسكا يتأله و كان عثمانيا و كان ممن شهد مع معاوية صفين.

He said to him, 'Travel sensibly, for I am pleased with your view and with your journey'. And he was a ritualistic man, following it, and he was a supporter of Usman, and was from the ones who had attended (battle of) Siffeen with Muawiya.

فخرج [ابن شجرة] من دمشق مسرعا و قال: اللَّهُمَّ إِنْ كُنْتَ قَضَيْتَ أَنْ يَكُونَ بَيْنَ هَذَا الْجَيْشِ الَّذِي وَجَّهْتُ، و بَيْنَ أَهْلِ حَرَمِكَ الَّذِي وَجَّهْتُ إِلَيْهِ قِتَالٌ فَاكْفِنِيهِ، فَإِنِّي لَسْتُ أَعْظَمُ قِتَالٍ مِنْ شَرِكٍ فِي قِتْلِ عُثْمَانَ خَلِيفَتِكَ الْمَظْلُومِ و لا قِتَالٍ مِنْ خَذَلِهِ و لكني أعظم القتال في حرمك الذي حرمت.

Ibn Shajara went out from Damascus quickly and said, 'O Allah<sup>azwj</sup>! If You<sup>azwj</sup> have Decreed that there should be fighting between this army which is being sent and the people of Your<sup>azwj</sup> Sanctuary which it is being sent to, then Cover it, for I do not consider grievous fighting the ones who participated in the killing of Usman, Your<sup>azwj</sup> oppressed caliph, nor fighting the ones who abandons him, but I consider grievous the fighting in Your<sup>asws</sup> Sanctuary which You<sup>azwj</sup> have Prohibited'.

فخرج يسير و قدّم أمامه الحارث بن نمير، فأقبلوا حتى مروا بوادي القرى ثم أخذوا على الجحفة ثم مضوا حتى قدموا مكة في عشر ذي الحجة.

He went out a little and send Al-Haris Bin Numeyr ahead of him, and they returned until they passed by Al-Qurra valley. Then they took (the direction) towards Al-Juhfa, then continued until they arrived at Makkah on the tenth of Zilhajj".<sup>51</sup>

و عَنْ عَبَّاسِ بْنِ [سَهْلٍ] سَعْدٍ الْأَنْصَارِيِّ قَالَ: لَمَّا سَمِعَ قُتَيْبُ بْنُ عَبَّاسٍ بِدُخُولِهِمْ مِنْهُ قَبْلَ أَنْ يَفْصِلُوا مِنَ الْحَقِيقَةِ وَ كَانَ عَامِلًا لِعَلِيِّ عَلَيْهِ السَّلَامُ عَلَى مَكَّةَ، فَقَامَ فِي أَهْلِ مَكَّةَ وَ ذَلِكَ فِي سَنَةِ تِسْعٍ وَ ثَلَاثِينَ، فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ دَعَاهُمْ إِلَى الْجِهَادِ وَ قَالَ: بَيَّنُّوا لِي مَا فِي أَنْفُسِكُمْ وَ لَا تُعْرَوْنِي.

And from Abbas Bin Sahl Bin Sa'ad Al Ansary who said,

'When Qusam Bin Al-Abbas heard of their closeness from him before they had departed from Al-Juhfa, and he was an office bearer for Ali<sup>asws</sup> upon Makkah. He stood among the people of Makkah, and that was during the year thirty-nine (39). He praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup> and called them to the Jihad, and said, 'Manifest whatever is within yourselves and do not deceive me!'

فَسَكَتِ الْقَوْمُ مَلِيًّا فَقَالَ: قَدْ بَيَّنْتُمْ لِي مَا فِي أَنْفُسِكُمْ. فَذَهَبَ لِيَنْزِلَ فَقَامَ شَيْبَةُ بْنُ عَثْمَانَ فَقَالَ: رَحِمَكَ اللَّهُ أَيُّهَا الْأَمِيرُ لَا يَفْخُحُ فِيْنَا أَمْرُكَ وَ نَحْنُ عَلَى طَاعَتِنَا وَ بِيَعَتِنَا وَ أَنْتَ أَمِيرُنَا وَ ابْنُ عَمٍّ خَلِيفَتِنَا فَإِنْ تَدْعُنَا جُنُحَكَ فِيمَا أَطَقْنَا وَ نَقْدُرُ عَلَيْهِ.

The people were silent for a while. He said, 'You have manifested to me what is within yourselves'. He went to descend, and Shayba Bin Usman stood up and said, 'May Allah<sup>azwj</sup> have Mercy on you, O Emir! Your order is not ugly among us, and we are upon your obedience and our allegiance, and you are our Emir and a son of an uncle of our caliph. If you were to call out to us, we shall answer you in whatever we can tolerate and are able upon'.

فَقَرَّبَ [قُتَيْبُ] دَوَابَّهُ وَ حَمَلَ مَتَاعَهُ وَ أَرَادَ التَّنَحِّيَ مِنْ مَكَّةَ، فَأَتَاهُ أَبُو سَعِيدٍ الْخُدْرِيُّ وَ قَالَ: مَا أَرَدْتَ؟ قَالَ: قَدْ حَدَّثَ هَذَا الْأَمْرُ الَّذِي بَلَغَكَ وَ لَيْسَ مَعِيَ خُنْدٌ أَمْتَنُ بِهِ، فَرَأَيْتُ أَنْ أَعْتَزِلَ عَنْ مَكَّةَ فَإِنْ يَأْتِنِي خُنْدٌ أَقَاتِلَ بِهِمْ، وَ إِلَّا كُنْتُ قَدْ تَنَحَّيْتُ بِدَمِي.

Qusam drew his animal closer and loaded his luggage and intended to go away from Makkah. Abu Saeed Al-Khudry came to him and said, 'What are you intending?' He said, 'This matter has occurred which has reached you, and there isn't any army with me I can defend with, so I viewed that I should isolate from Makkah. If an army comes to me, I shall fight with them, or else I would have stayed away (having saved) my blood'.

قَالَ لَهُ: إِنِّي لَمْ أَخْرُجْ مِنَ الْمَدِينَةِ حَتَّى قَدِمَ عَلَيْنَا حَاجُّ أَهْلِ الْعِرَاقِ وَ مُجَاهِدُهُمْ يُخْبِرُونَ أَنَّ النَّاسَ بِالْكُوفَةِ قَدْ نَدَبُوا إِلَيْكَ مَعَ مَعْقِلِ بْنِ قَيْسٍ الرِّيَاحِيِّ.

He said to him, 'I did not go out from Al-Medina until the pilgrims of the people of Al-Iraq arrived to us, and their traders, informing that the people at Al-Kufa are enforcing to you with Ma'qil Bin Qays Al-Riyahi'.

قَالَ: هَيْهَاتَ هَيْهَاتَ يَا أَبَا سَعِيدٍ إِلَى ذَلِكَ مَا يَعْيشُ أَوْلَادُنَا. فَقَالَ لَهُ أَبُو سَعِيدٍ: رَحِمَكَ اللَّهُ فَمَا عُدْرُكَ عِنْدَ ابْنِ عَمِّكَ، وَ مَا عُدْرُكَ عِنْدَ الْعَرَبِ انْهَزَمَتْ قَبْلَ أَنْ تُطْعَمَ وَ تُضْرَبَ!؟

<sup>51</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 930 g

He said, 'Far be it! Far be it, O Abu Saeed! To that is what our children are living for'. Abu Saeed said to him, 'May Allah<sup>azwj</sup> have Mercy on you! So, what will your excuse be in the presence of the son<sup>asws</sup> of your uncle<sup>as</sup>, and what would be your excuse in the presence of the Arabs you have defeated before even stabbing (with a spear) and striking (with a sword)?!'

قَالَ: يَا أَبَا سَعِيدٍ إِنَّكَ لَا تَهْزِمُ عَدُوَّكَ وَ لَا تَمْنَعُ حَرِيكَ بِالمَوَاعِيدِ وَ الْأَمَانِ أَفَرَأَى كِتَابَ صَاحِبِي فَقَرَأَهُ أَبُو سَعِيدٍ فَإِذَا فِيهِ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى قُتَيْبِ بْنِ الْعَبَّاسِ: سَلَامٌ عَلَيْكَ.

He said, 'O Abu Saeed! You cannot defeat your enemies, nor defend your sanctuary with the promises and the hopes. Read the letter of my Master<sup>asws</sup>'. Abu Saeed read it, and there in it was: 'In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. From a servant of Allah<sup>azwj</sup> Ali<sup>asws</sup> Amir Al-Momineen, to Qusam Bin Al-Abbas: 'Greetings be unto you!'

أَمَّا بَعْدُ، فَإِنَّ عَيْنِي بِالمَغْرِبِ كَتَبَ إِلَيَّ مُخْبِرِي أَنَّهُ قَدْ وَجَّهَ إِلَى المَوْسِمِ نَاسٌ مِنَ الْعَرَبِ، مِنَ الْعُمِيِّ الْقُلُوبِ، الصُّمِّ الْأَسْمَاعِ، الْكُمِّ الْأَبْصَارِ، الَّذِينَ يَلْبَسُونَ الْحَقَّ بِالْبَاطِلِ، وَ يُطِيعُونَ المَخْلُوقِينَ فِي مَعْصِيَةِ الخَالِقِ، وَ يَجْلِبُونَ الدُّنْيَا بِالدِّينِ، وَ يَتَمَنَّوْنَ عَلَى اللَّهِ جَوَارَ الْأَبْرَارِ، وَ إِنَّهُ لَا يَفُوزُ بِالْخَيْرِ إِلَّا عَامِلُهُ، وَ لَا يَجْزِي بِالسَّيِّئِ إِلَّا فَاعِلُهُ.

As for after, my<sup>asws</sup> informant in the west have written to me<sup>asws</sup> that some people of the Arabs have been sent to the season (of Hajj), from the ones blind of hearing, and deaf of the ears, and blind of the sight, those who are confusing the truth with the falsehood and are obeying the creatures in disobedience to the Creator, and they are pulling the world by (using) the religion, and are wishing to Allah<sup>azwj</sup> to be neighbours of the righteous (in the) Paradise, and surely there wouldn't be any success with the good except by its workers, nor Recompense with the evil deeds except by its perpetrator.

وَ قَدْ وَجَّهْتُ إِلَيْكُمْ جَمْعاً مِنَ الْمُسْلِمِينَ دَوِي بَسَالَةٍ وَ تَجَدَّدَ مَعَ الْحُسَيْبِ الصَّلِيبِ الْوَرَعِ التَّقِيِّ مَعْقِلِ بْنِ قَيْسٍ الرَّيَاحِيِّ، وَ قَدْ أَمَرْتُهُ بِاتِّبَاعِهِمْ وَ قَصَّ أَنَارِهِمْ حَتَّى يَنْفِيَهُمْ مِنْ أَرْضِ الْحِجَازِ.

And I<sup>asws</sup> have sent to you a collection of Muslims with bravery and fearlessness, along with the solidness, the devoutness, the piety, Ma'qail Bin Qats Al-Riyahi, and I<sup>asws</sup> have ordered him with pursuing them and cut short their impacts until he expels them from the land of Al-Hijaz.

فَقُمْ عَلَى مَا فِي يَدَيْكَ بِمَا إِلَيْكَ مَقَامَ الصَّلِيبِ الْحَازِمِ الْمَانِعِ سُلْطَانَةَ النَّاصِحِ لِلْأُمَّةِ، وَ لَا يُلْعَنِي عَنْكَ وَهْنٌ وَ لَا خَوْزٌ وَ مَا تَعْتَدِرُ مِنْهُ، وَ وَطَنُ نَفْسِكَ عَلَى الصَّبْرِ فِي الْبُاسَاءِ وَ الضَّرَاءِ، وَ لَا تَكُونَنَّ فَشْلاً وَ لَا طَائِشاً وَ لَا رَعْدِيداً وَ السَّلَامُ.

Stay upon what is in your hand from what to you is the position of the prudent symbol, the defender of his authority, the adviser to the community, and do not let it reach me<sup>asws</sup> from you (news of) any weakness, nor inaction, and what you would have to excuse from it, and determine yourself upon the patience during the difficulties and the harm, and do not become sluggish, nor thoughtlessness, nor timid-ness. And the greetings'.

فَلَمَّا قَرَأَ أَبُو سَعِيدٍ الْكِتَابَ قَالَ قُتَيْبٌ: مَا يَنْفَعُنِي مِنْ هَذَا الْكِتَابِ وَ قَدْ سَمِعْتُ بِأَنَّ قَدْ سَبَقَتْ خِيَلُهُمْ خِيَلُهُ؟ وَ هَلْ يَأْتِي جَيْشُهُ حَتَّى يَنْقُضِي أَمْرَ المَوْسِمِ كُلُّهُ؟



When Abu Saeed had read the letter, Qusam said, 'What benefits me from this letter, and I have heard that their cavalry is preceding his<sup>asws</sup> cavalry? And would his<sup>asws</sup> army come until the matter of the season is accomplished, all of it?'

فَقَالَ لَهُ أَبُو سَعِيدٍ: إِنَّكَ إِنِ أَجْهَدْتَ نَفْسَكَ فِي مُنَاصَحَةِ إِمَامِكَ خَرَجْتَ مِنَ اللَّائِمَةِ، وَ قَضَيْتَ الَّذِي عَلَيْكَ مِنَ الْحَقِّ، فَإِنَّ الْقَوْمَ قَدْ قَدِمُوا وَ أَنْتَ فِي الْحَرَمِ، وَ الْحَرَمُ حَرَمُ اللَّهِ.

Abu Saeed said to him, 'You, if you were to exert yourself in advising your Imam<sup>asws</sup>, you would exit from the blame, and fulfil that which is upon you from the right, for the people (enemy) have arrived and you are in the Sanctuary, and the Sanctuary is the Sanctuary of Allah<sup>azwj</sup>.

فَأَقَامَ قُتَيْبٌ وَ حَاجَّاءُ بْنُ شَجَرَةَ حَتَّى دَخَلَ مَكَّةَ، ثُمَّ أَمَرَ مُنَادِيًا فَنَادَى فِي النَّاسِ أَلَا إِنَّ النَّاسَ كُلَّهُمْ آمِنُونَ، إِلَّا مَنْ عَرَضَ لَنَا فِي عَمَلِنَا وَ سُلْطَانِنَا وَ ذَلِكَ قَبْلَ التَّوْبَةِ يَوْمَ.

So, Qusam stayed, and Yazeed Bin Shajara came until he entered Makkah. Then he instructed a caller, and he called out among the people, 'Indeed! The people, all of them are safe, except the one who objects to us in our work and our authority!' And that was before the (day) of 'Al-Tarwiyya' by a day.

فَلَمَّا كَانَ ذَلِكَ مَشَتْ قُرَيْشٌ وَ الْأَنْصَارُ وَ مَنْ شَهِدَ الْمَوْسِمَ مِنَ الصَّحَابَةِ وَ صَلْحَاءِ النَّاسِ فِيمَا بَيْنَهُمَا وَ سَأَلْتُهُمَا أَنْ يَصْطَلِحَا، فَوَكَاهُمَا سِرُّ ذَلِكَ الصَّلْحِ، فَأَمَّا قُتَيْبٌ فَإِنَّهُ لَمْ يَتَّقِ بِأَهْلِ مَكَّةَ وَ لَا رَأَى أَنَّهُمْ يُنَاصِحُونَهُ، وَ أَمَّا يَزِيدٌ فَكَانَ رَجُلًا مُتَسَكِّمًا وَ كَانَ يَكْرَهُ أَنْ يَكُونَ مِنْهُ فِي الْحَرَمِ شَرٌّ.

When that happened, Quraysh, and the Helpers, and the ones from the companions who attended the season (Hajj), and the righteous people willed in what between the two and asked them to reconcile. Each of the two was cheered by that reconciliation. As for Qusam, he did not trust the people of Makkah and did view they would be advising him, and as for Yazeed, he was a ritualistic man and he disliked that any evil should happen from him in the Sanctuary'.

وَ عَنْ عَمْرِو بْنِ مُحْصَنٍ قَالَ: قَامَ يَزِيدُ بْنُ شَجَرَةَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ: أَمَّا بَعْدُ يَا أَهْلَ الْحَرَمِ وَ مَنْ حَضَرَ فَإِنِّي وَجَّهْتُ إِلَيْكُمْ لِأُصَلِّيَ بِكُمْ وَ أَجْمَعَ وَ أَمَرَ بِالْمَعْرُوفِ وَ أَنْهَى عَنِ الْمُنْكَرِ فَقَدْ رَأَيْتُ وَإِلَى هَذِهِ الْبَلَدَةِ كَرِهَ الصَّلَاةَ مَعَنَا وَ نَحْنُ لِلصَّلَاةِ مَعَهُ كَارِهُونَ فَإِنْ شَاءَ اعْتَرَلْنَا الصَّلَاةَ بِالنَّاسِ وَ اعْتَرَلْنَا وَ تَرَكْنَا أَهْلَ مَكَّةَ يَخْتَارُونَ لِأَنْفُسِهِمْ مَنْ أَحَبُّوا حَتَّى يُصَلِّيَ بِهِمْ

And from Amro Bin Mihsan who said, 'Yazeed Bin Shajarah stood up, praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, the said: 'As for after, O people of the Sanctuary, and the ones present! I have been sent to you to pray Salat with you (leading), and unite, and enjoin with the good and forbid from the evil. I have seen the ruler of this city to have disliked praying the Salat with us, and we are disliking the Salat with him. If he so desires, he can isolated from us to pray Salat with the people and I shall isolate, and we shall leave the people of Makkah to be choosing for themselves whom they love, until he would pray Salat (leading) them.

فَإِنْ أَبَى فَأَنَا آتِي وَ آتَى وَ الَّذِي لَا إِلَهَ غَيْرُهُ لَوْ شِئْتُ لَصَلَّيْتُ بِالنَّاسِ وَ أَخَذْتُهُ حَتَّى أُرَدَّهُ إِلَى الشَّامِ وَ مَا مَعَهُ مِنْ مَنَعَةٍ وَ لَكِنْ وَ اللَّهُ مَا أَحْبَبْتُ أَنْ أُسْتَجَلَ حُرْمَةً هَذَا الْبَلَدِ الْحَرَامِ.

If he refuses, then I shall refuse and refuse. By the One<sup>azwj</sup> Who, there is no god apart from Him<sup>azwj</sup>! If I so desire, I can pray Salat with the people and seize him until I return him to Syria, and there is no one with him who can defend him, but, by Allah<sup>azwj</sup>! I do not love to violate the sanctity of this Sacred city!’

قَالَ: ثُمَّ إِنَّ يَزِيدَ بْنَ شَجَرَةَ أَتَى أَبَا سَعِيدٍ الْخُدْرِيَّ فَقَالَ: رَحِمَكَ اللَّهُ الَّذِي هَذَا الرَّجُلُ فَقُلْ لَهُ لَا أَبَ لِعِزِّكَ اعْتَزِلِ الصَّلَاةَ بِالنَّاسِ وَاعْتَزِلْهَا وَدَعْ أَهْلَ مَكَّةَ يَخْتَارُوا لِأَنْفُسِهِمْ فَوَ اللَّهُ لَوْ أَشَاءَ لَبَعَثْتُكَ وَإِيَّاهُمْ وَ لَكِنَّ وَاللَّهِ مَا يَحْمِلُنِي عَلَى مَا تَسْمَعُ إِلَّا رِضْوَانُ اللَّهِ وَ اخْتِزَامُ الْحَرَمِ فَإِنَّ ذَلِكَ أَقْرَبُ لِلتَّقْوَى وَ خَيْرٌ فِي الْعَاقِبَةِ.

He (the narrator) said, ‘Then Yazeed Bin Shajarah came to Abu Saeed Al-Khudry. He said, ‘May Allah<sup>azwj</sup> have Mercy on you! Meet this man and say to him, ‘May there be no father for other! Isolate from praying the Salat with the people and I shall isolate (as well), and leave the people of Makkah to be choosing for themselves. By Allah<sup>azwj</sup>! If I so desire, I can hold you and them, but, by Allah<sup>azwj</sup>! Nothing carries me upon what you heard except the Pleasure of Allah<sup>azwj</sup> and reverence of the Sanctity, for that is closer to the piety and better in the end-result’.

قَالَ لَهُ أَبُو سَعِيدٍ: مَا رَأَيْتُ مِنْ أَهْلِ الْمَغْرِبِ أَصَوَّبَ مَقَالًا وَ لَا أَحْسَنَ رَأْيًا مِنْكَ.

Abu Saeed said to him, ‘I have not seen from the people of the west, anyone of more correct words nor better view than you’.

فَانْطَلَقَ أَبُو سَعِيدٍ إِلَى قُتَيْبِ بْنِ قُتَيْبَةَ فَقَالَ: أَلَا تَرَى مَا أَحْسَنَ مَا صَنَعَ اللَّهُ لَكَ وَ ذَكَرَ لَهُ ذَلِكَ فَاعْتَزَلَ الصَّلَاةَ وَ اخْتَارَ النَّاسَ شَيْبَةَ بْنَ عُثْمَانَ فَصَلَّى بِهِمْ.

Abu Saeed went to Qusam and said, ‘Can’t you see how good is what Allah<sup>azwj</sup> has Done for you?’ And he mentioned that to him. They both isolated from the Salat and the people chose the loyalist of Usman and he prayed Salat (leading) them.

فَلَمَّا قَضَى النَّاسُ حَجَّهُمْ رَجَعَ يَزِيدُ إِلَى الشَّامِ، وَ أَقْبَلَتْ خَيْلٌ عَلَيَّ عَلَيْهِ السَّلَامُ فَأَخْبَرُوا بِعُودِ أَهْلِ الشَّامِ، فَتَبِعُوهُمْ وَ عَلَيْهِمْ مَغْفِلٌ بُنِيَ قَيْسٍ فَأَذْرَكُوهُمْ وَ قَدْ رَخَّلُوا عَنْ وَاوِي الْقُرَى، فَظَلَفُوا بِقُرَى مِنْهُمْ وَ أَخَذُوهُمْ أُسَارَى وَ أَخَذُوا مَا مَعَهُمْ وَ رَجَعُوا إِلَى أَمِيرِ الْمُؤْمِنِينَ، فَفَادَى بِهِمْ أُسَارَى كَانَتْ لَهُ عِنْدَ مُعَاوِيَةَ..

When the people had accomplished their Hajj, Yazeed returned to Syria, and the cavalry of Ali<sup>asws</sup> came. They were informed of the return of the people of Syria. They pursued them, and upon them (as commander) was Ma’qail Bin Qaya. He came across them, and they had already departed from Al-Qura valley. They were victorious with a number of them and seized them as captives, and seized whatever was with them and they returned to Amir Al-Momineen<sup>asws</sup>. He<sup>asws</sup> ransomed with them the captives which were for him<sup>asws</sup>, with Muawiya<sup>52</sup>.

وَ قَالَ إِبْرَاهِيمُ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لِأَهْلِ الْكُوفَةِ: مَا أَرَى هَؤُلَاءِ الْقَوْمَ يَعْني أَهْلَ الشَّامِ إِلَّا ظَاهِرِينَ عَلَيْكُمْ. قَالُوا: تَعْلَمُ بِمَا دَا يَا أَمِيرَ الْمُؤْمِنِينَ؟

And Ibrahim said,

<sup>52</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 930 h

'Amir Al-Momineen<sup>asws</sup> said to the people of Al-Kufa: 'I<sup>asws</sup> do not see these people, meaning the people of Syria, except they would be prevailing over you'. They said, 'You<sup>asws</sup> know that by what, O Amir Al-Momineen<sup>asws</sup>?'

قَالَ: أَرَى أُمُورَهُمْ قَدْ عُلَتْ، وَ أَرَى نِيَرَانَكُمْ قَدْ خَبَتْ، وَ أَرَاهُمْ جَادَيْنِ وَ أَرَاكُمْ وَائِنِ، وَ أَرَاهُمْ مُجْتَمِعِينَ وَ أَرَاكُمْ مُتَفَرِّقِينَ، وَ أَرَاهُمْ لِصَاحِبِهِمْ طَائِعِينَ وَ أَرَاكُمْ لِي عَاصِينَ.

He<sup>asws</sup> said: 'I<sup>asws</sup> (see) their affairs to have boiled and I<sup>asws</sup> see your fires to have died out, and I<sup>asws</sup> see them as serious and I<sup>asws</sup> see you as waning, and I<sup>asws</sup> see them as united and I<sup>asws</sup> see you as separated, and I<sup>asws</sup> see them obedient to their master and I<sup>asws</sup> see you as disobedient to me<sup>asws</sup>.

وَ اِنَّمُ اللَّهُ لَفِي ظُهُورِهِمْ لَتَجِدُنَّهُمْ اُزْبَابَ سُوءٍ مِنْ بَعْدِي، كَأَنِّي أَنْظُرُ إِلَيْهِمْ قَدْ شَارَكُوكُمْ فِي بِلَادِكُمْ وَ حَمَلُوا إِلَى بِلَادِهِمْ فَيَنْكُتُكُمْ.

And I<sup>asws</sup> swear by Allah<sup>azwj</sup>! If they were to prevail over you, you will find them to be evil lords from after me<sup>asws</sup>. It is as if I<sup>asws</sup> am looking at them and they have participated with you in your city and carried your war booty to their city.

وَ كَأَنِّي أَنْظُرُ إِلَيْكُمْ يَكِشُ بَعْضُكُمْ عَلَى بَعْضٍ كَشِيشِ الضَّبَابِ، لَا تَمْنَعُونَ حَقًّا وَ لَا تَمْنَعُونَ لِلَّهِ حُرْمَةً، وَ كَأَنِّي أَنْظُرُ إِلَيْهِمْ يَفْتُلُونَ قُرَاءَتَكُمْ. وَ كَأَنِّي بِهِمْ يَحْزُمُونَكُمْ وَ يَحْجُبُونَكُمْ وَ يُدْنُونَ أَهْلَ الشَّامِ دُونَكُمْ،

And it is as if I<sup>asws</sup> am looking at you layering upon each other like the layering of the fog, neither defending any right nor defending any Sanctity of Allah<sup>azwj</sup>. And it is as if I am looking at them killing your readers (of the Quran). And it is as if I<sup>asws</sup> am with them depriving you and barring you and drawing the people of Syria closer rather than you.

فَإِذَا رَأَيْتُمُ الْحُرْمَانَ وَ الْأَثَرَةَ وَ وَقَعَ السَّيْفُ، تَنَدَّمْتُمْ وَ تَحَزَّيْتُمْ عَلَى تَفْرِيطِكُمْ فِي جِهَادِكُمْ، وَ تَذَكَّرْتُمْ مَا فِيهِ مِنَ الْحِفْظِ حِينَ لَا يَنْفَعُكُمُ التَّذَكُّارُ.

When you see the deprivation, and the prejudices, and falling of the sword, you will regret and be saddened by your missing out in your Jihad, and you will remember what protection is in it, when the remembering will no longer benefit you".<sup>53</sup>

وَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ قَالَ: سَمِعْتُ عَلِيًّا عَلَيْهِ السَّلَامُ يَقُولُ: مَا لَقِيَ أَحَدٌ مِنَ النَّاسِ مَا لَقَيْتُ. ثُمَّ بَكَى.

And from Abdul Rahman Bin Abu Bakr who said,

'I heard Ali<sup>asws</sup> saying: 'No one from the people has faced what I<sup>asws</sup> have faced'. Then he<sup>asws</sup> cried".<sup>54</sup>

[931] - نَهْج: أَمَّا بَعْدُ، فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ، فَتَحَهُ اللَّهُ تَعَالَى لِحَاصَةِ أَوْلِيَائِهِ، وَ هُوَ لِيَأْسُ التَّقْوَى، وَ دَرْجُ اللَّهِ الْحَصِينَةِ، وَ جُنَّةُ الْوُثْقَةِ.

(The book) 'Nahj (Al Balagaha) –

<sup>53</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 930 i

<sup>54</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 930 j

'As for after, the Jihad is a door from the doors of the Paradise Allah<sup>azwj</sup> the Exalted has Opened it for His<sup>azwj</sup> special friends, and it is an apparent of piety, and the fortified armour of Allah<sup>azwj</sup>, and his trustworthy shield.

فَمَنْ تَرَكَّهُ أَتَيْتَهُ اللَّهُ لِبَاسَ الدَّلِّ، وَ شِمْلَهُ الْبَلَاءِ، وَ دُبَّتْ بِالصَّغَارِ وَ الْقَمَاءِ، وَ ضُرِبَ عَلَى قَلْبِهِ بِالْإِسْدَادِ، وَ أُذِيلَ الْحَقُّ مِنْهُ بِتَضْيِيعِ الْجِهَادِ، وَ سِمْ الْحَسَنُ، وَ مُنِعَ النَّصَفُ.

The one who neglects it, Allah<sup>azwj</sup> would Clothe him with the apparel of disgrace, and Cover him with the afflictions, and Make him suffer with the humiliation and the scorn, and Strike the clogging upon this heart, and remove the truth from him due to his wasting the Jihad, and the ignominy covers him and he is prevented the fairness.

أَلَا وَ إِنِّي قَدْ دَعَوْتُكُمْ إِلَى قِتَالِ هَؤُلَاءِ الْقَوْمِ لَيْلًا وَ نَهَارًا، وَ سِرًّا وَ إِعْلَانًا، وَ قُلْتُ لَكُمْ: اغْزَوْهُمْ قَبْلَ أَنْ يَغْزَوْكُمْ، فَوَ اللَّهُ مَا غُرِيَ قَوْمٌ قَطُّ فِي غَيْرِ دَارِهِمْ إِلَّا ذَلُّوا. فَتَوَاكَلْتُمْ وَ تَخَادَلْتُمْ حَتَّى شُنْتُ عَلَيْكُمْ الْغَارَاثَ، وَ مُلِكْتُ عَلَيْكُمْ الْأَوْطَانَ.

Indeed! And I<sup>asws</sup> have been calling you to fighting these people, night and day, and secretly and openly, and I<sup>asws</sup> said to you; 'Invade them before they invade you. By Allah<sup>azwj</sup>! No people at all have been invaded in their own houses except they were disgraced. You relied (on others) and abandoned until the raids unleashed upon you and the homelands were owned upon you (occupied).

هَذَا أَخُو غَامِدٍ قَدْ وَرَدَتْ خِيَلُهُ الْأَنْبَارَ، وَ قَدْ قَتَلَ حَسَّانَ بْنَ حَسَّانَ الْبَكْرِيَّ وَ أَرَالَ خَيْلَكُمْ عَنْ مَسَاحِلِهَا. وَ لَقَدْ بَلَغَنِي أَنَّ الرَّجُلَ مِنْهُمْ كَانَ يَدْخُلُ عَلَى الْمَرْأَةِ الْمُسْلِمَةِ وَ الْأُخْرَى الْمُعَاهَدَةِ فَيَنْتَزِعُ جَوَاهِرَها وَ قُلُوبَهَا وَ فَلَائِدَهَا وَ رِعَانَهَا، مَا تَمْتَنِعُ مِنْهُ إِلَّا بِالْإِسْتِزْجَاعِ وَ الْإِسْتِزْحَامِ.

This brother of (clan of) Ghamid, his cavalry has arrived at Al-Anbar and he has killed Hassan Bin Hassan Al-Bakry, and removed your cavalry from their garrisons. And it has reached me that the man from them was entering to the Muslim woman and other to the women under the responsibility, and he removed her ornaments, and her anklet, and her bangles, and her necklace, and her ear-rings. They could not prevent from it except by (saying), **'We are for Allah and we are returning to Him [2:156]** and pleading for mercy.

ثُمَّ انْصَرَفُوا وَافِرِينَ، مَا نَالَ رَجُلًا مِنْهُمْ كَلِمٌ، وَ لَا أَرِيقَ هَمٍّ دَمٍّ. فَلَوْ أَنَّ امْرَأً مُسْلِمًا مَاتَ مِنْ بَعْدِ هَذَا أَسْفًا، مَا كَانَ بِهِ مَلُومًا بَلْ كَانَ بِهِ عِنْدِي جَدِيرًا.

Then they left with plenty. No man from them sustained any injury nor was any blood of theirs was spilt. If only a Muslim man would have died out of regret after this, there would have been no blame with him, but in my<sup>asws</sup> presence he would be worthy with it.

فَيَا عَجَبًا عَجَبًا، وَ اللَّهُ يُبَيِّثُ الْقُلُوبَ، وَ يَجْلِبُ الْهَمُّ، مِنْ اجْتِمَاعِ هَؤُلَاءِ الْقَوْمِ عَلَى بَاطِلِهِمْ، وَ تَفَرُّوهُمْ عَنْ حَقِّكُمْ فَمُبْحًا لَكُمْ وَ تَرَحُّا حِينَ صِرْتُمْ غَرَضًا يُرْمَى، يُعَارَ عَلَيْكُمْ وَ لَا تُغِيرُونَ، وَ تُغْزُونَ وَ لَا تَغْزُونَ، وَ يُعْصَى اللَّهُ فِيكُمْ وَ تَرْضَوْنَ.

Oh surprise, surprise! By Allah<sup>azwj</sup>! The heart dies and it brings the concerns from the unity of these people upon the falsehood and your separation from your rights. Ugliness would be for you and demeaning when you are being aimed at. Raids are being carried out upon you and you are not raiding, and you are being invaded and you are not invading, and Allah<sup>azwj</sup> is being disobeyed among you and you are pleased.

فَإِذَا أَمَرْتُكُمْ بِالسَّيْرِ إِلَيْهِمْ فِي أَيَّامِ الْحَرِّ، قُلْتُمْ: هَذِهِ حَمَازَةُ الْقَيْظِ أَمْهَلْنَا يُسَبِّحُ عَنَّا الْحَرُّ. وَإِذَا أَمَرْتُكُمْ بِالسَّيْرِ إِلَيْهِمْ فِي الشِّتَاءِ قُلْتُمْ: هَذِهِ صَبَارَةُ الْقُرِّ أَمْهَلْنَا يَنْسَلِجُ عَنَّا الْبَرْدُ.

Whenever I<sup>asws</sup> order you with the travelling to them in the days of heat, you say, 'This is the hot spring. Respite us until the heat subsides from us'. And whenever I<sup>asws</sup> order you with the travelling to them in the winter, you say, 'This is the severity of the cold. Respite us until the cold subsides from us'.

كُلُّ هَذَا فِرَارٌ مِنَ الْحَرِّ وَالْقُرِّ، فَإِذَا كُنْتُمْ مِنَ الْحَرِّ وَالْبَرْدِ تَفِرُّونَ، فَأَنْتُمْ وَاللَّهُ مِنَ السَّيْفِ أَفَرُّ. يَا أَشْبَاهَ الرِّجَالِ وَلَا رِجَالٍ، حُلُومُ الْأَطْفَالِ، وَ عُشُولُ رِئَاتِ الْحِجَالِ، لَوَدِدْتُ أَنِّي لَمْ أَرَكُمُ وَلَا لَمْ أَعْرِفْكُمْ مَعْرِفَةً. وَاللَّهُ جَرَّتْ نَدْمًا وَأَعْقَبَتْ دَمًا.

All this is fleeing, from the heat and the cold (excuses). When you are fleeing from the heat and the cold, then by Allah<sup>azwj</sup>, you would be fleeing even more from the sword. O resemblances of the men and not men (having) forbearances of the children and intellects of the women in seclusion. I<sup>asws</sup> would have loved if I<sup>asws</sup> had not seen you and had not known you. By Allah<sup>azwj</sup>! (It is) an acquaintance of regret resulting in condemnation.

قَاتَلَكُمُ اللَّهُ، لَقَدْ مَلَأْتُمْ قُلُوبِي قَيْحًا، وَ شَحَنْتُمْ صَدْرِي غَيْظًا، وَ جَرَعْتُمُونِي نُعْبَ التَّهْمَامِ أَنْفَاسًا، وَ أَفْسَدْتُمْ عَلَيَّ رَأْيِي بِالْعِصْيَانِ وَالْحِدْلَانِ، حَتَّى قَالَتْ قُرَيْشٌ: إِنَّ ابْنَ أَبِي طَالِبٍ رَجُلٌ شَجَاعٌ وَ لَكِنْ لَا عِلْمَ لَهُ بِالْحَرْبِ.

May Allah<sup>azwj</sup> Fight you! You have filled up my<sup>asws</sup> heart with abhorrence, and packed my<sup>asws</sup> chest with ambers, and made me<sup>asws</sup> swallow mouthfuls of grief in every breath, and you have spoil my<sup>asws</sup> view upon me<sup>asws</sup> with the disobedience and the abandonment, until Quraysh said, 'The son<sup>asws</sup> of Abu Talib<sup>asws</sup> is a brave man but there is no knowledge for him<sup>asws</sup> with the war (tactics)'.

لِلَّهِ أُبُوهُمُ، وَ هَلْ أَحَدٌ مِنْهُمْ أَشَدُّ هَآ مِرَاسًا، وَ أَقْدَمُ فِيهَا مَقَامًا مِنِّي؟! وَ لَقَدْ نَهَضْتُ فِيهَا وَ مَا بَلَغْتُ الْعِشْرِينَ، فَهَآ أَنَا ذَا قَدْ ذُرَفْتُ عَلَى السَّيِّئِينَ، وَ لَكِنَّهُ لَا رَأْيَ لِمَنْ لَا يُطَاعُ.

For the Sake of Allah<sup>azwj</sup>! And is there anyone of them severer for it as an anchor and older in it in standing than me<sup>asws</sup>?! And I<sup>asws</sup> had got up in it (war) and I<sup>asws</sup> had yet to reach (age of) twenty. So, here I<sup>asws</sup> am then, I<sup>asws</sup> have exceeded upon the sixty, but there is no view for the one who is not obeyed!<sup>55</sup>

[932] - كا: أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ وَ أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ إِسْمَاعِيلَ بْنِ إِسْحَاقَ، جَمِيعًا عَنْ فَرَجِ بْنِ قُرَّةَ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ ابْنِ أَبِي لَيْلَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْهُ عَلَيْهِ السَّلَامُ مِثْلُهُ.

(The book) 'Al Kafi' – Ahmad Bin Muhammad Bin Saeed, from Ja'far Bin Abdullah Al Alawy, and Ahmad Bin Muhammad Al Kufy, from Ali Bin Al Abbas, from Ismail Bin Is'haq, altogether from Farakh Bin Furrah, from Mas'ada Bin Sadaqa, from Ibn Abu Layli, from Abu Abdul Rahman Al Sulamy, from him<sup>asws</sup> – similar to it'.<sup>56</sup>

<sup>55</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 931

<sup>56</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 932 a

بيان: قال ابن ميثم و غيره: هذه الخطبة مشهورة، ذكرها أبو العباس المبرد و غيره، و السبب المشهور لها، أَنَّهُ وَرَدَ عَلَيْهِ عَلَاجٌ مِنَ الْأَنْبَارِ فَأَخْبَرَهُ أَنَّ سُفْيَانَ بْنَ عَوْفٍ الْغَامِديَّ قَدْ وَرَدَ فِي خَيْلٍ مُعَاوِيَةَ إِلَى الْأَنْبَارِ، وَ قَتَلَ عَامِلَهُ حَسَّانَ بْنَ حَسَّانِ الْبَكْرِيَّ،

### Explanation –

Ibn Maysam and others said, ‘This is a famous sermon. Abu Al-Abbas Al-Mubarrad and others have mentioned it, and the reason for it being famous is that an atheist from Al-Anbar arrived to him<sup>asws</sup> and informed him<sup>asws</sup> that Sufyan Bin Awf Al-Ghamidy had arrive among a cavalry of Muawiya to Al-Anbar, and he had killed his<sup>asws</sup> office bearer Hassan Bin Hassan Al-Bakry.

فَصَعَدَ عَلَيْهِ السَّلَامُ الْمِنْبَرَ وَ خَطَبَ النَّاسَ وَ قَالَ: إِنَّ أَحَاكُمْ الْبَكْرِيَّ قَدْ أَصِيبَ بِالْأَنْبَارِ فَانْتَدَبُوا إِلَيْهِمْ حَتَّى ثَلَاثُوهُمْ، فَإِنْ أَصَبْتُمْ مِنْهُمْ طَرَفًا أَنْكَلْتُمُوهُمْ عَنِ الْعِرَاقِ أَبَدًا مَا بَقُوا.

He<sup>asws</sup> ascended the pulpit and addressed the people and said: ‘Your brother Al-Bakry has attacked at Al-Anbar, so enforce to them until you meet them. If you were to kill a few of them you will uproot them from Al-Iraq forever, for as long as they live!’

ثُمَّ سَكَتَ رَجَاءً أَنْ يُجِيبُوهُ بِشَيْءٍ، فَلَمَّا رَأَى صَمَتَهُمْ نَزَلَ وَ خَرَجَ يَمْشِي رَاجِلًا حَتَّى أَتَى التُّخَيْلَةَ وَ النَّاسُ يَمْشُونَ خَلْفَهُ، حَتَّى أَحَاطَ بِهِ قَوْمٌ مِنْ أَشْرَافِهِمْ وَ قَالُوا: تَرِجِعْ يَا أَمِيرَ الْمُؤْمِنِينَ وَ نَحْنُ نَكْفِيكَ.

Then he<sup>asws</sup> was silent hoping that they would answer him<sup>asws</sup> with something. When he<sup>asws</sup> saw the silent from them, he<sup>asws</sup> descended and went out walking until he<sup>asws</sup> came to Al-Nukheyila, and the people were walking behind him<sup>asws</sup> until a group from their nobles had surrounded him<sup>asws</sup>. They said, ‘Return, O Amir Al-Momineen<sup>asws</sup>, and we shall suffice you<sup>asws</sup>’.

فَقَالَ: مَا تَكْفُونِي وَ لَا تَكْفُونُ أَنْفُسَكُمْ. فَلَمْ يَزَالُوا بِهِ حَتَّى رَدُّوهُ إِلَى مَنْزِلِهِ.

He<sup>asws</sup> said: ‘You will neither suffice me<sup>asws</sup> nor will you suffice your own selves’. They did not cease to be with him<sup>asws</sup> until they returned him<sup>asws</sup> to his<sup>asws</sup> house.

فَبَعَثَ سَعِيدُ بْنُ قَيْسٍ الْهُمْدَانِيَّ فِي ثَمَانِيَةِ آلَافٍ فِي طَلَبِ سُفْيَانَ، فَخَرَجَ حَتَّى انْتَهَى إِلَى أَدَانِي أَرْضِ قِنَسْرِينَ وَ رَجَعَ.

He<sup>asws</sup> sent Saeed Bin Qays Al-Hamdany among eight thousand in seeking Sufyan. He went out until he ended up to near the land of Qinasreen, and returned.

وَ كَانَ عَلَيْهِ السَّلَامُ فِي ذَلِكَ الْوَقْتِ غَلِيلاً لَا يَقْوَى عَلَى الْقِيَامِ فِي النَّاسِ بِمَا يُرِيدُهُ مِنَ الْقَوْلِ، فَحَلَسَ بِبَابِ السُّدَّةِ الَّتِي تَصِلُ إِلَى الْمَسْجِدِ وَ مَعَهُ الْحُسَيْنُ وَ الْحُسَيْنُ عَلَيْهِمَا السَّلَامُ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، وَ دَعَا سَعِيداً مَوْلَاهُ فَدَفَعَ إِلَيْهِ كِتَاباً كَتَبَ فِيهِ هَذِهِ الْخُطْبَةَ، وَ أَمَرَهُ أَنْ يَقْرَأَهُ عَلَى النَّاسِ بَحِثُ يَسْمَعُ وَ يَسْمَعُونَهُ.

And he<sup>asws</sup>, was ill during that time. He<sup>asws</sup> was not strong upon standing among the people with what he<sup>asws</sup> wanted from the words (sermon). So, he<sup>asws</sup> sat by a door of the entrance which connected to the Masjid, and with him<sup>asws</sup> were Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Abdullah son of Ja’far<sup>as</sup>, and he<sup>asws</sup> called Saeed, his<sup>asws</sup> slave and handed over a letter to

him<sup>asws</sup> wherein was this sermon, and instructed him<sup>asws</sup> to read it out to the people, so that he<sup>asws</sup> could hear and they could hear him”.<sup>57</sup>

و فِي رِوَايَةِ الْمُبَرِّدِ أَنَّهُ لَمَّا انْتَهَى إِلَيْهِ وَوُودُ خَيْلٍ مُعَاوِيَةَ الْأَنْبَارَ وَ قَتَلَ حَسَّانَ، خَرَجَ مُغَضَّباً يَجُرُّ رِدَاءَهُ حَتَّى أَتَى النُّخَيْلَةَ وَ مَعَهُ النَّاسُ وَ رَقِيَ رَبَاوَةً مِنَ الْأَرْضِ، فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ثُمَّ ذَكَرَ الْخُطْبَةَ.

And in a report of Al Mubarrad,

‘When (news) ended up to him of the arrival of a cavalry of Muawiya at Al-Anbar, and killing of Hassan, he<sup>asws</sup> came out furious, his<sup>asws</sup> cloak was dragging until he<sup>asws</sup> came to Al-Nukheyla and people were with him<sup>asws</sup>, and he<sup>asws</sup> lifted a clod from the ground, praised Allah<sup>azwj</sup> and extolled upon Him<sup>asws</sup> and sent Salawaat upon the Prophet<sup>saww</sup> – then he (the narrator) mentioned the sermon”.<sup>58</sup>

قوله عليه السلام: «باب من أبواب الجنة» روي عن النبي صلى الله عليه وآله أنه قال: للجنة باب يقال له باب المجاهدين، يمضون إليه فإذا هو مفتوح و هم متقلدون بسيوفهم و الجمع في الموقف و الملائكة ترحب بهم.

His<sup>asws</sup> words: ‘(Jihad is) a door from the doors of the Paradise – It is reported from the Prophet<sup>saww</sup> having said: ‘For the Paradise there is a door called ‘Door of the Mujahideen’. They would be continuing towards it and there it would be opened, and they would be collared with their swords, and there would be a crown in the pausing station and the Angels welcoming them”.<sup>59</sup>

و فِي الْكَافِي: «لِخَاصَّةِ أَوْلِيَائِهِ، وَ سَوْغِهِمْ كَرَامَةً مِنْهُمْ لَهُمْ، وَ نِعْمَةً ذَخَرَهَا، وَ الْجِهَادَ لِبَاسِ التَّقْوَى.

And in (the book) ‘Al-Kafi’ – ‘For His<sup>azwj</sup> special friend, and He<sup>azwj</sup> would Justify for them the honour from Him<sup>azwj</sup> for them, and bounties He<sup>azwj</sup> had Treasured, and the Jihad is an apparel of piety”.<sup>60</sup>

[933] - نَهَجٌ: وَ مِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ: أَيُّهَا النَّاسُ! الْمُجْتَمِعَةُ أَبْدَانُهُمْ، الْمُخْتَلِفَةُ أَهْوَاؤُهُمْ كَلَامُهُمْ يُوهِي الصُّمَّ الصَّلَابَ، وَ فِعْلُكُمْ يُطْمِعُ فَيْكُمُ الْأَعْدَاءَ. تَقُولُونَ فِي الْمَجَالِسِ: كَيْتَ وَ كَيْتَ، فَإِذَا جَاءَ الْقِتَالُ قُلْتُمْ: حَيْدِي حَيَاد.

(The book) ‘Nahj (Al Balagah) –

‘And from a sermon of his<sup>asws</sup>: ‘O you people, united are their bodies and different are their desires! Your talk (speeches) would weaken the solid slabs and your deeds are what your enemies covet in you. You are saying in the gatherings such and such, but when the battle comes, you say, ‘We are neutral with a neutrality’.

مَا عَزَّتْ دَعْوُهُ مِنْ دَعَاكُمْ، وَ لَا اسْتَرَاخَ قَلْبُ مَنْ قَاسَاكُمْ. أَعَالِيلُ بِأَصَالِيلِ دَفَاعِ ذِي الدِّينِ الْمَطُولِ. لَا يَمْتَنِعُ الضَّيِّمُ الدَّلِيلَ، وَ لَا يُدْرِكُ الْحَقُّ إِلَّا بِالْجِدِّ.

<sup>57</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 932 b

<sup>58</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 932 c

<sup>59</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 932 d

<sup>60</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 932 e



He is not comforted, the one who calls out to you, nor would it find rest, the heart of one who is harsh to you. Reasons with straying (like the one) with the lengthy debts. The disgraced cannot prevent the oppressors, nor can the truth be realised except with the effort.

أَيُّ دَارٍ بَعْدَ دَارِكُمْ تُنْعُونَ! وَمَعَ أَيِّ إِمَامٍ بَعْدِي تُقَاتِلُونَ! الْمُعْرُورُ وَاللَّهُ مِنْ عَزْمُوهُ وَمَنْ قَارَ بِكُمْ [فَقَدْ] قَارَ [وَاللَّهُ-] بِالسَّهْمِ الْأَخْيَبِ، وَمَنْ رَمَى بِكُمْ فَقَدْ رَمَى بِأَفْوَاقٍ نَاصِلٍ.

Which house after your houses will you be defending? And with which leader after me<sup>asws</sup> will you be fighting? By Allah<sup>azwj</sup>! The deceived is the one you are deceiving and the one, who succeeds with you so, by Allah<sup>azwj</sup>, he has succeeded with the disappointed (broken) arrows, and the one who shoots at you so he has shot with the superior shooting.

أَصْبَحْتُ وَاللَّهِ - لَا أَصَدِّقُ قَوْلَكُمْ، وَلَا أَطْمَعُ فِي نَصْرِكُمْ، وَلَا أَوْعِدُ الْعَدُوَّ بِكُمْ. مَا بَالُكُمْ؟ مَا دَوَائُكُمْ؟ مَا طِبُّكُمْ؟ الْقَوْمُ رِجَالٌ أَمْثَالُكُمْ. أَقُولُا بِعَيْرِ عِلْمٍ؟ وَغَفْلَةٍ مِنْ غَيْرِ وَزَعٍ؟ وَطَمَعًا فِي غَيْرِ حَقٍّ!.

By Allah<sup>azwj</sup>! I<sup>asws</sup> have become such, I<sup>asws</sup> can neither ratify your words nor do I<sup>asws</sup> covet regarding your help, nor can I<sup>asws</sup> threaten any enemy with you. What is the matter with you all? What is your cure? What is your medicine? The people (enemies) are men like you. Are (these) words without knowledge? And heedlessness from without devoutness? And an eagerness without right!”<sup>61</sup>

[934] - شَأْنُ: [و] مِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ فِي اسْتِئْطَاءٍ مَنْ قَعَدَ عَنْ نُصْرَتِهِ: أَيُّهَا النَّاسُ الْمُجْتَمِعَةُ أَبْدَانُهُمْ [و] سَأَلَ الْخُطْبَةَ الشَّرِيفَةَ [إِلَى قَوْلِهِ وَ فَعَلَكُمْ يُطْمَعُ فِيكُمْ عَدُوُّكُمْ الْمُرْتَابُ].

(The book) ‘Al Irshad’ –

‘From a speech of his<sup>asws</sup> regarding the delaying by the one sitting back from helping him<sup>asws</sup>: ‘O you people, the united of their bodies’ – and continued the noble sermon up to his<sup>asws</sup> words: ‘And your deeds are what your enemies are coveting regarding you, the suspicious’.

[ثُمَّ سَأَفَهَا] إِلَى قَوْلِهِ: «سَأَلْتُمُونِي التَّأْخِيرَ دِفَاعَ ذِي الدِّينِ».

Then he continued it to his<sup>asws</sup> words: ‘You are asking me of delaying it, like a defence of the one with debts’.

[ثُمَّ سَأَلَ الْكَلَامَ] إِلَى قَوْلِهِ: «[لَا] أَطْمَعُ فِي نَصْرَتِكُمْ فَزَقَ اللَّهُ بَيْنِي وَبَيْنَكُمْ، وَأَبْدَلَنِي بِكُمْ مَنْ هُوَ خَيْرٌ لِي مِنْكُمْ. وَاللَّهُ لَوَدِدْتُ أَنَّ لِي بِكُلِّ عَشْرَةِ مِنْكُمْ رَجُلًا مِنْ بَنِي فِرَاسِ بْنِ عَنَمٍ، صَرَفَ الدِّينَارَ بِالدَّرْهَمِ».

Then he continued the speech up to his<sup>asws</sup> words: ‘I<sup>asws</sup> (no longer) covet regarding your help. May Allah<sup>azwj</sup> Separate between me<sup>asws</sup> and you, and Replace me<sup>asws</sup> with you by the one who is better for me than you are!’ By Allah<sup>azwj</sup>! I<sup>asws</sup> would love it if for every ten of you

<sup>61</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 933

there would be one man from the sons of the horsemen of the clan of Ghanim, (like) exchanging for the (one) Dinar by the (ten) Dirhams”<sup>62</sup>.

بيان: قال الشَّراح لما سمع معاوية اختلاف النَّاس على عليٍّ عليه السلام، و تفرَّقهم عنه، و قتل من قتل من الخوارج، بعث الضَّحَّاك بن قيس في أربعة آلاف و أوعز إليه بالنَّهب و الغارة،

## Explanation –

Sharah said, ‘When Muawiya heard of the differing of the people upon Ali<sup>asws</sup> and their separating from him<sup>asws</sup>, his<sup>asws</sup> killing the ones he<sup>asws</sup> killed from the Kharijites, he sent Al-Zahhak Bin Qays among four thousand and advised to him with the plundering and the raiding.

فأقبل [الضَّحَّاك] يقتل و ينهب حتَّى مرَّ بالتَّعلبية و أغار على الحاجِّ، فأخذ أمتعتهم، و قتل عمرو بن عَميس بن مسعود صاحب رسول الله صلى الله عليه و آله و سلَّم، و قتل معه ناساً من أصحابه،

Al-Zahhak came and killed and plundered until he passed by Al-Shalbiya and he raided upon the pilgrims. He seized their belongings and killed Amro Bin Umeyr Bin Masoud, a companion of Rasool-Allah<sup>saww</sup>, and killed some people from his companions.

فلما بلغ ذلك عليّاً عليه السلام، استصرخ أصحابه و استشارهم إلى لقاء العدو، فتلقَّوا و رأى منهم فشلاً، فخطبهم بهذه الخطبة.

When that reached Ali<sup>asws</sup>, he<sup>asws</sup> cried out to his<sup>asws</sup> companions and indicated to them to meet the enemy. But they were slow and he<sup>asws</sup> saw the failure from them, so he<sup>asws</sup> addressed them with this sermon”<sup>63</sup>.

[935] – نَهَجٌ: [و] مِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ فِي اسْتِنْفَارِ النَّاسِ إِلَى أَهْلِ الشَّامِ: أَفْ لَكُمْ! لَقَدْ سَيِّئْتُ عَنَابَكُمْ. أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ عَوْضاً وَ بِالذُّلِّ مِنَ الْعِزِّ خَلْفاً! إِذَا دَعَوْتُكُمْ إِلَى جِهَادٍ عَدُوَّكُمْ دَارَتْ أَغْيُنُكُمْ؛ كَأَنَّكُمْ مِنَ الْمَوْتِ فِي غَمْرَةٍ، وَ مِنَ الدُّهُولِ فِي سَكْرَةٍ.

(The book) ‘Nahj (Al Balagah)’ –

‘And from a sermon of his<sup>asws</sup> in mobilising the people to the people of Syria: ‘Ugh to you all! I<sup>asws</sup> have tired of rebuking you all! Are you pleased with the life of the world instead of the Hereafter, and with disgrace rather than the honour in replacement? When I<sup>asws</sup> am calling you to fight the enemy, your eyes roll as if you are in the difficulties of death, and in intoxication from the bewilderment.

يُرَنِّجُ عَلَيْكُمْ جَوَارِي فَتَعْمَهُونَ؛ فَكَأَنَّ قُلُوبَكُمْ مَالُوسَةٌ، فَأَنْتُمْ لَا تَعْقِلُونَ. مَا أَنْتُمْ لِي بِثِقَةٍ سَجِيسَ اللَّيَالِي، وَ مَا أَنْتُمْ بِرُكْنٍ يُمَالُ بِكُمْ وَ لَا زَوَائِرٍ عِزٍّ يُفْتَقَرُ إِلَيْكُمْ. مَا أَنْتُمْ إِلَّا كَابِلٍ ضَلَّ رُعَاتُهَا، فَكُلَّمَا جُمِعَتْ مِنْ جَانِبٍ انْتَشَرَتْ مِنْ آخَرٍ.

My dialogues is being promoted unto you, but you are stunned, it is as if your hearts are disparaging so you are not using your intellects. You are not trustworthy for me<sup>asws</sup> to do Sajdah in my<sup>asws</sup> nights, and you are pillars one can lean with you, nor are you mean of

<sup>62</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 934 a

<sup>63</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 934 b

honour one can come to you. You are not except like camels lost by its shepherd, so every time he gathers from one side, you disperse from the other (side).

لَيْسَ لَعْنَةُ اللَّهِ سَعِيرَ نَارِ الْحَرْبِ أَنْتُمْ! تُكَادُونَ وَ لَا تُكِيدُونَ، وَ تُنْقَصُ أَطْرَافُكُمْ فَلَا تَمْتَعُضُونَ. لَا يُنَامُ عَنْكُمْ وَ أَنْتُمْ فِي غَفْلَةٍ سَاهُونَ [لاهنون «خ»] غُلِبَ وَ اللَّهُ الْمُتَخَذِلُونَ.

By Allah<sup>azwj</sup>! Worse igniters of the war you are! You are being plotted against and you are not installing/planting (safeguards), and your boundaries are being reduced but you are not resentful. You are not being slept from (what is happening around you) and you are in heedlessness, forgetful. By Allah<sup>azwj</sup>! The abandoners would be overcome.

وَ أَنْتُمْ اللَّهُ، إِنِّي لَأَطْلُبُ بِكُمْ أَنْ لَوْ حِمَسَ الْوَعَى، وَ اسْتَحَرَّ الْمَوْتُ، قَدْ انْفَرَجَتْ عَنْ ابْنِ أَبِي طَالِبٍ انْفِرَاجَ الرَّأْسِ مِنَ الْجَسَدِ.

And I<sup>asws</sup> swear by Allah<sup>azwj</sup>! I<sup>asws</sup> think with you that if the battle rages and the death hovers, you would separate from the son<sup>asws</sup> of Abu Talib<sup>asws</sup> like the separation of the head from the body.

وَ اللَّهُ إِنَّ أَمْرًا يُمَكِّنُ عَدُوَّهُ مِنْ نَفْسِهِ، يُعَوِّقُ حِمَمَهُ، وَ يَهْشِمُ عَظْمَهُ، وَ يَفْرِى جِلْدَهُ، لَعَظِيمٌ عَجْزُهُ، ضَعِيفٌ مَا ضُمَّتْ عَلَيْهِ جَوَانِحُ صَدْرِهِ، أَنْتَ فَكُنْ ذَلِكَ إِنْ شِئْتَ، فَأَمَّا أَنَا فَوَلَّ اللَّهُ دُونَ أَنْ أُعْطِيَ ذَلِكَ ضَرْبٌ بِالسَّيْفِ يُطِيرُ مِنْهُ فَرَّاشُ الْهَامِ، وَ تَطِيحُ السَّوَاعِدُ وَ الْأَقْدَامُ، وَ يَفْعَلُ اللَّهُ بِكَ مَا يَشَاءُ

By Allah<sup>azwj</sup>! A person who enables his enemy from himself, remove his flesh, and crush his bones, and peel off his skin, his frustration would be great, too weak from what is being pressed upon him on the sides of his chest. You can be like it you so desire, as for I<sup>asws</sup>, by Allah<sup>azwj</sup>, would be besides from that coming (to me<sup>asws</sup>). I<sup>asws</sup> shall strike with the noble (sword), the skulls of the important ones would fly from it, and the hand and the feet would be cut by it, and Allah<sup>azwj</sup> will Do after that whatever He<sup>azwj</sup> so Desires to.

أَيُّهَا النَّاسُ! إِنَّ لِي عَلَيْكُمْ حَقًّا، وَ لَكُمْ عَلَيَّ حَقٌّ. فَأَمَّا حَقُّكُمْ [عَلَيَّ] فَالنَّصِيحَةُ لَكُمْ، وَ تَوْفِيرُ فَيْئِكُمْ عَلَيَّكُمْ، وَ تَغْلِيمُكُمْ كَيْلًا تَجْهَلُوا، وَ تَأْدِيبُكُمْ كَيْمًا تَعْلَمُوا [تعلّموا «خ»].

O you people! There is a right for me<sup>asws</sup> upon you all, and there are rights for you upon me<sup>asws</sup>. As for your rights upon me<sup>asws</sup>, it is the advising to you and fulfilling your war booty upon you, and reaching you lest you be ignorant, and educate you so that you may be learned.

وَ أَمَّا حَقِّي عَلَيْكُمْ، فَالْوَفَاءُ بِالْبَيْعَةِ، وَ النَّصِيحَةُ فِي الْمَشْهَدِ وَ الْمَغِيبِ، وَ الْإِجَابَةُ حِينَ أَدْعُوكُمْ، وَ الطَّاعَةُ حِينَ أَمُرُّكُمْ.

And as for my<sup>asws</sup> rights upon you, it is the loyalty with the allegiance, and the good advice during the presence and the absence, and the answering when I<sup>asws</sup> call out to you, and the obedience when I<sup>asws</sup> instruct you".<sup>64</sup>

بيان: رُوِيَ أَنَّهُ عَلَيْهِ السَّلَامُ خَطَبَ بِهَذِهِ الْخُطْبَةِ بَعْدَ فَرَاغِهِ مِنْ أَمْرِ الْخَوَارِجِ، بِالنَّهْرَوَانِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ قَالَ: أَمَّا بَعْدُ فَإِنَّ اللَّهَ تَعَالَى قَدْ أَحْسَنَ نَصْرَكُمْ، فَتَوَجَّهُوا مِنْ فُورِكُمْ هَذَا إِلَى عَدُوِّكُمْ مِنْ أَهْلِ الشَّامِ.

<sup>64</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 934 c

## Explanation –

It is reported that Ali<sup>asws</sup> addressed with this sermon after his<sup>asws</sup> being free from the matter of the Kharijites at Al-Nahrawan. He<sup>asws</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup> and said: 'As for after, surely Allah<sup>azwj</sup> the Exalted has been Good in Helping you, so divert immediately after this to your enemies from the people of Syria'.

فَقَالُوا لَهُ: قَدْ نَفِدَتْ نِيزَالُنَا، وَكَلَّتْ سُيُوفُنَا، ارْجِعْ بِنَا إِلَى مِصْرِنَا لِنُصْلِحَ عُدَّتَنَا، وَ لَعَلَّ أَمِيرَ الْمُؤْمِنِينَ يَزِيدُ فِي عَدَدِنَا مِثْلَ مَنْ هَلَكَ مِنَّا لِنَسْتَعِينُ بِهِ.

They said to him<sup>asws</sup>, 'Our arrows are depleted and our swords are tired (bent). Return with us to our city so we can better our preparations, and perhaps Amir Al-Momineen<sup>asws</sup> would (see) an increase in our number like the ones from us who have died, so we can be assisted by it'.

فَأَجَابَهُمْ: يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَ لَا تَرْتَدُّوا عَلَى أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ فَتَلَكَّتُوا عَلَيْهِ وَ قَالُوا: إِنَّ الْبَرْدَ شَدِيدٌ. فَقَالَ [لَهُمْ]: إِنَّهُمْ يَجِدُونَ الْبَرْدَ كَمَا نَجِدُونَ،

He<sup>asws</sup> answered them: **O people! Enter the Holy land which Allah has Prescribed for you and turn not on your backs for then you will be turning back as losers [5:21].** They were sluggish upon him<sup>asws</sup> and they said, 'The cold is severe'. He<sup>asws</sup> said to them: 'They (enemies) are feeling the cold just as you are feeling'.

ثُمَّ تَلَا قَوْلَهُ تَعَالَى قَالُوا يَا مُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَ إِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَ رَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ

Then he<sup>asws</sup> recited Words of the Exalted: **They said: O Musa! Surely there are tyrannous people in it, and [5:22] We will never enter it, ever, for as long as they are in it, therefore you and your Lord should both go and fight, we will be sitting over here' [5:24].**

فَقَامَ نَاسٌ مِنْهُمْ وَ اعْتَذَرُوا بِكَثْرَةِ الْجِرَاحِ فِي النَّاسِ، وَ طَلَبُوا [مِنْهُ] أَنْ يَرْجِعَ بِهِمْ إِلَى الْكُوفَةِ أَيَّامًا ثُمَّ يَخْرُجَ [بِهِمْ].

Some people from them stood up and they offered excuses of having a lot of injuries among the people and they sought from him<sup>asws</sup> that he<sup>asws</sup> should return with them to Al-Kufa for some days, then he<sup>asws</sup> should go out with them.

فَرَجَعَ بِهِمْ غَيْرَ رَاضٍ [بِمَا اقْتَرَحُوا] وَ أَنْزَلَهُمُ النَّخِيلَةَ، وَ أَمَرَهُمْ أَنْ يَلْزِمُوا مَعَسِكَرَهُمْ، وَ يَقْبَلُوا زِيَارَةَ أَهْلِهِمْ، فَلَمْ يَقْبَلُوا وَ دَخَلُوا الْكُوفَةَ حَتَّى لَمْ يَبْقَ مَعَهُ إِلَّا قَلِيلٌ، فَلَمَّا رَأَى ذَلِكَ دَخَلَ الْكُوفَةَ فَخَطَبَ النَّاسَ

He<sup>asws</sup> returned with them happy with what they had suggested, and he<sup>asws</sup> descended them at Al-Nukheyla and ordered them that they should stay in their camps, and they should reduce visiting their families. But they did not accept and they entered Al-Kufa until there did not remain with him<sup>asws</sup> except a few. When he<sup>asws</sup> saw that, he<sup>asws</sup> entered Al-Kufa and addressed the people.

فَقَالَ: أَيُّهَا النَّاسُ! اسْتَعِدُّوا لِقِتَالِ عَدُوٍّ فِي جِهَادِهِمُ الْقُرَيْشَ إِلَى اللَّهِ، وَ ذَلِكَ الْوَسِيلَةُ عِنْدَهُ، قَوْمٌ حَيَارَى عَنِ الْحَقِّ لَا يُبْصِرُونَهُ، مُوزَعِينَ بِالْجُورِ وَ الظُّلْمِ لَا يَغْدِلُونَ بِهِ، وَ جَفَاقٍ عَنِ الْكِتَابِ، نُكِبٍ عَنِ الدِّينِ، يَعْصُونَ فِي الطُّغْيَانِ، وَ يَتَسَكَّبُونَ فِي غَمَرَةِ الضَّلَالَةِ،

He<sup>asws</sup> said: 'O you people! Prepare for the battling the enemy in your Jihad for drawing closer to Allah<sup>azwj</sup>, and realising the means in His<sup>azwj</sup> Presence, a people confused from the truth not seeing, dispensers of the tyranny and the injustices, not being just with it, and disloyal away from the Book, distressed about the religion, wandering blindly in the despotism, and hanging out being immersed in the straying.

فَ أَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَ مِنْ رِجَالِ خَيْلٍ، وَ تَوَكَّلُوا عَلَى اللَّهِ وَ كَفَى بِاللَّهِ وَكِيلًا فَتَرَكَهُمْ أَيَّامًا ثُمَّ خَطَبَهُمْ بِحَذَرِ الْخُطْبَةِ.

So, **prepare for them whatever force you are able to and from the equipped cavalry horses, [8:60]**, and rely upon Allah<sup>azwj</sup>, and suffice with Allah<sup>azwj</sup> as a Protector!' He<sup>asws</sup> left them for days then addressed them with this sermon".<sup>65</sup>

لكن الرواية وردت بأنه عليه السلام خاطب بذلك الأشعث بن قيس، فإنه قال لعلي عليه السلام حين [كان] يلوم الناس على تقاعدهم [عنه]: «هلاً فعلت فعل ابن عقان!».

But the report has come that he<sup>asws</sup> addressed Al-Ash'as Bin Qays with that, for he had said to Ali<sup>asws</sup>, when he<sup>asws</sup> had blamed the people upon their sitting back from him<sup>asws</sup>, 'Why don't you<sup>asws</sup> do the deed of the son of Affan (Usman)?'

فقال: «إن فعل ابن عقان مخزاة على من لا دين له و لا وثيقة معه، إن امرأ مكن عدوه من نفسه، يهشم عظمه، و يفري جلده لضعيف رأيه، مأفون عقله، فكن ذاك إن أحببت. فأما أنا فدون أن أعطي ذاك ضرب بالمشرفة».

He<sup>asws</sup> said: 'Surely the deed of the son of Affan is shameful upon the one there is no religion for him nor having anyone trustworthy with him. A man enables his enemy from himself, crushing his bones, and stripping his skin, due to the weakness of his view, defective in his intellect. So be that if you so like to. As for I<sup>asws</sup>, I<sup>asws</sup> am besides (that). I<sup>asws</sup> shall give that a strike with the noble (sword)".<sup>66</sup>

[936-937] -- نَهَجٌ: وَ مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ فِي دَمِ أَصْحَابِهِ: كَمْ أَذَارِيكُمْ كَمَا تَذَارَى الْبُكَارُ الْعَمِيدةُ، وَ الثِّيَابُ الْمُتَدَاعِيَةُ، كُلَّمَا حِيصَتْ مِنْ جَانِبٍ، تَهْتَكَتْ مِنْ أُخْرَى.

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'And from a speech of his<sup>asws</sup> in condemnation of his<sup>asws</sup> companions: 'How much considerate shall I<sup>asws</sup> be to you all, just as the camel with a small hump, and the torn clothes, every time it is stitched from one side it tears from the other?

أَكُلَّمَا أَظَلَّ عَلَيْكُمْ مَنَسِيرٌ مِنْ مَنَابِرِ أَهْلِ السَّامِ، أَغْلَقَ كُلُّ رَجُلٍ مِنْكُمْ بَابَهُ، وَ ابْجَحَرَ ابْجَحَارَ الضَّبِّ فِي جُحْرِهَا، وَ الصَّبْعُ فِي وَجَرِهَا، الدَّلِيلُ وَ اللَّهُ مَنْ نَصَرْتُمُوهُ، وَ مَنْ رَمَى بِكُمْ فَقَدْ رَمَى بِأَفْوَقِ نَاصِلٍ.

Is it every time that a cavalry from the people of Syria hovers over you each man from you would close his door and hide (like) the hiding of the lizard in its hole, and the hyena in its

<sup>65</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 934 d

<sup>66</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 935

lair? By Allah<sup>azwj</sup>! The disgraced is the one whom you help, and the one who shoots with you so he has shot with a broken arrow.

إِنَّكُمْ وَاللَّهُ لَكَثِيرٌ فِي الْبَاحَاتِ، قَلِيلٌ تَحْتَ الرَّايَاتِ. وَإِنِّي لَعَالِمٌ بِمَا يُصْلِحُكُمْ وَ يُقِيمُ أَوْدَكُمْ، وَ لَكِنِّي لَا أَرَى إِصْلَاحَكُمْ بِإِفْسَادِ نَفْسِي، أَضَرَّ اللَّهُ خُدُودَكُمْ، وَ أَتَعَسَ جُدُودَكُمْ، لَا تَعْرِفُونَ الْحَقَّ كَمَعْرِفَتِكُمُ الْبَاطِلَ، وَ لَا تُبْطِلُونَ الْبَاطِلَ كإِبْطَالِكُمُ الْحَقَّ.

By Allah<sup>azwj</sup>! You are a lot in the courtyards, few beneath the flags, and I<sup>asws</sup> know what you can be corrected with and your crookedness be straightened, but I<sup>asws</sup> shall not correct you by spoiling myself<sup>asws</sup>. I<sup>asws</sup> beseech to Allah<sup>azwj</sup> of your deceit and I<sup>asws</sup> am tired of energising you. You are not recognising the truth like your recognition of the falsehood, nor are you invalidating the falsehood like your invalidation of the truth!”<sup>67</sup>

وَقَالَ عَلَيْهِ السَّلَامُ فِي سُحْرَةِ الْيَوْمِ الَّذِي ضُرِبَ فِيهِ: مَلَكْتَنِي عَيْنِي وَ أَنَا جَالِسٌ، فَسَنَحَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَقُلْتُ: يَا رَسُولَ اللَّهِ مَاذَا لَقِيتُ مِنْ أَمْتِكَ مِنَ الْأَوْدِ وَ اللَّدِّ.

And he<sup>asws</sup> said during the pre-dawn in which he<sup>asws</sup> was struck: ‘My<sup>asws</sup> eyes (slumber) overcame me<sup>asws</sup> and I<sup>asws</sup> was seated, and Rasool-Allah<sup>saww</sup> occurred in my<sup>asws</sup> mind. I<sup>asws</sup> said: ‘What is this I<sup>asws</sup> am facing from your<sup>saww</sup> community, from the crookedness and the contention!’

فَقَالَ: «اذْعُ عَلَيْهِمْ». فَقُلْتُ: أَبَدَلْنِي اللَّهُ بِحِمٍّ خَيْرًا لِي مِنْهُمْ، وَ أَبَدَلَهُمْ بِي شَرًّا لَّهُمْ مِنِّي.

He<sup>asws</sup> said: ‘Suppliated against them!’ I<sup>asws</sup> said: ‘May Allah<sup>azwj</sup> Replace for me<sup>asws</sup> the ones who are better for me<sup>asws</sup> than they are, and Replace me<sup>asws</sup> with the one who is eviler to them than I<sup>asws</sup> am”’.<sup>68</sup>

[938] - نَهَجٌ: مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ: «وَلَيْنَ أَمْهَلَ اللَّهُ الظَّالِمَ، فَلَنْ يَفُوتَ أَخْذُهُ، وَ هُوَ لَهُ بِالْمِرْصَادِ عَلَى بَحَارِ طَرِيقِهِ، وَ بِمَوْضِعِ الشَّخَا مِنْ مَسَاغِ رِيقِهِ.

(The book) ‘Al Nahj (Al Balagah) –

‘From a speech of his<sup>asws</sup>: ‘And If Allah<sup>azwj</sup> were to respite the oppressor, he will never escape from being Seized by Him<sup>azwj</sup>, and He<sup>azwj</sup> is the ambush to him on the corridor of his path, and the place of distress suffocating his throat.

أَمَّا وَ الَّذِي نَفْسِي بِيَدِهِ، لَيُظْهِرَنَّ هَؤُلَاءِ الْقَوْمُ عَلَيْكُمْ، لَيْسَ لِأَنَّهُمْ أَوَّلَى بِالْحَقِّ مِنْكُمْ، وَ لَكِنْ؛ لِإِسْرَاعِهِمْ إِلَى بَاطِلٍ صَاحِبِهِمْ، وَ إِبْطَائِكُمْ عَنْ حَقِّي. وَ لَقَدْ أَصْبَحَتِ الْأُمَمُ تَخَافُ ظِلْمَ رُعَاتِهَا، وَ أَصْبَحَتْ أَخَافُ ظِلْمَ رَعِيَّتِي.

But, by the One<sup>azwj</sup> in Whose Hand is my<sup>asws</sup> soul! These people will be prevailing over you. They aren’t foremost with the truth than you are, but their master is quickening them to the falsehood, and your delaying from my<sup>asws</sup> right; and the communities tend to fear the injustices of its ruler and I<sup>asws</sup> have become fearing the injustices of my<sup>asws</sup> own citizens.

<sup>67</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 936

<sup>68</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 937

اسْتَنْفَرْتُكُمْ لِلْجِهَادِ فَلَمْ تَنْفِرُوا، وَاسْمَعْتُكُمْ فَلَمْ تَسْمَعُوا، وَدَعَوْتُكُمْ سِرًّا وَجَهْرًا فَلَمْ تَسْتَجِبُوا، وَنَصَحْتُ لَكُمْ فَلَمْ تَقْبَلُوا، أَشْهُودُ كَعِيَابٍ! وَعَيْدٌ كَأَنْيَابٍ!

I<sup>asws</sup> mobilised you to the Jihad but you did not mobilise, and I<sup>asws</sup> made you hear but you did not listen, and I<sup>asws</sup> called you secretly and openly but you did not respond, and I<sup>asws</sup> advised to you but you did not accept. Are the ones present like the absentees! And the slaves like the master!

أَتْلُو عَلَيْكُمْ الْحِكْمَ فَتَنْفِرُونَ مِنْهَا، وَاعْظُمُكُمْ بِالْمَوْعِظَةِ الْبَالِغَةِ فَتَنْفِرُونَ عَنْهَا، وَاحْتُكُمُ عَلَى جِهَادِ أَهْلِ الْبَغْيِ فَمَا آتَى عَلَى آخِرِ قَوْلِي حَتَّى أَرَاكُمْ مُتَفَرِّقِينَ أَيَادِي سَبَا،

I<sup>asws</sup> am reciting the wisdom unto you and you are running away from it, and I<sup>asws</sup> am advising you with the far reaching preaching(s) but you are dispersing away from it, and I<sup>asws</sup> am urging you upon Jihad against the rebellious people but I<sup>asws</sup> hardly come to the end of my<sup>asws</sup> words until I<sup>asws</sup> see you separating like the hands of (people of) Saba.

تَرْجِعُونَ إِلَى مَجَالِسِكُمْ وَتَتَخَادَعُونَ عَنْ مَوَاعِظِكُمْ، أَفَوُكُمُ عُدُوَّةٌ وَتَرْجِعُونَ إِلَى عَشِيَّةٍ كَظَهْرِ الْحَيَّةِ [الْحَيَّةُ «خ»] عَجَزَ الْمُقْوَمُ وَاعْضَلَّ الْمُقْوَمُ.

You are returning to your gathering -are deceiving from your preaching(s). I<sup>asws</sup> straighten you in the morning and you are returning to me<sup>asws</sup> in the evening like the back of the bow. The straightener is frustrated and ones to be straightened are even more crooked.

أَيُّهَا الشَّاهِدَةُ أَبْدَانُهُمْ، الْعَائِيَةُ عَنْهُمْ عُقُولُهُمْ، الْمُخْتَلِفَةُ أَهْوَاؤُهُمْ، الْمُبْتَلَى بِهِمْ أَمْرَاؤُهُمْ! صَاحِبُكُمْ يُطِيعُ اللَّهَ وَ أَنْتُمْ تَعْصُونَ، وَ صَاحِبُ أَهْلِ الشَّامِ يَعْصِي اللَّهَ وَ هُمْ يُطِيعُونَهُ لَوْدِدْتُ وَ اللَّهَ أَنَّ مُعَاوِيَةَ صَارَفَنِي بِكُمْ صَرْفَ الدِّينَارِ بِالذَّرْهِمِ، فَأَخَذَ مِنِّي عَشْرَةَ مِنْكُمْ وَ أَعْطَانِي رَجُلًا مِنْهُمْ.

O you whose bodies are present, but their minds are absent from them, their desires are different, their leaders are tried with them! Your leader obeys Allah<sup>azwj</sup> and you are disobeying him<sup>asws</sup>, and the leader of the people of Syrian disobeys Allah<sup>azwj</sup> but (still) they are obeying him. I<sup>asws</sup> would love it, by Allah<sup>azwj</sup>, if Muawiya were to exchange for me<sup>asws</sup> with you all like exchanging the Dinar for the Dirhams, so he take ten of you from me<sup>asws</sup> and give me one man from them.

يَا أَهْلَ الْكُوفَةِ، مَيِّتٌ مِنْكُمْ بِثَلَاثٍ وَ ائْتَيْنِي: صُمُّ دَوُوْ أَسْمَاعٍ، وَ بُكْمٌ دَوُوْ كَلَامٍ، وَ عُمِّي دَوُوْ أَبْصَارٍ، لَا أَخْرَأُ صِدْقِي عِنْدَ اللَّقَاءِ وَ لَا إِخْوَانُ ثَقَّةٍ عِنْدَ الْبَلَاءِ.

O people of Al-Kufa! I<sup>asws</sup> have experience from you with three (things) and two – You are deaf despite listening, and mute despite speaking, and blind despite seeing. Neither being sincere supporters during the battle nor trustworthy brothers during the afflictions.

تَرَيْتَ أُيْدِيَكُمْ! يَا أَشْبَاهَ الْإِبِلِ غَابَ عَنْهَا رُعَاتُهَا! كُلَّمَا جُمِعَتْ مِنْ جَانِبٍ تَفَرَّقَتْ مِنْ جَانِبٍ [آخَرٍ]، وَ اللَّهَ لَكَأَنَّيْ بِكُمْ فِيمَا إِخَالَ لَوْ حَسَنَ الْوَعَى، وَ حَسِيَ الضَّرْبِ قَدْ انْفَرَحْتُمْ عَنِ ابْنِ أَبِي طَالِبٍ انْفِرَاجَ الْمَرَأَةِ عَنْ قُبْلِهَا.

May your hands (strength) be soiled, O resemblances of the camels whose shepherd is absent from them! Every time they are gathered from one side they separate from another side. By Allah<sup>azwj</sup>! It is as if I<sup>asws</sup> am with you in my<sup>asws</sup> imagination, if the battle flares up and



the strikes are heated, you are splitting away from the son<sup>asws</sup> of Abu Talib<sup>asws</sup> like the splitting of the woman from her (enclave).

وَإِنِّي لَعَلَى بَيْتِ نَبِيِّ، وَ مِنْهَاجٍ مِنْ نَبِيِّ، وَإِنِّي لَعَلَى الطَّرِيقِ الْوَاضِحِ الْفُطُ لَقَطًا.

And I<sup>asws</sup> am upon a proof from my<sup>asws</sup> Lord<sup>azwj</sup> and a manifesto from my<sup>asws</sup> Prophet<sup>saww</sup>, and I<sup>asws</sup> am upon the clear path I<sup>asws</sup> stick to absolutely.

انظُرُوا أَهْلَ بَيْتِ نَبِيِّكُمْ فَالْزُمُوا سَمَتَهُمْ، وَ اتَّبِعُوا أَمْرَهُمْ، فَلَنْ يُخْرِجُوكُمْ مِنْ هُدًى وَ لَنْ يُعِيدُوكُمْ فِي رُدًى، فَإِنْ لَبَدُوا فَالْبُدُوا، وَ إِنْ نَهَضُوا فَانْهَضُوا، وَ لَا تَسْفُوهُمْ فَتَضِلُّوا، وَ لَا تَتَأَخَّرُوا عَنْهُمْ فَتَهْلِكُوا.

Look at the People<sup>asws</sup> of the Household of your Prophet<sup>saww</sup> and necessitate their traits, for they<sup>asws</sup> will never exit you from any guidance and will never return you into any ruination. If they<sup>asws</sup> sit back, then sit back, but if they<sup>asws</sup> get up, then get up, and do not precede them<sup>asws</sup> for you will stray, not stay back from them<sup>asws</sup> for you will be destroyed.

لَقَدْ رَأَيْتُ أَصْحَابَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَمَا أَرَى أَحَدًا مِنْكُمْ يُشَبِّهُهُمْ، لَقَدْ كَانُوا يُصْبِحُونَ شُغْنًا غُبْرًا، [وَ] قَدْ بَاتُوا سُخْدًا وَ قِيَامًا، يُرَاحُونَ بَيْنَ جَبَاهِهِمْ وَ خُدُودِهِمْ، وَ يَقِفُونَ عَلَى مِثْلِ الْجَمْرِ مِنْ ذِكْرِ مَعَادِهِمْ،

I<sup>asws</sup> have seen the companions of Muhammad<sup>saww</sup>, and I<sup>asws</sup> do not see anyone of you resembling them. In the morning they used to be unkempt (scruffy), dusty, and they spent the night performing Sajdah and standing (for Salat), alternating between (prostrating on) their foreheads and their cheeks, and standing upon the like of an ember, from remembrance of their Hereafter.

كَأَنَّ بَيْنَ أَعْيُنِهِمْ رَكَبَ الْمِعْزَى مِنْ طُولِ سُجُودِهِمْ، إِذَا ذُكِرَ اللَّهُ سُبْحَانَهُ هَمَلَتْ أَعْيُنُهُمْ حَتَّى تَبْلُ جُيُوبُهُمْ، وَ مَادُوا كَمَا يَمِيدُ الشَّجَرُ يَوْمَ الرِّيحِ الْعَاصِفِ، خَوْفًا مِنَ الْعِقَابِ، وَ رَجَاءَ الثَّوَابِ.

It was as if in between their eyes (forehead) was a knee of the goat (mark) from their prolonged Sajdahs. When Allah<sup>azwj</sup> the Glorious was mentioned, they eyes filled up until their pockets were drenched, and they were trembling like the shaking of the tree on the day of stormy wind out of fear from the Punishment, and hoping for the Rewards”<sup>69</sup>.

[939] - نَهَجٌ: وَ مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ فِي دَمٍ [الْغَصَاةِ مِنْ] أَصْحَابِهِ: أَحْمَدُ اللَّهُ عَلَى مَا قَضَى مِنْ أَمْرٍ، وَ قَدَّرَ مِنْ فِعْلٍ، وَ عَلَى ابْتِلَائِي بِكُمْ أَيْتُهَا الْفِرْقَةُ الَّتِي إِذَا أَمَرْتُ لَمْ تُطِيعْ، وَ إِذَا دَعَوْتُ لَمْ تُجِبْ،

(The book) 'Nahj (Al Balagah) –

‘And from a speech of his<sup>asws</sup> in condemnation of the disobedient ones from his<sup>asws</sup> companions: ‘I<sup>asws</sup> praise Allah<sup>azwj</sup> upon what He<sup>azwj</sup> has Decreed from a Command and pre-Determined from a deed, and upon my<sup>asws</sup> being tried with you all. O you sect which when it is ordered, does not obey, and when it is called, does not respond!

<sup>69</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 938

إِنْ أُمِّهَلْتُمْ [أُهْمِلْتُمْ] خُصَّتُمْ، وَ إِنْ حُورِثْتُمْ خُزْتُمْ، وَ إِنْ اجْتَمَعَ النَّاسُ عَلَى إِمَامٍ طَعَنْتُمْ، وَ إِنْ أُجِبْتُمْ [أُجِئْتُمْ «خ ل»] إِلَى مُشَاقَّةٍ نَكَصْتُمْ، لَا أَبَا لِعَبْرِكُمْ! مَا تَنْتَظِرُونَ بِبَصْرِكُمْ، وَ الْجِهَادِ عَلَى حَقِّكُمْ! الْمَوْتُ أَوْ الدَّلَالُ لَكُمْ!

If you are given respite you engage in vain discourse, and if you are battled against you fall down in weakness, and if the people unite upon a leader you taunt, and if respond to a difficulty you are deficient. May there be no father for others! What are you waiting with your help and the Jihad upon your rights? The death of the disgrace for you!

فَوَاللَّهِ لَئِنْ جَاءَ يَوْمِي وَ لَيَأْتِيَنِي لَيَفْرَقَنَّ بَيْنِي وَ بَيْنَكُمْ، وَ أَنَا لِصُحْبِكُمْ قَالٍ، وَ بِكُمْ غَيْرُ كَثِيرٍ. لِلَّهِ أَنْتُمْ! أَمَا دِينَ يَجْمَعُكُمْ، وَ لَا خِمِيَّةَ تَشْجِدُكُمْ!

By Allah<sup>azwj</sup>! If my<sup>asws</sup> day were to come, and it will come, it would separate between me<sup>asws</sup> and you, and I<sup>asws</sup> am sick of your company, and with you, not a lot. For the Sake of Allah<sup>azwj</sup>, you! Is there no religion to unite you, nor any protectorate (settlement) than honours you?

أَوْ لَيْسَ عَجَبًا أَنْ مُعَاوِيَةَ يَدْعُو الْجَفَاءَةَ الطَّغَامَ فَيَتَّبِعُونَهُ عَلَى غَيْرِ مُعُونَةٍ وَ لَا عَطَاءٍ، وَ أَنَا أَدْعُوكُمْ وَ أَنْتُمْ تَرِكُوكُمُ الْإِسْلَامَ وَ بَقِيَّةَ النَّاسِ إِلَى الْمَعُونَةِ أَوْ طَائِفَةٍ مِنَ الْعَطَاءِ، فَتَفْرُثُونَ عَنِّي وَ تَخْتَلِفُونَ عَلَيَّ! إِنَّهُ لَا يَخْرُجُ إِلَيْكُمْ مِنْ أَمْرِي رِضًى فَرَضُونَهُ، وَ لَا سُخْطٌ فَتَجْتَمِعُونَ عَلَيْهِ، وَ إِنْ أَحَبَّ مَا أَنَا لَاقٍ إِلَيْهِ الْمَوْتُ.

Is it not strange that Muawiya is calling the disloyal, the riff raff, and they are following him without being upon any support or award, and I<sup>asws</sup> am calling you and you are the legacy of Al-Islam and remainder of the people, to the support, or a party from the award, and you are separating away from me<sup>asws</sup> and are differing upon me<sup>asws</sup>! There does not come out to you any instruction from me<sup>asws</sup> I<sup>asws</sup> am pleased with, so you agree to it, nor any anger so you unite against it, and the most beloved of what I<sup>asws</sup> want to encounter is the death.

قَدْ دَارَسْتُكُمْ الْكِتَابَ، وَ فَاتَحْتُكُمْ الْحِجَابَ، وَ عَرَفْتُكُمْ مَا أَنْكَرْتُمْ، وَ سَوَّعْتُكُمْ مَا بَحَثْتُمْ، لَوْ كَانَ الْأَعْمَى يَلْحَظُ، أَوْ النَّائِمُ يَسْتَيْقِظُ! وَ أَقْرَبَ بِقَوْمٍ مِنَ الْجَهْلِ بِاللَّهِ قَائِدُهُمْ مُعَاوِيَةُ، وَ مُؤَدِّبُهُمْ ابْنُ النَّابِغَةِ!

I<sup>asws</sup> have taught you the Book and opened for you the arguments, and made you recognise what you were denying, and made you swallow what you had spat out. Even if it was the blind, he would have seen, or the one asleep, he would have awakened. And the closest of the people from the ignorance with Allah<sup>azwj</sup> is their leader Muawiya and their discipliner Ibn Al-Nabigha (Amro Bin Al-Aas)!<sup>70</sup>

[940] - نَهْجٌ: مِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ: عِبَادَ اللَّهِ، إِنَّكُمْ وَ مَا تَأْمَلُونَ مِنْ هَذِهِ الدُّنْيَا أَتَوِيَاءُ مُوجِلُونَ، وَ مَدِينُونَ مُقْتَضُونَ، أَجَلٌ مُتَقَوِّصٌ، وَ عَمَلٌ مُحْفُوظٌ، قَرَبٌ دَائِبٌ مُضَيِّعٌ وَ رُبٌّ كَادِحٌ خَاسِرٌ.

(The book) 'Nahj (Al Balagah)' –

'From a sermon of his<sup>asws</sup>: 'Servants of Allah<sup>azwj</sup>! You and what you are wishing for from this world, are fixed-term guests, and debtors being called upon to pay. (It is) a short duration, and deeds are being preserved. Perhaps a persevering one would be wasting and perhaps a toiling one would be incurring losses.

<sup>70</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 939

وَقَدْ أَصْبَحْتُمْ فِي زَمَنٍ لَا يَزْدَادُ الْخَيْرُ فِيهِ إِلَّا إِدْبَارًا، وَ الشَّرُّ فِيهِ إِلَّا إِفْجَالًا، وَ الشَّيْطَانُ فِي هَلَاكِ النَّاسِ إِلَّا طَمَعًا، فَهَذَا أَوَانٌ قَوِيَتْ عُذَّتُهُ، وَ عَمَّتْ مَكِيدَتُهُ، وَ أَمَكَّتْ فَرِسَتُهُ.

And you have come to be in a time in which the good increasing except in turning around, and the evil (is not increasing) except coming forward, and the Satan<sup>la</sup> (is not increasing) in destroying people except in eagerness. So this is a season his<sup>la</sup> tools are strengthened, and his<sup>la</sup> traps are camouflages, and his<sup>la</sup> discernment is enabled.

اضْرِبْ بِطَرْفِكَ حَيْثُ شِئْتَ مِنَ النَّاسِ، فَهَلْ تُبْصِرُ إِلَّا فَقِيرًا يُكَابِدُ فَقْرًا، أَوْ غَنِيًّا بَدَلَ نِعْمَتِ اللَّهِ كُفْرًا، أَوْ بَخِيلًا اتَّخَذَ الْبُخْلَ حَقِّ اللَّهِ وَقْرًا، أَوْ مُتَمَرِّدًا كَأَنَّ بِأُذُنِهِ عَنْ سَمْعِ الْمَوَاعِظِ وَقْرًا!

Strike with your eyes wherever you so desire to from the people. Do you see except a poor one suffering in poverty, or a rich one replacing the bounties of Allah<sup>azwj</sup> with disbelief, or a miser taking with the miserliness with the rights of Allah<sup>azwj</sup> to have plentiful (more), or an insurgent as if he is deaf from hearing the preaching?

أَيْنَ حَيَاتُكُمْ وَ صَلَاحُكُمْ وَ أَيْنَ أَخْرَاجُكُمْ وَ سُمْخَاؤُكُمْ؟ وَ أَيْنَ الْمُتَوَرَّعُونَ فِي مَكَاسِبِهِمْ، وَ الْمُتَنَزِّهُونَ فِي مَذَاهِبِهِمْ؟ أَلَيْسَ قَدْ طَعَنُوا جَمِيعًا عَنْ هَذِهِ الدُّنْيَا الدَّيْنِيَّةِ وَ الْعَاجِلَةِ الْمُنْعَصَةِ؟ وَ هَلْ خُلِفْتُمْ إِلَّا فِي خُتَالَةٍ لَا تُلْتَقِي بِدَمْعِهِمُ الشَّفَتَانِ اسْتِصْغَارًا لِقُدْرِهِمْ، وَ دَهَابًا عَنْ ذِكْرِهِمْ!

Where are your good ones and your righteous ones, and where are your free ones and your forgivers? And where are the ones pious in their earnings and the ones of integrity in their doctrines? Haven't they all departed from this lowly world and the transitory discomfort? And are you left behind except among such refuse, the two lips do not even meet in their condemnation due to their little worth, and have gone away from even mentioning them?

فَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ ظَهَرَ الْقَسَادُ فَلَا مُنْكَرَ مُعَيَّرٍ، وَ لَا زَاجِرَ مُزْدَجِرٍ. أَفَبِهَذَا تُرِيدُونَ أَنْ تُجَاوِرُوا اللَّهَ فِي دَارِ قُدْسِهِ، وَ تَكُونُوا أَعَزَّ أَوْلِيَائِهِ عِنْدَهُ؟! هَيْهَاتَ! لَا يُخَدِّعُ اللَّهُ عَنْ جَنَّتِهِ، وَ لَا تُنَالُ مَرْضَاتُهُ إِلَّا بِطَاعَتِهِ.

So, **We are for Allah and we are returning to Him [2:156]**. The corruption has appeared, so there is neither any denier to change it nor any rebuke to rebuke it. Is it with this (behaviour) that you would be in the vicinity of Allah<sup>azwj</sup> in His<sup>azwj</sup> Holy House (Hereafter), and become His<sup>azwj</sup> honourable friend in His<sup>azwj</sup> Presence?! Far be it! Allah<sup>azwj</sup> will not be deceived about His<sup>azwj</sup> Paradise, nor can His<sup>azwj</sup> Pleasure be attained except by obeying Him<sup>azwj</sup>.

لَعَنَ اللَّهُ الْأَمْرِينَ بِالْمَعْرُوفِ التَّارِكِينَ لَهُ، وَ النَّاهِينَ عَنِ الْمُنْكَرِ الْعَامِلِينَ بِهِ.

May Allah<sup>azwj</sup> Curse the instructors of the good who are (themselves) neglecters of it, and the forbidders from the evil who (themselves) are the workers with it".<sup>71</sup>

[941] - نَهَجٌ: [و] مِنْ خَطِيئَةٍ لَهُ عَلَيْهِ السَّلَامُ: أُرْسِلَهُ دَاعِيًا إِلَى الْحَقِّ، وَ شَاهِدًا عَلَى الْخَلْقِ فَبَلَّغَ رِسَالَاتِ رَبِّهِ غَيْرَ وَانٍ وَ لَا مُقَصِّرٍ، وَ جَاهِدَ فِي اللَّهِ أَعْدَاءَهُ غَيْرَ وَاهِنٍ وَ لَا مُعَدِّرٍ، [فَهُوَ] إِمَامٌ مَنِ اتَّقَى، وَ بَصُرَ مَنْ اهْتَدَى.

<sup>71</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 940

(The book) 'Nahj (Al Balagah) –

'He<sup>azwj</sup> Sent him<sup>saww</sup> as a caller to the truth, and as a witness upon the creatures. So, he<sup>saww</sup> delivered the Message of his<sup>saww</sup> Lord<sup>azwj</sup> without any weakness nor deficiency, and he<sup>saww</sup> fought in the Way of Allah<sup>azwj</sup> against His<sup>azwj</sup> enemies without any weakness nor excuse. He<sup>saww</sup> is an Imam<sup>saww</sup> of the ones who is pious and an insight for the one who is guided''.

[و] مِنْهَا: وَ لَوْ تَعْلَمُونَ مَا أَغْلَمَ بِمَا طَوِيَ عَنْكُمْ غَيْبُهُ، إِذَا حَرَجْتُمْ إِلَى الصُّعَدَاتِ تَبْكُونَ عَلَى أَعْمَالِكُمْ، وَ تَلْتَدِمُونَ عَلَى أَنْفُسِكُمْ، وَ لَتَرْتَجِمْنَ أَمْوَالَكُمْ لَا حَارِسَ لَهَا وَ لَا خَالِفَ عَلَيْهَا وَ هَمَّتْ كُلُّ أَمْرٍ مِنْكُمْ نَفْسُهُ لَا يَلْتَفِتُ إِلَى غَيْرِهَا.

And from it: 'And had you known what I<sup>asws</sup> know from what its unseen has been folded away from you, when you would have gone out to the high ground crying upon your deeds and beating upon yourselves and neglecting your wealth without there being any guard for it nor a replacement upon it, and every person from you would have been only concerned with himself not turning to others.

وَ لَكِنَّكُمْ نَسِيتُمْ مَا دُرِّتُمْ، وَ أَمِنْتُمْ مَا حُدِّثْتُمْ، فَتَاهَ عَنْكُمْ زَأْيُكُمْ وَ تَشَتَّتَ عَلَيْكُمْ أَمْرُكُمْ.

But you forgot what you had been reminded of and you felt secure what you had been warned from. So, your views strayed away from you and your affairs were scattered upon you.

لَوِدِدْتُ أَنَّ اللَّهَ فَزَقَ بَيْنِي وَ بَيْنَكُمْ، وَ أَخَفَّنِي بِمَنْ هُوَ أَحَقُّ بِكُمْ مِنْكُمْ، قَوْمَ وَ اللَّهِ مَيَامِينُ الرَّأْيِ، مَرَاجِيحُ الْحِلْمِ، مَقَاوِيلُ الْحَقِّ، مَنَارِكُ اللَّبْعِيِّ مَضُوءًا قُدَمًا عَلَى الطَّرِيقَةِ، وَ أَوْحَفُوا عَلَى الْمَحَجَّةِ، فَظَلَفُوا بِالْعُقَى الدَّائِمَةِ وَ الْكَرَامَةِ الْبَارِدَةِ.

I would have loved it if Allah<sup>azwj</sup> would have Separated between me<sup>asws</sup> and you all, and Joined me<sup>asws</sup> with the ones who are more rightful with me<sup>asws</sup> than you are. By Allah<sup>azwj</sup>! They were a people of rightful views, enduring wisdom and speakers with the truth. They neglected the rebellion, continuing ahead upon the path eagerly upon the goal. They won with the end-result, the permanent and the blissful honours.

أَمَّا وَ اللَّهِ لَيْسَ سَلَطٌ عَلَيْكُمْ غُلَامٌ تَقِيفٌ، الدِّيَالُ الْمَيَالُ، يَأْكُلُ خَضِرَتَكُمْ، وَ يُذِيبُ شَحْمَتَكُمْ، إِيَّاهُ أَبَا وَدَحَةَ!

But, by Allah<sup>azwj</sup>! A young boy of (clan of) Saa'eed (Hajjaj Ibn Yusuf) will overcome upon you all, the tall, swaggering (arrogant). He would consume your greenery and melt your fat. He would (eventually) be killed by a dung-beetle!"<sup>72</sup>

قَالَ أَبُو عُمَرَ: وَ أَخْبَرَنِي الْعَطَائِيُّ عَنْ رَجُلِهِ، قَالُوا: سَمِعْنَا جَعْفَرَ بْنَ مُحَمَّدٍ الصَّادِقُ عَلَيْهِ السَّلَامُ عَنْ هَذَا الصَّنْفِ مِنَ النَّاسِ، فَقَالَ هُمْ: رَحِمَ مَنْكُوسَةٌ، يُؤْتَى وَ لَا يَأْتِي. وَ مَا كَانَتْ هَذِهِ الْحُصْنَةُ فِي وَلِيِّ اللَّهِ تَعَالَى أَبَدًا قَطُّ، وَ لَا تَكُونُ أَبَدًا وَ إِنَّمَا كَانَتْ فِي الْفُسَّاقِ وَ الْكُفَّارِ وَ النَّاصِبِ لِلطَّاهِرِينَ.

Abu Umar said, 'And I have been informed by Al Attafi, from his men, they said,

'Ja'far<sup>asws</sup> Bin Muhammad Al-Sadiq<sup>asws</sup> was asked about this type from the people, he<sup>asws</sup> said to them: 'An inverted womb. He would be - come to -and he would not go to (a woman).

<sup>72</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 941 a

And this characteristic does not happen to be in a friend of Allah<sup>azwj</sup> the Exalted, ever, at all, nor can it ever happen to be, and rather it happens among the mischief-makers, the Kafirs, the Nasibis (establishers of hostility) to the clean ones”.<sup>73</sup>

[942] - نَهَج: [و] مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ وَ قَدْ جَمَعَ النَّاسَ وَ حَضَّهُمْ عَلَى الْجِهَادِ، فَسَكَتُوا مَلِيًّا، فَقَالَ عَلَيْهِ السَّلَامُ: مَا بَالُكُمْ! أَ تُخْرَسُونَ أَنْتُمْ!

(The book) 'Nahj (Al Balagah) –

‘And from a speech of his<sup>asws</sup>, and the people had gathered, and he<sup>asws</sup> urged them upon the Jihad, but they were silent for a while. He<sup>asws</sup> said: ‘What is the matter with you all? Are you all mute?’

فَقَالَ قَوْمٌ مِنْهُمْ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنْ سَرَتْ سِرَّتَنَا مَعَكَ!

A group from them said, ‘O Amir Al-Momineen<sup>asws</sup>! If you<sup>asws</sup> were to travel, we would travel with you<sup>asws</sup>!’

فَقَالَ [عَلَيْهِ السَّلَامُ]: مَا بَالُكُمْ- لَا سُدَّدْتُمْ لِرُشْدٍ وَ لَا هُدَيْتُمْ لِقَصْدٍ؟ أَيْ مِثْلَ هَذَا يَتَّبِعِي لِي أَنْ أُخْرَجَ! وَ إِنَّمَا يُخْرَجُ فِي مِثْلِ هَذَا رَجُلٌ مِمَّنْ أَرْضَاهُ مِنْ شُجْعَانِكُمْ وَ دَوِي بَأْسِكُمْ،

He<sup>asws</sup> said: ‘What is the matter with you all? Neither you are being led to the rightful guidance nor are you being guided to an aim? Is it in the like of this appropriate for me<sup>asws</sup> that I<sup>asws</sup> go out? And rather he should go out in the like of this, a man I<sup>asws</sup> agree with from your brave ones and your ones with the prowess.

وَ لَا يَتَّبِعِي لِي أَنْ أَدْعَ الْجُنْدَ وَ الْمَصْرَ وَ بَيْتَ الْمَالِ وَ جَبَايَةَ الْحَرَجِ وَ الْقَضَاءَ بَيْنَ الْمُسْلِمِينَ وَ النَّظَرَ فِي حُقُوقِ الْمُسْلِمِينَ [الْمُطَالِبِينَ «خ ل»] ثُمَّ أَخْرَجَ فِي كَتِيبَةٍ أُتْبِعَ أُخْرَى، أَتَقَلُّقُلُ تَقَلُّقُلَ الْقِدْحِ فِي الْجَفِيرِ الْفَارِغِ،

And is it befitting for me<sup>asws</sup> that I<sup>asws</sup> leave the army, and the city, and public treasury, and collection of the taxes, and the judging between the Muslims, and the consideration in the rights of the Muslims (the seekers), then I<sup>asws</sup> should be going out in a battalion to pursue another (battalion), moving around (like) the featherless arrow moving around in a quiver.

وَ إِنَّمَا أَنَا قُطْبُ الرَّحَى تَدُورُ عَلَيَّ، وَ أَنَا بِمَكَانِي، فَإِذَا فَارَقْتُهُ اسْتَحَارَ مَدَائِجُهَا، وَ اضْطَرَبَ ثِقَالُهَا، هَذَا لَعَمْرُ اللَّهِ الرَّأْيِ الشَّوْءُ.

And rather I<sup>asws</sup> am the axis of the mill rotating around me<sup>asws</sup>, and I<sup>asws</sup> am in my<sup>asws</sup> place. So, when I<sup>asws</sup> separate from it, its rotation would be boggled, and its sediment would be restless. By the Life (given to me<sup>asws</sup>) by Allah<sup>azwj</sup>! This (what you are telling me<sup>asws</sup>), is the evil view.

وَ اللَّهُ لَوْ لَا رَحَائِي الشَّهَادَةُ عِنْدَ لِقَائِي الْعَدُوَّ لَوْ قَدْ حُمَّ لِي لِغَاوُهُ لَقَرِثْتُ رِكَابِي، ثُمَّ سَخَصْتُ عَنْكُمْ فَلَا أَطْلُبُكُمْ مَا اخْتَلَفَ جُوبٌ وَ شِمَالٌ.

By Allah<sup>azwj</sup>! Had it not been for my<sup>asws</sup> wish for the martyrdom during my<sup>asws</sup> meeting the enemy, if it had been Decreed for me<sup>asws</sup> to meet him, I<sup>asws</sup> would have drawn my<sup>asws</sup> closer

<sup>73</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 941 b

my<sup>asws</sup> ride, then I<sup>asws</sup> would have gone away from you. I<sup>asws</sup> would not seek you for as long as the south is opposite the north.

[طَعَانِينَ عَيَّابِينَ حَيَّادِينَ رَوَّاعِينَ]. إِنَّهُ لَا غَنَاءَ فِي كَثَرَةِ عَدَدِكُمْ مَعَ قَلَّةِ اجْتِمَاعِ قُلُوبِكُمْ. لَقَدْ هَمَلْتُكُمْ عَلَى الطَّرِيقِ الْوَاضِحِ الَّتِي لَا يَهْلِكُ عَلَيْهَا إِلَّا هَالِكٌ، مَنْ اسْتَقَامَ فَإِلَى الْجَنَّةِ وَمَنْ زَلَّ فَإِلَى النَّارِ.

(You are) accusers, faulters, indifferent, conspirators! There is no enrichment in the abundance of your numbers along with the scarcity of the unity of your hearts. I<sup>asws</sup> have carried you upon the clear path which none would be destroyed upon it except the self-destructer. One who is steadfast, so he would be to the Paradise, and one who slips, he would be to the Fire”.<sup>74</sup>

[943] - نَهَجٌ: مِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ: أَيُّهَا النَّاسُ! إِنَّا قَدْ أَصْبَحْنَا فِي ذَهْرٍ عُنُودٍ، وَ زَمَنٍ شَدِيدٍ، يُعَدُّ فِيهِ الْمُحْسِنُ مُسِيئًا، وَ يَزْدَادُ الظَّالِمُ فِيهِ عُنُودًا، لَا نَنْتَفِعُ بِمَا عَلَّمْنَا، وَ لَا نَسْأَلُ عَمَّا جَهِلْنَا، وَ لَا نَتَخَوَّفُ قَارِعَةً حَتَّى نَحُلَّ بِنَا،

(The book) 'Nahj (Al Balagah) –

‘O you people! We have come to be in an era of stubbornness, and severely difficult times. The good doer is counted in it as an evil doer, and in it the oppressor is being increasingly excessive. Neither are we benefitting from what we know nor are we asking about what we are ignorant of, nor are we fearing a calamity until it befalls us.

فَالنَّاسُ عَلَى أَرْبَعَةِ أَصْنَافٍ: مِنْهُمْ مَنْ لَا يَمْتَنِعُهُ الْفَسَادُ فِي الْأَرْضِ، إِلَّا مَهَانَةً نَفْسِهِ وَ كَلَالَةً حَدِّهِ وَ نَضِيبُ وَفَرِهِ.

The people are upon four types – From them is one whom nothing prevents him from the mischief in the earth except meekness (gentleness) of his self, and the weakness of his limitations, and lack of plentiful (wealth).

وَ مِنْهُمْ الْمُصْلِتُ بِسَيْفِهِ وَ الْمُعْلِنُ بِشَرِّهِ [بِسَرِّهِ «خ»] وَ الْمُجْلِبُ بِخَيْلِهِ وَ رَجْلِهِ، قَدْ أَشْرَطَ نَفْسَهُ وَ أَوْبَقَ دِينَهُ لِطُغَامِ يَنْتَهِيهِ، أَوْ مَغْنَبٍ يَقُودُهُ، أَوْ مِنْبَرٍ يَقْرَعُهُ، وَ لَيْسَ الْمُنْحَرُّ أَنْ تَرَى الدُّنْيَا لِنَفْسِكَ ثَمَنًا، وَ بِمَا لَكَ عِنْدَ اللَّهِ عَوَاضًا.

And from them is the one who overcomes with his sword, and is open with his evil, and the fetcher with his cavalry and his infantry. He has sold his soul and ruined his religion for the wealth he seizes, or an army he leads, or a pulpit he can ascend, and evil is the trade that he sees the world to be a price for his soul, and from what there is for you in the Presence of Allah<sup>azwj</sup> as replacement.

وَ مِنْهُمْ مَنْ يَطْلُبُ الدُّنْيَا بِعَمَلِ الْآخِرَةِ، وَ لَا يَطْلُبُ الْآخِرَةَ بِعَمَلِ الدُّنْيَا. قَدْ طَأَمَنَّ مِنْ شَخْصِهِ، وَ قَارَبَ مِنْ خَطْوِهِ، وَ شَمَّرَ مِنْ ثَوْبِهِ، وَ زَخَرَفَ مِنْ نَفْسِهِ لِلْأَمَانَةِ، وَ اتَّخَذَ سِتْرَ اللَّهِ ذَرِيعَةً إِلَى الْمَعْصِيَةِ.

And from them is one who seeks the word by the work of the Hereafter, and he does not seek the Hereafter with the work of the world. He reassures himself and small is his steps, and rolls up his clothes, and adorns himself for the entrustments, and takes the Veil of Allah<sup>azwj</sup> as a means to the disobedience.

<sup>74</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 942

وَمِنْهُمْ مَنْ أَقْعَدَهُ عَنْ طَلَبِ الْمُلْكِ ضُؤْلُهُ نَفْسِهِ، وَ انْقِطَاعُ سَبَبِهِ، فَقَصَرَتْهُ الْحَالُ عَلَى [عَنْ «خ»] خَالِهِ، فَتَحَلَّى بِاسْمِ الْقَنَاعَةِ وَ تَزَيَّنَ بِبِلَاسِ أَهْلِ الرَّهَادَةِ، وَ لَيْسَ مِنْ ذَلِكَ فِي مَرَاكِحٍ وَ لَا مَغْدَى.

And from them is one sits back from seeking the kingdom due to weakness of his self, and cutting off of his causes, so the situation reduces him to be upon his state. He gives it the name of contentment and adorns with the apparent of the ascetic people, and he isn't from that in neither any exuberance (energy) nor any such quality.

وَ بَقِيَ رِجَالٌ غَضُّ أَبْصَارِهِمْ ذِكْرَ الْمَرْجِعِ، وَ أَزَاقَ دُمُوعُهُمْ خَوْفَ الْمَحْشَرِ، فَهُمْ بَيْنَ شَرِيدٍ نَادٍ، وَ خَائِفٍ مَقْمُوعٍ، وَ سَاكِتٍ مَكْمُومٍ، وَ دَاعٍ مُخْلِصٍ، وَ تُكْلَانِ مُوجِعٍ، قَدْ أَهْمَلْتُهُمُ التَّيَيُّنَ، وَ شَتَلْتُهُمُ الدَّلَّةَ.

And there remains men who close their eyes remembering the return, and their tears flow in fear of the Resurrection. They are between a displaced club, and fearfully suppressed, and gagged into silence, and sincerely supplicating, and in painful bereavement. The dissimulation has deactivated them and the humiliation has covered them.

فَهُمْ فِي بَحْرِ أُحَاجٍ، أَفْوَاهُهُمْ ضَامِرَةٌ وَ قُلُوبُهُمْ قَرِخَةٌ، قَدْ وَعَظُوا حَتَّى مَلُّوا، وَ فُهِرُوا حَتَّى ذُلُّوا، وَ قُتِلُوا حَتَّى قُلُّوا.

Thus, they are in a bitter ocean, their mouths are closed tight, and their hearts are sore. They advised until they were fed up, and they were coerced until they were humiliated, and they were killed until they were few (left).

فَلْتَكُنِ الدُّنْيَا أَصْعَرَ فِي أَعْيُنِكُمْ مِنْ حُثَالَةِ الْقَرْطِ وَ فُرَاصَةِ الْجَلَمِ، وَ اتَّعِظُوا بِمَنْ كَانَ قَبْلَكُمْ قَبْلَ أَنْ يَتَّعِظَ بِكُمْ مَنْ بَعْدَكُمْ، وَ ارْزُقُوهَا دَمِيمَةً فَإِنَّهَا قَدْ رَفِضَتْ مَنْ كَانَ أَشْعَفَ بِهِ مِنْكُمْ.

So, let the world be smaller in your eyes than rubbish scum, and leather trimmings, and take advice from the ones who were before you, before advice is taken from you by the ones to come after you, and refuse it reprehensibly for it has rejected the ones who were more in love with it than you are!"<sup>75</sup>

[944] - نَهَجٌ: مِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ: إِنَّ الْوَفَاءَ تَوَاقُمُ الصِّدْقِ، وَ لَا أَعْلَمُ جُنَّةً أَوْفَى مِنْهُ، وَ لَا يَعْدُرُ مَنْ عِلِمَ كَيْفَ الْمَرْجِعِ. وَ لَقَدْ أَصْبَحْنَا فِي زَمَانٍ قَدْ اتَّخَذَ أَكْثَرُ أَهْلِهِ الْعَدَرَ كَيْسًا، وَ نَسَبَهُمُ أَهْلُ الْجَهْلِ فِيهِ إِلَى حُسْنِ الْحِيلَةِ.

(The book) 'Nahj (Al Balagah) -

'From a sermon of his<sup>asws</sup>: 'The loyalty is a twin of sincerity, and I<sup>asws</sup> do not know of any shield more saving than it, nor will he betray, one who know how is the return. We have come to be in such an err, most of its people have taken the treachery as being cleverness, and the people of ignorance have attributed them to 'a good trick' during it.

مَا هُمْ فَاتَلَهُمُ اللَّهُ! قَدْ بَرَى الْخَوَلُ الْقَلْبُ وَجْهَ الْحِيلَةِ، وَ دُونَهُ مَانِعٌ مِنْ أَمْرِ اللَّهِ وَ نَهْيِهِ فَيَدْعُهَا رَأْيِ عَيْنٍ بَعْدَ الْقُدْرَةِ عَلَيْهَا، وَ يَنْتَهِرُ فُرْصَتَهَا مَنْ لَا حَرِيحَةَ لَهُ فِي الدِّينِ.

<sup>75</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 943



What is the matter with them? May Allah<sup>azwj</sup> Fight them! They see the turning of the heart from a perspective of a trick? And besides it, it is prevented from the Commands of Allah<sup>azwj</sup> and His<sup>azwj</sup> Prohibitions, so he gives it a glance of an eye after having the ability upon it, and he takes advantage of the opportunity, one there is no piety for him in the religion”<sup>76</sup>.

[945] - نَهَجٌ: مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ فِي دَمِ أَهْلِ الْعِرَاقِ: أَمَّا بَعْدُ يَا أَهْلَ الْعِرَاقِ، فَإِنَّمَا أَنْتُمْ كَالْمَرْأَةِ الْحَامِلِ، حَمَلَتْ فَلَمَّا أَتَمَّتْ أَمْلَصَتْ وَ مَاتَ قَيْمُهَا، وَ طَالَ تَأْيِمُهَا وَ وَرَثَتُهَا أَبْعَدُهَا.

(The book) 'Nahj (Al Balagah) –

‘And from a speech of his<sup>asws</sup> in condemnation of the people of Al-Iraq: ‘As for after, O people of Al-Iraq! Rather, you are like the pregnant woman who bears. When it is completed, it is a stillbirth, and her custodian (husband) has died, and her widowhood prolongs, and the remote ones inherit her.

أَمَّا وَ اللَّهِ مَا أَتَيْتُكُمْ اخْتِيَارًا، وَ لَكِنْ جِئْتُ إِلَيْكُمْ سَوْفًا. وَ لَقَدْ بَلَغَنِي أَنَّكُمْ تَقُولُونَ: «عَلَيَّ يَكْذِبُ»، فَاتْلُكُمُ اللَّهَ فَعَلَى مَنْ أَكْذَبَ أَعْلَى اللَّهِ! فَأَنَا أَوَّلُ مَنْ آمَنَ بِهِ! أَمْ عَلَى نَبِيِّ فَأَنَا أَوَّلُ مَنْ صَدَّقَهُ!

But, by Allah<sup>azwj</sup>! I<sup>asws</sup> did not come to you by choice, but I<sup>asws</sup> came to you having pushed. And it has reached me that you are saying, ‘Ali<sup>asws</sup> is a liar!’ May Allah<sup>azwj</sup> Fight you! Upon whom have I<sup>asws</sup> lied? Is it upon Allah<sup>azwj</sup>! I<sup>asws</sup> am the first one to believe in Him<sup>azwj</sup>! Or upon His<sup>azwj</sup> Prophet<sup>saww</sup>? But, I<sup>asws</sup> am the first one to ratify him<sup>saww</sup>!

كَأَلَا وَ اللَّهِ، وَ لَكِنَّهَا هَجَّةٌ غَنِيَتْ عَنْهَا وَ لَمْ تَكُونُوا مِنْ أَهْلِهَا، وَإِنَّ أُمَّهُ كَيْلًا يَغِيرُ ثَمَنَ لَوْ كَانَ لَهُ وَعَاءٌ! وَ لَتَعْلَمَنَّ نَبَأُهُ بَعْدَ حِينٍ.

Never, by Allah<sup>azwj</sup>! But it is a tone you are absent from it, and you do not happen to be from its people. Woe be unto his mother! I<sup>asws</sup> am speaking without (charging) a price, if only there were retainers for it, **And you will come to know his News after a while [38:88]**”<sup>77</sup>.

[946] - نَهَجٌ: مِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ: أَمَّا بَعْدُ، فَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يَقْصِمِ جَبَّارِي دَهْرٍ قَطُّ، إِلَّا بَعْدَ تَمْهِيلٍ وَ رَخَاءٍ. وَ لَمْ يَجْزِرْ عَظَمَ أَحَدٍ مِنَ الْأُمَمِ، إِلَّا بَعْدَ أَزَلٍ وَ بَلَاءٍ. وَ فِي دُونِ مَا اسْتَقْبَلْتُمْ مِنْ خَطْبٍ [عَنْ «خ»] وَ اسْتَدْبَرْتُمْ مِنْ خَطْبٍ [خِصْبٍ «خ»] مُعْتَبِرٌ، وَ مَا كُلُّ ذِي قَلْبٍ بَلِيبٌ، وَ لَا كُلُّ ذِي سَمْعٍ بِسَمِيعٍ، وَ لَا كُلُّ ذِي نَاضِرٍ بِبَصِيرٍ.

(The book) 'Nahj (Al Balagah) –

‘As for after, surely Allah<sup>azwj</sup> the Glorious did not Break the tyrants of the time at all except after respite and ease, and did not Mend the bones of anyone from the communities except after sufferings and afflictions, and in besides what faced from an affliction and turned around from an affliction taking a lesson, and not everyone with a heart understands, nor everyone with an ear would hear, nor everyone with looking would be insightful.

<sup>76</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 944

<sup>77</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 945

فَيَا عَجَبًا! وَ مَا لِي لَا أَعْجَبُ مِنْ خَطَا هَذِهِ الْفِرْقِ عَلَى اخْتِلَافِ حُجَجِهَا فِي دِينِهَا، لَا يَفْتَضُونَ أَثَرِ نَبِيِّ وَلَا يَفْتَدُونَ بِعَمَلٍ وَصِيِّ، وَلَا يُؤْمِنُونَ بِغَيْبٍ، وَلَا يَعْفُونَ عَنْ غَيْبٍ يَعْمَلُونَ فِي الشُّبُهَاتِ وَيَسِيرُونَ فِي الشَّهَوَاتِ، الْمَعْرُوفُ فِيهِمْ مَا عَرَفُوا، وَالْمُنْكَرُ عِنْدَهُمْ مَا أَنْكَرُوا،

Oh how strange! And why should I<sup>asws</sup> not wonder from the mistakes of this sect upon its different arguments in its religion. Neither are they aiming for the footsteps of any Prophet<sup>as</sup> nor are they following with the deeds of any successor<sup>as</sup>, nor are they believing in the unseen, nor are they excusing from any fault. They are working in suspicions and are conducting in lustful desires. The good among them is what they recognise (as being good) and the evil in their presence is what they are denying (as being evil).

مَفْرَعُهُمْ فِي الْمُغْضِبَاتِ إِلَى أَنْفُسِهِمْ، وَ تَعْوِيلُهُمْ فِي الْمُبْهَمَاتِ عَلَى آرَائِهِمْ، كَأَنَّ كُلَّ امْرِئٍ مِنْهُمْ إِمَامٌ نَفْسِهِ، قَدْ أَخَذَ مِنْهَا فِيمَا يَرَى بِغُرَى وَثِيقَاتٍ وَ أَسْبَابٍ مُحْكَمَاتٍ.

Their sheltering during the dilemmas is to themselves, and they are interpreting regarding the vague matters are by their own opinions. It is as if every person from them is an imam until himself. He has taken from it regarding what he sees as being trustworthy handholds, and decisive causes".<sup>78</sup>

[947] - نَهَجٌ: مِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ فِي خِطَابِ أَصْحَابِهِ: وَ قَدْ بَلَغْتُمْ مِنْ كَرَامَةِ اللَّهِ مَنْزِلَةً، تُكْرَمُ بِهَا إِمَاؤُكُمْ، وَ تُوَصَّلُ بِهَا جِيرَانُكُمْ، وَ يُفَضِّلُكُمْ مَنْ لَا فَضْلَ لَكُمْ عَلَيْهِ وَ لَا يَدَّ لَكُمْ عِنْدَهُ، وَ يَهَابُكُمْ مَنْ لَا يَخَافُ لَكُمْ سَطْوَةً وَ لَا لَكُمْ عَلَيْهِ إِمْرَةً،

(The book) 'Nahj (Al Balagah) –

'And you have reached such a status from the Honour of Allah<sup>azwj</sup>, your maids are being honoured due to it, and your neighbours are being connected due to it, and he is meriting you, one whom there are no merits for you over him nor is there any hand (of favour) for you in his presence, and he is fearing you, one who is neither fearing a whip of yours nor is there any government for you upon him.

وَ قَدْ تَرَوْنَ عُهْدَ اللَّهِ مَنْقُوضَةً فَلَا تَعْصِبُونَ، وَ أَنْتُمْ لِنَقْضِ ذِمِّ آبَائِكُمْ تَأْتُونَ. وَ كَانَتْ أُمُورُ اللَّهِ عَلَيْكُمْ تَرْدُ وَ عَنْكُمْ تَصْدُرُ وَ إِلَيْكُمْ تَرْجِعُ، فَمَكَّنْتُمُ الظَّالِمَةَ مِنْ مَنَزِلَتِكُمْ، وَ أَلْقَيْتُمْ إِلَيْهِمْ أَرْمَتَكُمْ، وَ أَسْلَمْتُمْ أُمُورَ اللَّهِ فِي أَيْدِيهِمْ،

And you have seen the Pacts of Allah<sup>azwj</sup> being broken but you are not enraged, and you are getting angered at the breaking of your father's traditions. And the matters of Allah<sup>azwj</sup> are being referred to you and they are being issued from you and returning to you. You are enabling the oppressors from your statuses and you have thrown (all) your responsibilities to them, and have submitted the matters of Allah<sup>azwj</sup> to be in their hands.

يَعْمَلُونَ بِالشُّبُهَاتِ وَيَسِيرُونَ فِي الشَّهَوَاتِ. وَ ائْتِ اللَّهَ لَوْ فَرَّقُواكَ تَحْتَ كُلِّ كَوْكَبٍ، لَجَمَعَكُمْ اللَّهُ لِيَسَّرَ يَوْمَ هُمْ.

<sup>78</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 946

They are working with the suspicious matters and are indulging in the lustful desires. And I<sup>asws</sup> swear by Allah<sup>azwj</sup>! Even if they were to separate you beneath every star, Allah<sup>azwj</sup> would Gather you for a day of evil for them”.<sup>79</sup>

[948] - نَهَجٌ: [و] مِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ: وَ لَقَدْ عَلِمَ الْمُسْتَحْفُظُونَ مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، أَنِّي لَمْ أَرِدْ عَلَى اللَّهِ سُبْحَانَهُ وَ لَا عَلَى رَسُولِهِ سَاعَةً قَطُّ، وَ لَقَدْ وَاسَيْتُهُ [أَسْبَيْتُهُ «خ»] فِي الْمَوَاطِنِ الَّتِي تُنْكَصُ فِيهَا الْأَيْطَالُ، وَ تَتَأَخَّرُ الْأَقْدَامُ، نَحْدَةً أَكْرَمَنِي اللَّهُ بِهَا.

(The book) 'Nahj (Balagah) -

‘And from a speech of his<sup>asws</sup>: ‘And the memorisers from the companions of Muhammad<sup>saww</sup> have known that I<sup>asws</sup> was neither disobedient to Allah<sup>azwj</sup> the Glorious nor to His<sup>azwj</sup> Rasool<sup>saww</sup> at all, and I<sup>asws</sup> had comforted him<sup>saww</sup> in such places the heroes were deficient in it, and the feet hesitated, being a help Allah<sup>azwj</sup> had Honoured me<sup>asws</sup> with it.

وَ لَقَدْ فُيْضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ إِنَّ رَأْسَهُ لَعَلَى صَدْرِي، وَ قَدْ سَالَتْ نَفْسُهُ فِي كَفِّي، فَأَمَرْتُهَا عَلَى وَجْهِي. وَ لَقَدْ وُلِّيتُ غُسْلَهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ الْمَلَائِكَةُ أَعْوَانِي، فَضَحَّتِ الدَّارُ وَ الْأَفْنِيَّةُ، مَا لَا يَهْبِطُ وَ مَا لَا يَغْرُجُ، وَ مَا فَارَقَتْ سَمْعِي هَيْئَةً مِنْهُمْ، يُصَلُّونَ عَلَيْهِ حَتَّى وَارِثَانَهُ فِي صَرِيحِهِ.

And Rasool-Allah<sup>saww</sup> passed away and his<sup>saww</sup> head was upon my<sup>asws</sup> chest, and his breath flowed into my<sup>asws</sup> palm and I<sup>asws</sup> passed it upon my<sup>asws</sup> face. And I<sup>asws</sup> had been in charge of his<sup>saww</sup> washing and the Angels assisted me<sup>asws</sup>. The house and the courtyards were filled with their buzz, an assembly descending and an assembly ascending, and my<sup>asws</sup> ears did not separate from the humming from them. They were praying Salat upon him<sup>asws</sup> until we buried him<sup>saww</sup> in his<sup>saww</sup> shrine.

فَمَنْ ذَا أَحَقُّ بِهِ مِنِّي حَيًّا وَ مَيِّتًا، فَأَنْفُذُوا عَلَى بَصَائِرِكُمْ، وَ لَتَصْدُقْ بَيِّنَاتُكُمْ فِي جِهَادِ عَدُوِّكُمْ، فَوَ الَّذِي لَا إِلَهَ إِلَّا هُوَ، إِنِّي لَعَلَى حَادَّةِ الْحَقِّ، وَ إِنَّهُمْ لَعَلَى مَزَلَّةِ الْبَاطِلِ. أَقُولُ مَا تَسْمَعُونَ وَ أَسْتَغْفِرُ اللَّهَ [الْعَظِيمَ «خ»] لِي وَ لَكُمْ.

So who is that more rightful with him<sup>saww</sup> than me<sup>asws</sup>, alive and dead? Go upon your insights and make your intentions to be sincere in fighting your enemies. By the One<sup>azwj</sup> Who, there is no god except He<sup>azwj</sup>! I<sup>asws</sup> am upon the avenue of truth and they are upon subservience of the falsehood. I<sup>asws</sup> am saying what you are hearing, and I<sup>asws</sup> seek Forgiveness of Allah<sup>azwj</sup> the Magnificent for me<sup>asws</sup> and you all”.<sup>80</sup>

[949] -- نَهَجٌ: [و] مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ: أَيُّهَا [أَيُّهَا «خ»] النَّفُوسُ الْمُخْتَلِفَةُ، وَ الْقُلُوبُ الْمُسْتَشْتَةُ الشَّاهِدَةُ أَبْدَانَهُمْ، وَ الْعَائِيَةُ عَنْهُمْ غُفُوهٌ، أَظَارَكُمْ عَلَى الْحَقِّ وَ أَنْتُمْ تَنْفِرُونَ عَنْهُ نُفُورَ الْمَغْزَى مِنْ وَغْوَةِ الْأَسَدِ، هَيْهَاتَ! أَنْ أَطْلَعَ بِكُمْ سِرَّارَ الْعَدْلِ، أَوْ أَقِيمَ اغْوِجَاجَ الْحَقِّ.

(The book) (Nahj (Al Balagah) -

‘From a speech of his<sup>asws</sup>: ‘O you separated souls and scattered hearts, their bodies are present and their intellects are absent from them. I<sup>asws</sup> am showing you the truth and you are fleeing from it (like) the fleeing of the goats from roaring of the lion. Far be it, that I<sup>asws</sup>

<sup>79</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 947

<sup>80</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 948

(be able to) notify you upon the secrets of justice or straighten out the crookedness of the truth (among you).

اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَمْ يَكُنْ الَّذِي كَانَ مِنَّا مُنَافِسَةً فِي سُلْطَانٍ، وَ لَا اِتِّمَاسَ شَيْءٍ مِنْ فَضُولِ الْخُطَاةِ؛ وَ لَكِنَّ لِنَرْدِ الْمَعَالِمِ مِنْ دِينِكَ، وَ نُظْهِرَ الْإِصْلَاحَ فِي بِلَادِكَ؛ فَيَأْمَنَ الْمَظْلُومُونَ مِنْ عِبَادِكَ؛ وَ تُقَامَ الْمُعْطَلَةُ مِنْ خُدُودِكَ.

O Allah<sup>azwj</sup>! Surely, that which happened from us did not happen to be a competing regarding the authority, nor to seek anything from vanities of the debris (of the world), but we wanted the teaching of Your<sup>azwj</sup> religion, and to manifest the correction in Your<sup>azwj</sup> country, so that the oppressed from Your<sup>azwj</sup> servants would be secure, and to establish the suspended (penalties) from Your<sup>azwj</sup> legal penalties.

اللَّهُمَّ إِنِّي أَوَّلُ مَنْ أَتَاكَ، وَ سَمِعَ وَ أَجَابَ، لَمْ يَسْقِنِي بِالصَّلَاةِ إِلَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ قَدْ عَلِمْتُمْ أَنَّهُ لَا يَنْبَغِي أَنْ يَكُونَ عَلَى الْفُرُوجِ وَ الدَّمَاءِ وَ الْمَعَانِي وَ الْأَحْكَامِ وَ إِمَامَةِ الْمُسْلِمِينَ الْبَحِيلُ؛ فَتَكُونُ فِي أَمْوَالِهِمْ نَهْمَتُهُ، وَ لَا الْجَاهِلُ فَيُضِلُّهُمْ بِجَهْلِهِ،

O Allah<sup>azwj</sup>! I<sup>asws</sup> the first one to be penitent, and hear and respond. No one preceded me<sup>asws</sup> with the Salat except Rasool-Allah<sup>saww</sup>, and you know that it is not befitting for the miser to be (in charge) upon the marriages, and the bloods, and the war booties, and the rulings, and leadership of the Muslims so his appetite would be in their wealth; nor the ignorant, so he would stray them by his ignorance;

وَ لَا الْجَائِي فَيَقْطَعُهُمْ بِجَفَائِهِ، وَ لَا الْخَائِفُ لِلدُّوَلِ فَيَتَّخِذَ قَوْمًا دُونَ قَوْمٍ، وَ لَا الْمُرْتَشِي فِي الْحُكْمِ فَيَذْهَبَ بِالْحَقُوقِ بِهَا دُونَ الْمَقَاطِعِ، وَ لَا الْمُعْطَلُ لِلْسِّنَةِ فَيُهْلِكَ الْأُمَّةَ.

Nor is the disloyal (appropriate) for he would cut them off by his disloyalty; nor is the inequitable (appropriate) for the government for he would take a group besides a group; nor is the bribe-taker (appropriate) for he would go away with the rights besides the pieces of land; nor is the suspender of the Sunnah (appropriate), for he would destroy the community”.<sup>81</sup>

[950] - نَهَجٌ: [و] مِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ: لِيَتَأَسَّ صَغِيرُكُمْ بِكَبِيرُكُمْ، وَ لِيَرْتَوْفَ كَبِيرُكُمْ بِصَغِيرُكُمْ، وَ لَا تَكُونُوا كَحُفَاةِ الْجَاهِلِيَّةِ، لَا فِي الدِّينِ يَنْفَقَهُونَ، وَ لَا عَنِ اللَّهِ يَعْقِلُونَ، كَقَبْضِ بَيْضٍ فِي أَدَاخٍ يَكُونُ كَسْرُهُ وَزَرًا، وَ يُخْرِجُ حَصَانَهَا شَرًّا.

(The book) 'Nahj (Al Balagah) -

‘Let your young ones be comforted by your elders, and let your elders be kind with the young ones, and do not become like the disloyal ones of the pre-Islamic period. They were neither pondering in their religion nor were they using their intellects about Allah<sup>azwj</sup>, like shells of eggs in a nest, its breaking is a burden, and evil would emerge from their incubation.

[و] مِنْهَا: افْتَرَقُوا بَعْدَ الْفَتْحِ، وَ تَشَتَّتُوا عَنْ أَصْلِهِمْ، فَمِنْهُمْ أَحَدٌ بَعْضُنَا أَيْنَمَا مَالَ مَالٌ مَعَهُ، عَلَى أَنَّ اللَّهَ تَعَالَى سَيَجْمَعُهُمْ لِشَرِّ يَوْمٍ لِيَنِي أُمِّيَّةً، كَمَا يَجْتَمِعُ قَرْعُ الْحَرِيفِ،

<sup>81</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 949

And from it – ‘They (clan of Umayya) would separate after their composure (unity), and they would scatter from their origins. From them would be one holding a branch wherever it may incline, he would incline with it, until Allah<sup>azwj</sup> will be Gathering them for a Day which would be evil for the clan of Umayya, just as the clouds of autumn tend to gather.

يُؤَلِّفُ اللَّهُ بَيْنَهُمْ ثُمَّ يَجْعَلُهُمْ زَكَاةً كَزَكَاةِ السَّحَابِ، ثُمَّ يَفْتَحُ اللَّهُ لَهُمْ أَبْوَابًا يَسِيلُونَ مِنْ مُسْتَقَارِهِمْ كَسَيْلِ الْجَنَّتَيْنِ، حَيْثُ لَمْ تَسْلَمْ عَلَيْهِ قَارَةٌ، وَ لَمْ تَثْبُتْ لَهُ أَكْمَةٌ، وَ لَمْ يَرُدَّ سَنَّهُ رَصٌّ طَوْدٍ، وَ لَا حِدَابٌ أَرْضٍ.

Allah<sup>azwj</sup> would Compose (unite) them, then Make them scattered like the scattering of the clouds. Then Allah<sup>azwj</sup> would Open doors for them, they would flow away from their places like (it was during the) flood of the two gardens (of Irma). Neither will any land mass be safe upon it, nor will a hill be affirmed to it, nor would its sharpness be repelled by the peak of a mountain, nor the highlands.

يُدْعِدُهُمُ اللَّهُ فِي بُطُونِ أَوْدِيَّتِهِ، ثُمَّ يَسْلُكُهُمْ يَتَابِيعَ فِي الْأَرْضِ، يَأْخُذُ بِهِمْ مِنْ قَوْمٍ حُقُوقَ قَوْمٍ، وَ يُمَكِّنُ لِقَوْمٍ فِي دِيَارِهِمْ قَوْمًا. وَ أَنْتُمْ اللَّهُ لَيَدُوبَنَّ مَا فِي أَيْدِيهِمْ بَعْدَ الْعُلُوفِ وَ التَّمَكُّينِ، كَمَا تَدُوبُ الْأَلْيَةُ عَلَى النَّارِ

Allah<sup>azwj</sup> will Scatter then in the bellies of the valleys, then He<sup>azwj</sup> will **Flows it as springs in the earth? [39:21]**. He<sup>azwj</sup> will Take through them, rights of a people from a people, and Enable for a people to be in the houses of a people. And I<sup>asws</sup> swear by Allah<sup>azwj</sup>! Whatever is in their hands will melt away after the exaltation and the enablement, just as the fat dissolves upon the fire.

أَيُّهَا النَّاسُ! لَوْ لَمْ تَتَّخِذُوا عَنْ نَصْرِ الْحَقِّ، وَ لَمْ تَهْنُوا عَنْ تَوْهِينِ الْبَاطِلِ، لَمْ يَطْمَعْ فِيكُمْ مَنْ لَيْسَ مِثْلَكُمْ، وَ لَمْ يَقُوْ مِنْ قُوَى عَلَيْكُمْ، لَكِنَّكُمْ تَحْتَمُّ مَتَاةَ بَنِي إِسْرَائِيلَ. وَ لَعَمْرِي لَيُضَعَّفَنَّ لَكُمْ التَّيَّةُ مِنْ بَعْدِي أَضْعَافًا؛ بِمَا خَلَقْتُمُ الْحَقَّ وَرَاءَ ظُهُورِكُمْ، وَ قَطَعْتُمُ الْأَدَى وَ صَلَّيْتُمُ الْإِبْعَدَ.

O you people! If you had not abandoned from helping the truth, and not have felt weakness from weakling the falsehood, he would not have coveted regarding you, one who isn't like you, and the one strong upon you would not have been strong. But you roamed the deserts (like) the children of Israel. And, by my<sup>asws</sup> life! The straying would increase for you all from after me<sup>asws</sup>, manifold, due to your leaving behind the truth behind your backs, and your cut-off from the near one and connecting the remote one.

وَ اعْلَمُوا أَنَّكُمْ إِنْ اتَّبَعْتُمُ الدَّاعِيَ لَكُمْ، سَلَكَ بِكُمْ مِنْهَاجَ الرَّسُولِ، وَ كُفِّيْتُمْ مَثْوَنَةُ الْإِعْتِسَافِ، وَ نَبَذْتُمْ الثَّقَلَ الْفَادِحَ عَنِ الْأَعْنَاقِ.

And know that if you were to follow the caller of yours, he<sup>asws</sup> will travel with you upon the manifesto of the Rasool<sup>saww</sup>, and would have sufficed you as a support with the overburdens, and you would have discarded the heavy burdens from the necks!<sup>82</sup>

[951] -- نَهَجٌ: [و] مِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ: أَمَّا بَعْدُ أَيُّهَا النَّاسُ! فَأَنَا فَقَاتُ عَيْنَ الْفِتْنَةِ، وَ لَمْ يَكُنْ لِيَخْتَرِيْ عَلَيْهَا أَحَدٌ غَيْرِي، بَعْدَ أَنْ مَاجَ غَيْبُهَا وَ اشْتَدَّ كَلْبُهَا.

(The book) 'Nahj (Al Balagah)' –

<sup>82</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 950

'And from a speech of his<sup>asws</sup>: 'As for after, O you people! I<sup>asws</sup> have blinded an eye of the Fitna, and no one could have been so courageous upon it apart from me<sup>asws</sup>, after its darkness beating its waves and its madness was intense.

فَأَسْأَلُونِي قَبْلَ أَنْ تَفْقُدُونِي، فَوَ الَّذِي نَفْسِي بِيَدِهِ لَا تَسْأَلُونِي عَنْ شَيْءٍ فِيمَا بَيْنَكُمْ وَ بَيْنَ السَّاعَةِ، وَلَا عَنْ فِتْنَةٍ تَهْدِي مَائَةً وَ تُضِلُّ مَائَةً، إِلَّا أَنْبَأْتُكُمْ بِنَاقِظِهَا وَ قَائِدِهَا وَ سَائِقِهَا، وَ مَنَاحِ رِكَابِهَا وَ مَحَطَّ رِجَالِهَا، وَ مَنْ يُقْتَلُ مِنْ أَهْلِهَا قَتْلًا وَ مَنْ يَمُوتُ مِنْهُمْ مَوْتًا

So, ask me<sup>asws</sup> before you lose me<sup>asws</sup>! By the One<sup>azwj</sup> in Whose hand is my<sup>asws</sup> soul! You will not ask me<sup>asws</sup> about anything in what is between you and establishment of the Hour, nor about any group during a hundred and straying a hundred, except I<sup>asws</sup> shall inform you with its caller, and its leader, and its pusher, and the prevailing conditions of its riders, and stations of its travellers, and who from its people would be killed, and who from them would be dying a (natural) death.

وَ لَوْ قَدْ فَقَدْتُمُونِي وَ نَزَلَتْ [بِكُمْ «خ»] كَرَاهِيَةُ الْأُمُورِ وَ حَوَازِبُ الْمُطُوبِ، لَأَطْرَقَ كَثِيرٌ مِنَ السَّائِلِينَ، وَ قَبِيلٌ كَثِيرٌ مِنَ الْمَسْئُولِينَ، وَ ذَلِكَ إِذَا قَلَصَتْ حَزْبُكُمْ، وَ سَمَرَتْ عَنْ سَائِقٍ، وَ ضَاقَتْ [وَ كَانَتْ «خ»] الدُّنْيَا عَلَيْكُمْ ضَيْقًا تَسْتَطِيلُونَ مَعَهُ أَيَّامَ الْبَلَاءِ عَلَيْكُمْ، حَتَّى يَفْتَحَ اللَّهُ لِبَقِيَّةِ الْأَنْبِيَاءِ الْأَنْبَارَ مِنْكُمْ.

And if you were to lose me<sup>asws</sup> and abhorrent matters and distressing events befall with you, most of the questioners would lower their heads and most of the ones questioned would fail, and that is when your wars would diminish you, and clothes would be rolled up from a leg (ready for battle), and the world would be straitened upon you, and along with it the days of the afflictions would be prolonged upon you until Allah<sup>azwj</sup> Grants victory to the residue of the righteous ones from you.

أَلَا إِنَّ الْفِتْنَةَ إِذَا أَقْبَلَتْ شَبَّهَتْ، وَ إِذَا أَذْبَرَتْ نَبَّهَتْ، يُنْكَرُزْنَ مُقْبِلَاتٍ وَ يُعْرَفْنَ مُذْبِرَاتٍ، يَحْمَنُ حَوْمَ الرِّيحِ يُصِيبُنَ بَلَدًا وَ يُخْطِئُنَ بَلَدًا.

Indeed! When the Fitna comes, it is confusing, and when it turns around, it awakens (the people). The perpetrators are denials during its coming and are recognised when its turns around. They blow around like blowing of the winds, hitting a city and missing a (another) city.

أَلَا [وَ] إِنَّ أَخْوَفَ الْفِتَنِ عِنْدِي عَلَيْكُمْ، فِتْنَةُ بَنِي أُمَيَّةَ، فَإِنَّهَا فِتْنَةٌ عَمِيَاءُ مُظْلِمَةٌ، عَمَتْ حُطَّتْهَا، وَ خَصَّتْ بَلِيَّتُهَا، وَ أَصَابَ الْبَلَاءُ مَنْ أَنْصَرَ فِيهَا، وَ أَخْطَأَ الْبَلَاءُ مَنْ عَمِيَ عَنْهَا.

Indeed! The scariest of Fitna upon you in my<sup>asws</sup> view is Fitna of the clan of Umayya, for it is a dark blindness, its outline is general and its ill-effects are particular, and the affliction will hit the one who is insightful in it, and the affliction would miss the one who is blind from it.

وَ أَنْتُمْ اللَّهُ لَتَجِدُنَّ بَنِي أُمَيَّةَ لَكُمْ أَرْبَابَ سُوءٍ بَغْدِي، كَالثَّأْبِ الضَّرْسِ، تَعْدُمُ فِيهَا، وَ تَحْطُ بِيَدِهَا، وَ تَزْبُنُ بِرِجْلِهَا، وَ تَمْنَعُ دَرَكًا. لَا يَزَالُونَ بِكُمْ حَتَّى لَا يَبْرُكُوا مِنْكُمْ إِلَّا نَافِعًا لَهُمْ، أَوْ غَيْرَ ضَائِرٍ بِهِمْ.

And I<sup>asws</sup> swear by Allah<sup>azwj</sup>! After me<sup>asws</sup>, you will be finding the clan of Umayya as evil being evil lords, like old unruly camel biting its mouth, and dragging with its forelegs, and kicking with its hind legs, and refusing its milking. They will not cease to be with you until they do not leave from it except one beneficial to them, or one unharmed to them.

وَلَا يَزَالُ بَلَاؤُهُمْ حَتَّى لَا يَكُونَ انْتِصَارُ أَحَدِكُمْ مِنْهُمْ إِلَّا مِثْلَ انْتِصَارِ الْعَبْدِ مِنْ رَبِّهِ، وَ الصَّاحِبِ مِنْ مُسْتَصْحَبِهِ، تَرُدُّ عَلَيْكُمْ فِتْنَتُهُمْ شَوْهَاءَ مَخْشِيَةٍ، وَ قِطْعًا جَاهِلِيَّةً، لَيْسَ فِيهَا مَنَارٌ هُدًى وَ لَا عَلَمٌ يُرَى، نَحْنُ أَهْلُ الْبَيْتِ مِنْهَا بِمَنْجَاةٍ، وَ لَسْنَا فِيهَا بِدُعَاةٍ.

Their affliction will not cease until a victory from them for one of you does not become except like the victory of the slave from his master, and the owner from his owned. Their Fitna would pass fearful rays upon you and banditry of the pre-Islamic period, neither would there be any minaret of guidance during it nor any flag to be seen. We<sup>asws</sup>, People<sup>asws</sup> of the Household would be saved from it, and we<sup>asws</sup> wouldn't be with any calling during it.

ثُمَّ يُفَرِّجُهَا اللَّهُ عَنْكُمْ كَتَفْرِيجِ الْأَدِيمِ، بِمَنْ يَسُومُهُمْ خَسْفًا، وَ يَسُوفُهُمْ عُنْفًا، وَ يَسْقِيهِمْ بِكَأْسٍ مُصَرَّةٍ لَا يُعْطِيهِمْ إِلَّا السَّيْفَ، وَ لَا يُجْلِسُهُمْ إِلَّا الْخَوْفَ،

Then Allah<sup>azwj</sup> would Relieve it from you like the removal of the leather skin, by the one<sup>asws</sup> brand them with abjection, and drag them by their noses, and make them drink the cup of combat. He<sup>asws</sup> will not give them except the sword, nor will clothe them except with the fear.

فَعِنْدَ ذَلِكَ تَوَدُّ قُرَيْشٌ بِالدُّنْيَا وَ مَا فِيهَا لَوْ يَرَوْنِي [يَرَوْنِي «خ»] مَقَامًا وَاحِدًا، وَ لَوْ قَدَرُ جَزْرٍ جُزُورٍ، لِأَقْبَلَ مِنْهُمْ مَا أَطْلَبَ الْيَوْمَ بَعْضُهُ فَلَا يُعْطُونِي.

During that, Quraysh would love, in exchange for the (whole) world and whatever is in it, if they could only see me<sup>asws</sup> in one place, and even if it was the measurement of sacrificing an animal, to accept from them everything, what I<sup>asws</sup> am seeking of only part of it today and they are not giving me".<sup>83</sup>

قَوْلُهُ عَلَيْهِ السَّلَامُ: «وَلَمْ يَكُنْ لِيَحْتَرِئْ عَلَيْهَا عَتَرِي، وَ لَوْ لَمْ أَكُ فِيكُمْ مَا قُوتِلَ أَهْلُ الْجَمَلِ وَ النَّهْرَوَانِ.

His<sup>asws</sup> words: 'And no one had the courage upon it apart from me<sup>asws</sup>, and if I<sup>asws</sup> had not been among you, the people of the camel and Al-Nahrawan would not have been fought against.

وَ إِنَّمَا اللَّهُ لَوْ لَا أَنْ تَتَكَلَّمُوا فَتَدْعُوا الْعَمَلَ، لَحَدَّثْتُكُمْ بِمَا قَضَى اللَّهُ عَزَّ وَ جَلَّ عَلَى لِسَانِ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، لِمَنْ قَاتَلَهُمْ مُبْصِرًا لِمَضَالَتِهِمْ، عَارِفًا لِلْهُدَى الَّذِي نَحْنُ عَلَيْهِ.

And I<sup>asws</sup> swear by Allah<sup>azwj</sup>! Had I<sup>asws</sup> not reckoned that you might leave the deeds, I<sup>asws</sup> would have narrated to you with what Allah<sup>azwj</sup> Mighty and Majestic had Decreed upon the tongue of your Prophet<sup>saww</sup> for the one who fights against them being insightful of their straying, recognising of the guidance which we are upon.

سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي، فَإِنِّي مَيِّتٌ عَنْ قَرِيبٍ أَوْ مُقْتُولٌ، بَلْ قَتَلًا. مَا يَنْتَظِرُ أَشْقَاهَا أَنْ يَخْضِبَ هَذِهِ يَدَهُ هَذِهِ! وَ ضَرَبَ [عَلَيْهِ السَّلَامُ] يَدَهُ عَلَى خَاصِيَّتِهِ.

<sup>83</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 951 a



Ask me<sup>asws</sup> before you lose me<sup>asws</sup>, for I<sup>asws</sup> would be deceased very soon or killed, but I<sup>asws</sup> would be killed. The most wicked of them cannot wait to dye this (beard) with the blood of this (head)', and he<sup>asws</sup> struck his<sup>asws</sup> hand upon his<sup>asws</sup> beard".<sup>84</sup>

وَمِنْهَا فِي ذِكْرِ بَنِي أُمَيَّةَ: يَظْهَرُ أَهْلُ بَاطِلِهَا عَلَى أَهْلِ حَقِّهَا حَتَّى يَمَلَأَ الْأَرْضَ عُذْوَانًا وَظُلْمًا وَبِدْعًا، إِلَى أَنْ يَضَعَ اللَّهُ عَزَّ وَجَلَّ حَبْرُوتَهَا، وَ يَكْسِرَ عَمَدَهَا، وَ يَنْزِعَ أَوْتَادَهَا.

And from it, in mentioning the clan of Umayya: 'The people of its falsehood will prevail upon the people of its truth until the earth fills up with aggression, and injustice, and innovations, until Allah<sup>azwj</sup> Mighty and Majestic Lays down its tyranny and Breaks its pillars and Removes its pegs.

أَلَا وَ إِنَّكُمْ مُدْرِكُوهَا، فَانْصُرُوا قَوْمًا كَانُوا أَصْحَابَ رَايَاتٍ بَدْرٍ وَ حُنَيْنٍ تُؤْجَرُوا، وَ لَا تَمَالِكُوا عَلَيْهِمْ عُدُوَّهُمْ، فَيَصِيرَ عَلَيْهِمُ الْبَلِيَّةُ وَ يُجِلَّ بِكُمْ النِّعَمَةُ.

Indeed, and you would be coming across it, so help a people who were companions of the flags of Badr and Huneyn, you will be Rewarded, and do not fill their enemies against them for you will cause the afflictions to come upon them and the Vengeance (of Allah<sup>azwj</sup>) would be released with you all.

وَمِنْهَا: إِلَّا مِثْلَ انْتِصَارِ الْعَبْدِ مِنْ مَوْلَاهُ، إِذَا رَأَاهُ أَطَاعَهُ، وَ إِذَا تَوَارَى عَنْهُ شَتَمَهُ. وَ إِنَّ اللَّهَ لَوْ فَزَعُوْكُمْ تَحْتَ كُلِّ حَجَرٍ لَجَمَعَكُمْ اللَّهُ لِشَرِّ يَوْمٍ هُمْ.

And from it: 'Except like the victory of the slave from his master. When he sees him, he obeys him, and when he is covered (absent) from him, he reviles him. And I<sup>asws</sup> swear by Allah<sup>azwj</sup>! Even if they were to separate you beneath every stone, Allah<sup>azwj</sup> would Gather you for a Day which would be evil for them.

وَمِنْهَا: فَانْظُرُوا أَهْلَ نَيْتِ نَبِيِّكُمْ فَإِنْ لَبَدُوا فَالْبُدُوا، وَ إِنْ اسْتَنْصَرُوكُمْ فَانْصُرُوهُمْ، فَلْيَفَرِّجَنَّ اللَّهُ [الْفِتْنَةَ] بِرَجُلٍ مِّنَّا أَهْلَ الْبَيْتِ.

And from it: 'So, look at People<sup>asws</sup> of the Household of your Prophet<sup>saww</sup>. If they sit back, then sit back, and if they<sup>asws</sup> seek your help, then help them<sup>asws</sup>, for Allah<sup>azwj</sup> will Remove the Fitna by a man<sup>asws</sup> from us<sup>asws</sup>, People<sup>asws</sup> of the Household.

بِأَبِي ابْنِ حَبْرَةَ الْأِمَاءِ، لَا يُعْطِيهِمْ إِلَّا السَّيْفَ هَرْجًا هَرْجًا، مَوْضُوعًا عَلَى عَاتِقِهِ ثَمَانِيَةَ أَشْهُرٍ، حَتَّى تَقُولَ قُرَيْشٌ: لَوْ كَانَ هَذَا مِنْ وَلَدِ فَاطِمَةَ لَرَحِمْنَا.

By my<sup>asws</sup> father<sup>as</sup>! The son<sup>asws</sup> of the best of the maids<sup>as</sup> will not give them except the sword, turmoil (upon) turmoil, placing it upon his<sup>asws</sup> shoulders for eighteen months, until Quraysh would say, 'If this one<sup>asws</sup> was from the sons<sup>asws</sup> of Fatima<sup>asws</sup>, he<sup>asws</sup> would have been merciful with us'.

يُغْرِيهِ اللَّهُ بِبَنِي أُمَيَّةَ، حَتَّى يَجْعَلَهُمْ حُطَامًا وَ زَفَاتًا «مَلْعُونِينَ أَنْتُمْ تُقْفُوا أَحَدًا وَ قُتِلُوا نَفْسًا سَنَةَ اللَّهُ فِي الدِّينِ خَلَا مِنْ قَبْلِ وَ لَنْ يَجِدَ لِسَنَةِ اللَّهِ تَبْدِيلًا».

Allah<sup>azwj</sup> would Cause him<sup>asws</sup> to prevail over the clan of Umayya until He<sup>asws</sup> would make them to be debris and remains. **(They are) Accursed! Wherever they are found they shall be**

<sup>84</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 951 b

**seized and killed with a massacre [33:61] Being a Sunnah of Allah regarding those who have gone before, and you will never find any alteration in the Sunnah of Allah [33:62]”<sup>85</sup>**

[952] - نَهَج: [و] مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ. فَلَا أَمَوَالَ بَدَلْتُمُوهَا لِلَّذِي رَزَقَهَا، وَ لَا أَنْفُسَ خَاطَرْتُمْ بِهَا لِلَّذِي خَلَقَهَا، تُكْرِمُونَ بِاللَّهِ عَلَى عِبَادِهِ وَ لَا تُكْرِمُونَ اللَّهَ فِي عِبَادِهِ، فَاعْتَبِرُوا بِتُؤْلِكُكُمْ مَنَازِلَ مَنْ كَانَ قَبْلَكُمْ، وَ انْقِطَاعِكُمْ عَنْ أَوْصِلَ إِخْوَانِكُمْ.

(The book) ‘Nahj (Al Balagah) –

‘There is no wealth which you are spending for the One<sup>azwj</sup> Who has Graced you with it, nor risking yourselves for the One<sup>azwj</sup> Who Created these (souls). You are being honoured by Allah<sup>azwj</sup> upon His<sup>azwj</sup> servants, and you are not honouring Allah<sup>azwj</sup> among His<sup>azwj</sup> servants. Take lessons with your places, the places of the ones who were before you, and their being cut off from connection of your brothers”<sup>86</sup>.

[953] - نَهَج: مِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ: رُوِيَ عَنْ نَوْفِ الْبَكَايِيِّ قَالَ: خَطَبَنَا [ب] هَذِهِ الْخُطْبَةُ أَمِيرُ الْمُؤْمِنِينَ [عَلَيْهِ السَّلَامُ] وَ هُوَ قَائِمٌ عَلَى حِجَارَةٍ نَصَبَهَا لَهُ جَعَدَهُ بَنُ هُبَيْرَةَ الْمَخْزُومِيُّ، وَ عَلَيْهِ مِدْرَعَةٌ مِنْ صُوفٍ، وَ حَمَائِلُ سَيْفِهِ لَيْفٌ [مِنْ لَيْفٍ «خ»] وَ فِي رِجْلَيْهِ نَعْلَانِ مِنْ لَيْفٍ، وَ كَانَ جَبِينُهُ ثِقَةً بَعِيرٍ!

(The book) ‘Nahj (Al Balagah) –

‘From a sermon of his<sup>asws</sup> reported from Nowf Al-Bakaly who said, ‘Amir Al-Momineen<sup>asws</sup> addressed to us with this sermon and he<sup>asws</sup> was standing upon stones having placed for him by Ja’dah Bin Hubeyra Al-Makhzumi, and upon him<sup>asws</sup> was a woollen apparel, and the belt of his<sup>asws</sup> sword was of palm leaves, and in his<sup>asws</sup> legs were slippers of palm leaves, and it was as if on his<sup>asws</sup> forehead was (mark like) the knee of a camel (due to prolonged Sajdahs).

فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي إِلَيْهِ مَصَائِرُ الْخَلْقِ وَ عَوَاقِبُ الْأُمْرِ، نَحْمَدُهُ عَلَى عَظِيمِ إِحْسَانِهِ، وَ نَبِّرُ بُرْهَانِهِ، وَ نَوَامِي فَضْلِهِ وَ أَمْتِنَانِهِ، حَمْدًا يَكُونُ لِحَقِّهِ قَضَاءً، وَ لِيُشْكِرَهُ أَدَاءً، وَ إِلَى تَوَابِهِ مُقَرَّبًا، وَ لِحُسْنِ مَزِيدِهِ مُوجِبًا.

He<sup>asws</sup> said: ‘The Praise is for Allah<sup>azwj</sup> Who, to Him<sup>azwj</sup> is the destination of the creatures and end-result of the matters. We praise Him<sup>azwj</sup> upon the His<sup>azwj</sup> Mighty Favours, and Radiant proofs, and the increase of His<sup>azwj</sup> Grace and His<sup>azwj</sup> Conferment(s), praise which happens to be a fulfilment of His<sup>azwj</sup> Right and payment of His<sup>azwj</sup> thanks, and drawing near to His<sup>azwj</sup> Rewards, and obligating to the excellence of His<sup>azwj</sup> Increase.

وَ نَسْتَعِينُ بِهِ اسْتِعَانَةً رَاجٍ لِفَضْلِهِ مُؤَمِّلٍ لِنَفْعِهِ، وَ آثِي بِدَفْعِهِ، مُعْتَرِفٍ لَهُ بِالطُّوْلِ، مُذْعِنٍ لَهُ بِالْعَمَلِ وَ الْقَوْلِ.

And we seek assistance with Him<sup>azwj</sup>, seeking of the one desirous for His<sup>azwj</sup> Grace and hopeful to His<sup>azwj</sup> Benefits, and trusting with His<sup>azwj</sup> Defence, and acknowledging to Him<sup>azwj</sup> with the Leniency, obedient to Him<sup>azwj</sup> with the deeds and the words.

وَ نُؤْمِنُ بِهِ إِيمَانًا مِنْ رَجَاهُ مُوقِنًا، وَ أَنَابَ إِلَيْهِ مُؤْمِنًا، وَ خَنَعَ لَهُ مُذْعِنًا وَ أَخْلَصَ لَهُ مُوَحِّدًا، وَ عَظَّمَهُ مُجَدِّدًا، وَ لَادَ بِهِ رَاجِيًا مُجْتَهِدًا.

<sup>85</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 951 c

<sup>86</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 952

And we believe in Him<sup>azwj</sup> with the belief of the one whose hope is certain, and is penitent to Him<sup>azwj</sup> as a Momin, and lowers to Him<sup>azwj</sup> in humbleness, and sincere to Him<sup>azwj</sup> of being unitarian, and magnifies His<sup>azwj</sup> Glory, and seeks refuge with Him<sup>azwj</sup> desirous, striving.

لَمْ يُولَدْ سُبْحَانَهُ فَيَكُونَ فِي الْعَرِّ مُشَارِكاً، وَ لَمْ يَلِدْ فَيَكُونَ مَوْثُوثاً هَالِكاً، وَ لَمْ يَتَقَدَّمْهُ وَقْتُ وَ لَا زَمَانٌ، وَ لَا يَتَعَاوَرُهُ زِيَادَةٌ وَ لَا نُقْصَانٌ، بَلْ ظَهَرَ لِلْعُقُولِ بِمَا أَرَانَا مِنْ عِلَامَاتِ التَّذْيِيرِ الْمُتَقَنَّ وَ الْقَضَاءِ الْمُبْرَمِ.

He<sup>azwj</sup> the Glorious is not begotten so there would happen to be any participant in the Mighty, and He<sup>azwj</sup> does not beget so there would be an inheritor after death, and neither does time precede Him<sup>azwj</sup>, nor era, nor does the increase or decrease affect Him<sup>azwj</sup>. But He<sup>azwj</sup> appears to the intellects by what He<sup>azwj</sup> has Shown us from the signs of the intricate arrangement and the accomplished Decrees.

فَمِنْ شَوَاهِدِ خَلْقِهِ خَلْقَ السَّمَاوَاتِ مُوطَّدَاتٍ بِلَا عَمَدٍ، فَأَيْمَاتٍ بِلَا سَنَدٍ، دَعَاهُمْ فَأَجَبْنَ طَائِعَاتٍ مُدْعِنَاتٍ غَيْرِ مُتَلَكِّثَاتٍ وَ لَا مُبْطِلَاتٍ، وَ لَوْ لَا إِقْرَائُهُمْ بِالرُّبُوبِيَّةِ وَ إِدْعَائُهُمْ بِالطَّوَاعِيَّةِ، لَمَا جَعَلَهُمْ مَوْضِعاً لِعَرْشِهِ وَ لَا مَسْكناً لِمَلَائِكَتِهِ وَ لَا مَصْعِداً لِلْكَلِمِ الطَّيِّبِ وَ الْعَمَلِ الصَّالِحِ مِنْ خَلْقِهِ.

From the evidences of His<sup>azwj</sup> creation is the creation of the skies, pegged without pillars, standing without support. He<sup>azwj</sup> Called them and they answered obediently, compliant, without laziness or delay, and had it not been for their acknowledgment with the Lordship, and humbleness with the obedience, He<sup>azwj</sup> would not have Made for them a place for His<sup>azwj</sup> Throne nor a dwelling for His<sup>azwj</sup> Angels, nor an ascendance for the good word and the righteous deeds from His<sup>azwj</sup> creatures.

جَعَلَ نُجُومَهَا أَعْلَاماً يَسْتَنِدِلُ بِهِ الْخَيْرَانُ فِي مُخْتَلِفِ الْفُطَارِ. لَمْ يَمْنَعْ ضَوْءُ نُورِهَا اذْهِنَامَ سُحُفِ اللَّيْلِ الْمُظْلِمِ، وَ لَا اسْتَطَاعَتْ حَلَائِيبُ سَوَادِ الْخُنَادِسِ أَنْ تَرُدَّ مَا شَاعَ فِي السَّمَاوَاتِ مِنْ تَلَأُلِهِ نُورَ الْقَمَرِ.

He<sup>azwj</sup> Made its start as markings what the confused one can be pointed with in various passages of the horizon(s). The illumination of their radiance is not prevented by the curtains of the dark night, nor does the pull of the dark night has the capacity to repel what is shining in the skies from spreading radiance of the moon.

فَسُبْحَانَ مَنْ لَا يَخْفَى عَلَيْهِ سَوَادُ عَسَقٍ دَاجٍ، وَ لَا لَيْلٍ سَاجٍ فِي بَقَاعِ الْأَرْضِينَ الْمُتَطَاطِفَاتِ، وَ لَا فِي بَقَاعِ السُّفْحِ الْمُتَجَاوِزَاتِ، وَ مَا يَتَخَلَّجُ بِهِ الرَّعْدُ فِي أَفْقِ السَّمَاءِ، وَ مَا تَلَاشَتْ عَنْهُ بُرُوقُ الْعَمَامِ، وَ مَا تَسْقُطُ مِنْ وَرَقَةٍ تُرْبِلُهَا عَنْ مَسْقَطِهَا عَوَاصِفُ الْأَنْوَاءِ، وَ اُحْطَالُ السَّمَاءِ.

Glorious is the One, the dark dusk is not hidden unto Him<sup>azwj</sup>, or the gloom of a night in the spots of the low lands, nor in spots adjacent to the highlands, nor can the thunder shudder with it in the horizons of the sky, and the lightning of the clouds does not fade away from it, and what falls off from leaves blown away from its falling places by various storms, and downpours of the sky.

وَ يَعْلَمُ مَسْقَطَ الْقَطَرَةِ وَ مَقَرَّهَا، وَ مَسْحَبَ الدَّرَّةِ وَ بَحْرَهَا، وَ مَا يَكْفِي الْبُعُوضَةَ مِنْ قُوَّتِهَا، وَ مَا تَحْمِلُ الْأُنْثَى فِي بَطْنِهَا.

And He<sup>azwj</sup> Knows the falling of the drop and its settling, and the pull of the particles (atoms) and their flow, and what would suffice the mosquito of its subsistence and that what the female bears in her belly.

وَالْحَمْدُ لِلَّهِ الْكَائِنِ قَبْلَ أَنْ يَكُونَ كُرْسِيُّ أَوْ عَرْشٌ أَوْ سَمَاءٌ أَوْ أَرْضٌ أَوْ حَافٌّ أَوْ إِنْسٌ. لَا يُدْرِكُ بِهِمْ، وَلَا يُقَدَّرُ بِهِمْ، وَلَا يَشْعَلُهُ سَائِلٌ، وَلَا يَنْقُصُهُ نَائِلٌ، وَلَا يَنْظُرُ بِعَيْنٍ، وَلَا يُحَدِّدُ بِأَيْنٍ، وَلَا يُوصَفُ بِالْأَزْوَاجِ، وَلَا يَخْلُقُ بِعِلَاجٍ، وَلَا يُدْرِكُ بِالْحَوَاسِّ، وَلَا يُقَاسُ بِالنَّاسِ، الَّذِي كَلَّمَ مُوسَى تَكْلِيمًا وَ أَرَاهُ مِنْ آيَاتِهِ عَظِيمًا، بِلَا حَوَاجٍ وَلَا أَدَوَاتٍ، وَلَا نُطْقٍ وَلَا هَوَاتٍ.

And the Praise is for Allah<sup>azwj</sup> the Existent before the existence of the Chair, of Throne, or earth, or Jinn, or humans, Neither can the imaginations realise Him<sup>azwj</sup>, nor can He<sup>azwj</sup> be measured by an understanding, nor does a questioner pre-occupy Him<sup>azwj</sup>, nor does an attainer reduce Him<sup>azwj</sup> (of anything), nor does He<sup>azwj</sup> Look by an eye, nor can He<sup>azwj</sup> be limited by 'where', nor can He<sup>azwj</sup> be described by the spouses, nor does He<sup>azwj</sup> Created by treatment, nor can He<sup>azwj</sup> be realised by the sensory perception, nor can He<sup>azwj</sup> be compared with the people, the One<sup>azwj</sup> Who Spoke to Musa<sup>as</sup> with a conversation and Showed him<sup>as</sup> His<sup>azwj</sup> Mighty Signs without any limbs nor tools, nor pronouncement, nor any organ.

بَلْ إِنْ كُنْتَ صَادِقًا أَتَيْهَا الْمُتَكَلِّفُ لَوْصِفِ رَبِّكَ! فَصِفِ جَبْرِئِيلَ وَ مِيكَائِيلَ وَ جُنُودَ الْمَلَائِكَةِ الْمُقَرَّبِينَ، فِي حُجَرَاتِ الْقُدُسِ مُرْجَحِينَ، مُتَوَهِّجَةً عَفْوُهُمْ أَنْ يُحْدُوا أَحْسَنَ الْخَالِقِينَ. وَ إِنَّمَا يُدْرِكُ بِالصِّفَاتِ دَوُو الْهَيْئَاتِ وَ الْأَدَوَاتِ، وَ مَنْ يَنْقُضِي إِذَا بَلَغَ أَمَدَ حَدِّهِ بِالْفَنَاءِ.

But, if you were truthful, O one undertaking to describe your Lord<sup>azwj</sup>, then describe Jibraeel<sup>as</sup>, and Mikaeel<sup>as</sup>, and armies of the Angels of proximity in the Holy chambers of sublimity. Their intellects are worn out in limiting the best of the creators. And rather, He<sup>azwj</sup> is realised, the one with the body and tools, and the one terminating when he reaches the limit of his term for the perishing.

فَلَا إِلَهَ إِلَّا هُوَ، أَضَاءَ بِنُورِهِ كُلَّ ظَلَامٍ، وَ أَظْلَمَ بِظُلْمَتِهِ كُلَّ نُورٍ.

There is no god except He<sup>azwj</sup>, Illuminating every darkness by His<sup>azwj</sup> Light and darkening every light by His<sup>azwj</sup> Veiling.

أَوْصِيَكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ الَّذِي أَلْبَسَكُمْ الرِّيشَ، وَ أَسْبَغَ عَلَيْكُمْ الْمَعَاشَ، وَ لَوْ أَنَّ أَحَدًا يَجِدُ إِلَى الْبَقَاءِ سُلْمًا، أَوْ لِدَفْعِ الْمَوْتِ سَبِيلًا، لَكَانَ ذَلِكَ سُلَيْمَانَ بْنَ دَاوُدَ الَّذِي سَخَّرَ لَهُ مَلِكُ الْجِنِّ وَ الْإِنْسِ مَعَ النَّبُوءَةِ، وَ عَظِيمِ الرَّفْعَةِ،

I<sup>asws</sup> am advising you, O servants of Allah<sup>azwj</sup>, with fearing Allah<sup>azwj</sup> Who has Clothed you with attires, and Granted the livelihood upon you, or if there was anyone who could have found a staircase to remain alive or a way to repel death, that would have been Suleyman<sup>as</sup> Bin Dawood<sup>as</sup>, the one for whom the kingdom of the Jinn and the humans were subdued for alone with the Prophet-hood, and mighty rank.

فَلَمَّا اسْتَوْفَى طَعَمَتَهُ، وَ اسْتَكْمَلَ مَدَّتَهُ، رَمَتْهُ قِيسِي الْفَنَاءِ بِنَيْالِ الْمَوْتِ، وَ أَصْبَحَتْ الدِّيَارُ مِنْهُ خَالِيَةً، وَ الْمَسَاكِينُ مُعْطَلَةً وَ وَرَثَتُهَا قَوْمٌ آخِرُونَ.

When he had fulfilled his<sup>as</sup> (allocated) food and completed his<sup>as</sup> term, the bow of destruction shot at him<sup>saww</sup> with the arrow of death, and the houses became vacant from him<sup>as</sup>, and the suspended dwellings, and these were inherited by other people.

وَ إِنَّ لَكُمْ فِي الْقُرُونِ السَّالِفَةِ لَعِبْرَةً، أَيْنَ الْعَمَالِقَةُ وَ أَيْنَ الْفَرَاعِنَةُ وَ أَيْنَ الْفَرَاعِنَةُ؟ أَيْنَ أَصْحَابُ مَدَائِنِ الرِّسِّ الَّذِينَ قَتَلُوا النَّبِيَّ وَ أَطْفَعُوا سَنَنَ الْمُرْسَلِينَ وَ أَحْيَوْا سَنَنَ الْجَبَّارِينَ؟ أَيْنَ الَّذِينَ سَارُوا بِالْجَبُوشِ وَ هَزَمُوا الْأُلُوفَ وَ عَشَكُوا الْعَسَاكِرَ وَ مَدَّنُوا الْمَدَائِنَ؟!

And surely for you in the previous generations there is a lesson (to be learnt). Where are the Amalikites, and sons of the Amalikites? Where are the Pharaohs<sup>la</sup> and sons of the Pharaohs<sup>la</sup>? Where are the companions of the cities of Al-Rass, those who killed the Prophets<sup>as</sup> and extinguished the ways of the Messengers<sup>as</sup> and revived the ways of the tyrants? Where are the one who travelled with the armies and defeated the thousands and mobilised the soldiers and built the cities?!

[و] منها: قد لبس للحكمة حنّتها، و أخذها بجميع أدبها من الإقبال عليها، و المعرفة بها، و التفرغ لها، و هي عند نفسه ضالّته التي يطلبها، و حاجته التي يسأل عنها،

And from these: 'He (Al-Qaim<sup>asws</sup> would wear for the wisdom, its shield, and take it with the entirety of its disciplines from the acceptance upon it, and the recognition with it, and being free for it, and it in the presence of his self it is which he<sup>asws</sup> was seeking, and his<sup>asws</sup> need which he had been asking about.

فهو مغترب إذا اغترب الإسلام، و ضرب بعسيب ذنبه؛ و ألصق الأرض بجرائنه بقيّة من بقايا حجّته، خليفة من خلائف أنبيائه.

If he<sup>asws</sup> departs, Al-Islam, would depart, and it (the world) would be wagging its tail (exhausted) and resting its head on the ground. He<sup>asws</sup> would be the remainder of His<sup>azwj</sup> Divine Authorities, a caliph from the caliphs of His<sup>azwj</sup> Prophets<sup>as</sup>.

ثُمَّ قَالَ عَلَيْهِ السَّلَامُ: أَيُّهَا النَّاسُ! إِنِّي قَدْ بَيَّنْتُ لَكُمْ الْمَوَاعِظَ الَّتِي وَعَظَ بِهَا الْأَنْبِيَاءُ أُمَمَهُمْ، وَ أَذَيْتُ إِلَيْكُمْ مَا أَذَتْ الْأَوْصِيَاءُ إِلَى مَنْ بَعْدَهُمْ، وَ أَذْبَنْتُكُمْ بِسَوْطِي فَلَمْ تَسْتَقِيمُوا، وَ حَدَوْتُكُمْ بِالرُّوَاجِرِ فَلَمْ تَسْتَوْثِقُوا،

Then he<sup>asws</sup> said: 'O you people! I<sup>asws</sup> have propagated the advice to you which the Prophets<sup>as</sup> used to advise their<sup>as</sup> communities, and I<sup>asws</sup> have conveyed to you what the successors<sup>as</sup> had conveyed to the ones after them<sup>as</sup>, and I<sup>asws</sup> disciplined you with my<sup>asws</sup> whip, but you were not straightened, and I<sup>asws</sup> threatened you with the rebukes, but you did not bind (together).

لِلَّهِ أَنْتُمْ أَ تَتَوَقَّعُونَ إِمَامًا غَيْرِي يَطَّأُ بِكُمْ الطَّرِيقَ وَ يُرْشِدُكُمْ السَّبِيلَ؟! أَلَا إِنَّهُ قَدْ أَذْبَرَ مِنَ الدُّنْيَا مَا كَانَ مُقْبِلًا، وَ أَقْبَلَ مِنْهَا مَا كَانَ مُدْبِرًا، وَ أَرْمَعَ الزَّخَالَ عِبَادَ اللَّهِ الْأَخْيَارُ، وَ بَاعُوا قَلِيلًا مِنَ الدُّنْيَا لَا يَبْقَى بِكَثِيرٍ مِنَ الْآخِرَةِ لَا يَفْنَى.

For the sake of Allah<sup>azwj</sup>! Are you anticipating that a leader other than me<sup>asws</sup> would tread with you the path and guide you to the way?! Indeed! Surely it has turned around from the world what was coming forwards, and it has come back from it what had turned back. The good servants of Allah<sup>azwj</sup> have determined for the departure and they have sold a little from the world which was not to remain for a lot from the Hereafter will not perish.

مَا ضَرَّ إِخْوَانَنَا الَّذِينَ سَفِكَتْ دِمَاؤُهُمْ وَ هُمْ بِصَفَيْنِ أَنْ لَا يَكُونُوا الْيَوْمَ أَحْيَاءَ يُسَيِّعُونَ الْعُصَصَ، وَ يَشْرَبُونَ الرَّثْقَ، قَدْ وَ اللَّهِ لَقُوا اللَّهَ فَوَقَّاهُمْ أَجُورَهُمْ، وَ أَخْلَهُمْ دَارَ الْأَمْنِ بَعْدَ خَوْفِهِمْ.

It did not harm our brother, those who shed their blood while they were at Siffeen that they do not happen to be alive today, choking on the morsel and drinking the muddy (water). By Allah<sup>azwj</sup>! They have met Allah<sup>azwj</sup> and have been Fulfilled their Rewards, and the house of security had been legalised for them after their fear.

أَيْنَ إِخْوَانِي الَّذِينَ رَكَبُوا الطَّرِيقَ وَ مَضَوْا عَلَى الْحَقِّ؟ أَيْنَ عَمَّارٌ؟ وَ أَيْنَ ابْنُ التَّيْهَانِ؟ وَ أَيْنَ ذُو الشَّهَادَتَيْنِ؟ وَ أَيْنَ نَظَرَاؤُهُمْ مِنْ إِخْوَانِهِمُ الَّذِينَ تَعَاقدُوا عَلَى الْمَنِيَّةِ، وَ أُبْرِدَ بِرُءُوسِهِمْ إِلَى الْفَحْرَةِ؟

Where are my<sup>asws</sup> brothers, those who rode the path and went upon the truth? Where is Ammar<sup>ra</sup>? And where is Ibn Al-Tayhan? And where is Zul Shadatayn (Khuzeyma)? And where are their peers from their brethren, those who made a pact upon the death and they (enemies) went with their heads to the tyrants?

قَالَ [نُوفٌ]: ثُمَّ صَرَبَ يَدَهُ إِلَى حَيْثِيهِ وَ أَطَالَ الْبُكَاءَ، ثُمَّ قَالَ عَلَيْهِ السَّلَامُ: أَوَّهْ عَلَى إِخْوَانِي الَّذِينَ تَلَّوْا الْقُرْآنَ فَأَحْكَمُوهُ! وَ تَدَبَّرُوا الْقُرْصَ فَأَقَامُوهُ! وَ أَحْيَوْا السُّنَّةَ وَ أَمَاتُوا الْبِدْعَةَ، دُعُوا لِلْجِهَادِ فَأَجَابُوا، وَ وَثِقُوا بِالْقَائِدِ فَاتَّبَعُوا!

Nowf said, 'Then he<sup>asws</sup> struck his<sup>asws</sup> hand to his<sup>asws</sup> beard and prolonged the weeping. Then he<sup>asws</sup> said: 'Aah upon my<sup>asws</sup> brothers, the ones who recited the Quran and sought its judgment! And they pondered the Obligations and established it! And they revived the Sunnah and killed off the innovations! They were called to the Jihad and they answered, and they trusted the leader and followed!'

ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ. الْجِهَادَ الْجِهَادَ عِبَادَ اللَّهِ! أَلَا وَ إِنِّي مُعَسِّكِرٌ فِي يَوْمِي هَذَا، فَمَنْ أَرَادَ الرِّوَاخَ إِلَى اللَّهِ فَلْيَخْرُجْ [فَلْيَخْرُجْ «خ»].

Then he<sup>asws</sup> called out at the top of his<sup>asws</sup> voice: 'The Jihad! The Jihad, O servants of Allah<sup>azwj</sup>! Indeed, and I<sup>asws</sup> would be in the army camp in this day of mine. So the one, who intends the departure to Allah<sup>azwj</sup>, let him come out!'

قَالَ نُوفٌ: وَ عَقَدَ لِلْحُسَيْنِ عَلَيْهِ السَّلَامُ فِي عَشْرَةِ آلَافٍ، وَ لَقَيْسِ بْنِ سَعْدٍ رَحِمَهُ اللَّهُ فِي عَشْرَةِ آلَافٍ، وَ لِأَبِي أَيُّوبَ الْأَنْصَارِيِّ [فِي] عَشْرَةِ آلَافٍ، وَ لَعَبْرِهِمْ عَلَى أَعْدَادٍ أُخَرَ، وَ هُوَ يُرِيدُ الرَّجْعَةَ إِلَى صِفِّينَ، فَمَا دَارَتْ الْجُمُعَةُ حَتَّى صَرَبَهُ الْمَلْعُونُ ابْنُ مُلْجَمٍ، لَعْنَهُ اللَّهُ، فَتَرَا جَعَتِ الْعَسَاكِرُ. فَكُنَّا كَأَغْنَامٍ فَقَدَتْ رَاعِيَهَا، تَحْتَطِفُهَا الذِّئَابُ مِنْ كُلِّ مَكَانٍ.

Nowf said, 'And he<sup>asws</sup> convened for Al-Husayn<sup>asws</sup> to be in ten thousand, and for Qays Bin Sa'ad, may Allah<sup>azwj</sup> have Mercy on him, in ten thousand, and for Abu Ayoub Al-Ansari in ten thousand, and for others upon other numbers, and he<sup>asws</sup> wanted to return to Siffeen. But the Friday did not rotate until the accursed Ibn Muljim<sup>la</sup> struck him<sup>asws</sup>, and the army returned. So, we were like sheep whose shepherd was lost, the wolves were abducting them from every place'<sup>87</sup>.

[954] - ما: جَمَاعَةٌ عَنْ مُحَمَّدِ بْنِ عَمْرَانَ الْمَرْزُبَانِيِّ، عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ هِشَامٍ عَنْ أَبِي حَنْظَلٍ عَنْ ابْنِ حَصِيرَةَ عَنْ أَبِي صَادِقٍ عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ الْأَزْدِيِّ قَالَ: قَامَ عَلَيَّ ابْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فِي النَّاسِ، لِيَسْتَنْفِرَهُمْ إِلَى أَهْلِ الشَّامِ، وَ ذَلِكَ بَعْدَ انْقِضَاءِ الْمَدَّةِ الَّتِي كَانَتْ بَيْنَهُ وَ بَيْنَهُمْ، وَ قَدْ شَقَّ مُعَاوِيَةُ عَلَى بِلَادِ الْمُسْلِمِينَ الْعَارِزَاتِ، فَاسْتَنْفَرَهُمْ فِي الرُّغْبَةِ فِي الْجِهَادِ وَ الرَّهْبَةِ فَلَمْ يَنْفَرُوا،

(The book) 'Amaali' – A group, from Muhammad Bin Imran Al Marzabany, from Muhammad Bin Musa, from Muhammad Bin Sahl, from Hisham, from Abu Mikhnaf, from Ibn Haseera, from Abu Sadiq, from Jundab Bin Abdullah Al Azdy who said,

'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> stood among the people in order to mobilise them to the people of Syria, and that was after the expiration of the term which was between him<sup>asws</sup> and them,

<sup>87</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 953

and Muawiya had been launching the raids upon cities of the Muslims. He<sup>asws</sup> mobilised them regarding the desire for the Jihad and the awe (of Allah<sup>azwj</sup>), but they did not mobilise.

فَأُضْجِرَهُ ذَلِكَ، فَقَالَ: يَا أَيُّهَا النَّاسُ الْمُجْتَمِعَةُ أَبْدَانُهُمُ الْمُخْتَلِفَةُ أَهْوَاؤُهُمْ! مَا عَزَّتْ دَعْوُهُ مِنْ دَعَاكُمْ، وَ لَا اسْتَرَحَ قَلْبُ مَنْ قَاسَاكُمْ. كَلَامُكُمْ يُوهِنُ الصُّمَّ الصَّلَابَ، وَ تَنَاقُلُكُمْ عَنْ طَاعَتِي يَطْمَعُ فِيكُمْ عَدُوُّكُمْ [الْمُرَاتِبُ]. إِذَا أَمَرْتُكُمْ فُلْتُمْ: «كَيْتَ وَ كَيْتَ وَ عَسَى» أَعَالِيلُ بِأَبَاطِيلَ وَ تَسْأَلُونِي التَّأْخِيرَ، دِفَاعَ ذِي الدَّيْنِ الْمَطُولِ.

That annoyed him<sup>asws</sup>, so he<sup>asws</sup> said: 'O you people, their bodies are gathered and their desires are different! He is not strengthened, the one who calls out to you, nor does a heart rest, of the one you hardening you. Your talk would weaken the solid slabs, and you are being sluggish from obeying me<sup>asws</sup> (something which) your enemies are coveting regarding you. Whenever I<sup>asws</sup> order you, you say this and that and 'maybe', reasons with falsities. And you are asking me<sup>asws</sup> of the delaying, being (like) the defence of one with prolonged debts.

هَيْهَاتَ هَيْهَاتَ! لَا يَدْفَعُ الضَّيْمَ الدَّلِيلُ، وَ لَا يُدْرِكُ الْحَقُّ إِلَّا بِالْجِدِّ وَ الصَّبْرِ. أَيُّ دَارٍ بَعْدَ دَارِكُمْ تَمْنَعُونَ! وَ مَعَ أَيِّ إِمَامٍ بَعْدِي تُقَاتِلُونَ! الْمَعْرُورُ وَ اللَّهُ مِنْ غَرَزَتُوهُ، وَ مَنْ فَازَ بِكُمْ فَازَ بِالسَّهْمِ الْأَخِيبِ.

Far be it! Far be it! The humiliated cannot push away the despot, nor can the truth be realised except with the effort and the patience. Which house after your house will you be defending? And with which leader after me<sup>asws</sup> will you be fighting along with? By Allah<sup>azwj</sup>! The deceived is the one you deceive, and the one who is successful with you would win with the broken arrow.

أَصْبَحْتُ لَا أَطْمَعُ فِي نُصْرَتِكُمْ، وَ لَا أَصَدِّقُ قَوْلَكُمْ، فَفَرَّقَ اللَّهُ بَيْنِي وَ بَيْنَكُمْ، وَ أَعَقَبَنِي بِكُمْ مَنْ هُوَ خَيْرٌ لِي مِنْكُمْ.

I<sup>asws</sup> have become such, I<sup>asws</sup> (no longer) covet regarding your help, nor can I<sup>asws</sup> ratify your words. May Allah<sup>azwj</sup> Separate between me and you Replace me<sup>asws</sup> with you all, ones who are better for me<sup>asws</sup> than you are.

أَمَّا إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي ذُلًّا شَامِلًا، وَ سَيْفًا قَاطِعًا، وَ آثَرَهُ يَنْجِدُهَا الظَّالِمُونَ فِيكُمْ سُنَّةً، يُفَرِّقُ جَمَاعَتَكُمْ، وَ تَبْكِي عُيُونُكُمْ، وَ تَمْنُونَ عَمَّا قَلِيلٍ أَنْتُمْ رَأَيْتُمُونِي فَتَصْرَتُمُونِي، وَ سَتَعْرِفُونَ مَا أَقُولُ لَكُمْ عَمَّا قَلِيلٍ، وَ لَا يُبْعَدُ اللَّهُ إِلَّا مَنْ ظَلَمَ.

But, after me<sup>asws</sup>, you will be facing all inclusive disgrace, and a cutting sword, and such prejudices, the oppressors would be taking it as a way of norm among you, separating your communities, and your eyes will cry, and after a little while you will be wishing if you could see me<sup>asws</sup> and help me<sup>asws</sup>, and soon you will be understanding what I<sup>asws</sup> am saying to you after a little while, and Allah<sup>azwj</sup> does not Distance anyone except one who is unjust'.

قَالَ: فَكَانَ جُنْدَبٌ لَا يَذْكُرُ هَذَا الْحَدِيثَ إِلَّا بَكَى، وَ قَالَ: صَدَقَ وَ اللَّهُ أَمِيرُ الْمُؤْمِنِينَ، قَدْ شَمَلَنَا الدُّلُّ وَ رَأَيْنَاهُ الْآثَرَةَ، وَ لَا يُبْعَدُ اللَّهُ إِلَّا مَنْ ظَلَمَ.

He (the narrator) Jundab was not mentioning this sermons except he would weep, and he said, 'By Allah<sup>azwj</sup>! Amir Al-Momineen<sup>asws</sup> spoke the truth! The disgrace encompassed us and we saw the prejudices, and Allah<sup>azwj</sup> does not Distance except the one who is unjust'.<sup>88</sup>

<sup>88</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 954



[955] - شَاح: رُوِيَ أَنَّهُ لَمَّا عَزَمَ عَلَى الْمَسِيرِ إِلَى الشَّامِ لِقِتَالِ مُعَاوِيَةَ، قَالَ بَعْدَ حَذِّ اللَّهِ وَ النَّثَاءِ عَلَيْهِ، وَ الصَّلَاةِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: اتَّقُوا اللَّهَ عِبَادَ اللَّهِ! وَ أَطِيعُوا وَ أَطِيعُوا إِمَامَكُمْ، فَإِنَّ الرِّعْيَةَ الصَّالِحَةَ تَنْجُو بِالْإِمَامِ الْعَادِلِ، أَلَا وَ إِنَّ الرِّعْيَةَ الْفَاجِرَةَ تُهْلِكُ بِالْإِمَامِ الْفَاجِرِ.

(The book) 'Al Irshad' –

'It is reported that when he<sup>asws</sup> was determined upon the travelling to Syria to fight Muawiya, he<sup>asws</sup> said after praising Allah<sup>azwj</sup> and the extollation upon Him<sup>azwj</sup> and the Salawaat upon Rasool-Allah<sup>saww</sup>: 'Fear Allah<sup>azwj</sup>, servants of Allah<sup>azwj</sup>, and obey Him<sup>azwj</sup> and obey your Imam<sup>asws</sup>, for the righteous citizen would attain salvation with the just Imam<sup>asws</sup>! Indeed! And the immoral citizen would be destroyed by the immoral leader.

وَ قَدْ أَصْبَحَ مُعَاوِيَةُ غَاصِباً لِمَا فِي يَدَيْهِ مِنْ حَقِّي، نَاكِثاً لِبَيْعَتِي، طَاعِناً فِي دِينِ اللَّهِ عَزَّ وَ جَلَّ. وَ قَدْ عَلِمْتُمْ أَنَّهَا الْمُسْلِمُونَ مَا فَعَلَ النَّاسُ بِالْأَمْسِ، فَجِئْتُمُونِي رَاغِبِينَ إِلَيَّ فِي أَمْرِكُمْ، حَتَّى اسْتَخَرْتُكُمْ مِنْ مَنْزِلِي لِتَبَايَعُونِي،

And Muawiya has become usurping of what is in his hands of my<sup>asws</sup> rights, breaker of my<sup>asws</sup> allegiance, abusive in the religion of Allah<sup>azwj</sup> Mighty and Majestic; and you have known, O you Muslims, what the people did yesterday. They had come to me desirous to me regarding their affairs to the extent that they brought me<sup>asws</sup> out from my<sup>asws</sup> house in order to pledge allegiance to me<sup>asws</sup>.

فَالْتَوَيْتُ عَلَيْكُمْ لِأَبْلُو مَا عِنْدَكُمْ، فَرَاوَدْتُمُونِي الْقَوْلَ مِرَاراً، وَ رَادَدْتُمُونِي، وَ تَذَاكُكُمْ عَلَيَّ تَذَاكُّ الْإِبِلِ الْهِيمِ عَلَى حِيَاظِهَا، حِرْصاً عَلَى بَيْعَتِي، حَتَّى خِفْتُ أَنْ يَقْتُلَ بَعْضُكُمْ بَعْضاً،

So I<sup>asws</sup> withheld from taking on whatever was with you. You repeated the words to me<sup>asws</sup> repeatedly and I<sup>asws</sup> repeated (rejecting), and you thronged around me<sup>asws</sup> like the thronging of the thirsty camels upon their watering troughs, eager upon pledging allegiance to me<sup>asws</sup>, to the extent that I<sup>asws</sup> feared that some of you would kill the others.

فَلَمَّا رَأَيْتُ ذَلِكَ مِنْكُمْ، رَأَيْتُ فِي أَمْرِكُمْ وَ أَمْرِي، وَ قُلْتُ: إِنَّ أَنَا لَمْ أَجِبْهُمْ إِلَى الْقِيَامِ بِأَمْرِهِمْ، لَمْ يُصِيبُوا أَحَدًا مِنْهُمْ يَتَقَوَّمُ فِيهِمْ مَقَامِي، وَ يَغْدِلُ فِيهِمْ عَذْلِي.

When I<sup>asws</sup> saw that from you, I<sup>asws</sup> viewed regarding your affairs and my<sup>asws</sup> affair, and I<sup>asws</sup> said: 'If I<sup>asws</sup> do not answer them to the standing with their affairs, they will not attain anyone from them to be standing among them in my<sup>asws</sup> place and dispense justice among them as my<sup>asws</sup> justice'.

وَ قُلْتُ: وَ اللَّهُ لَا يُبَيِّنُهُمْ وَ هُمْ يَعْلَمُونَ حَقِّي وَ فَضْلِي، أَحَبُّ إِلَيَّ مِنْ أَنْ يُلُونِي وَ لَا يَعْرِفُونَ حَقِّي وَ فَضْلِي.

And I<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! If I<sup>asws</sup> were to rule them while they are knowing my<sup>asws</sup> rights and my<sup>asws</sup> merits, it is more beloved to me<sup>asws</sup> than if they were to rule me<sup>asws</sup> while they are not recognising my<sup>asws</sup> rights and my<sup>asws</sup> merits'.

فَبَسَطْتُ يَدِي فَبَايَعْتُمُونِي بِمَا مَعَاشِرَ الْمُسْلِمِينَ، وَ فِيكُمْ الْمُهَاجِرُونَ وَ الْأَنْصَارُ وَ التَّابِعُونَ بِإِحْسَانٍ، وَ أَخَذْتُ عَلَيْكُمْ عَهْدَ بَيْعَتِي وَ وَاجِبَ صَفَّقَتِي [وَ] عَهْدَ اللَّهِ وَ مِيثَاقَهُ.

So, I<sup>asws</sup> spread out my<sup>asws</sup> hand and you pledged allegiances to me<sup>asws</sup>, O community of Muslims, and among you were the Emigrants, and the Helpers, and the followers with the good deeds; and I<sup>asws</sup> took a pact upon you of my<sup>asws</sup> allegiance and obligations of my<sup>asws</sup> transaction, and a Pact of Allah<sup>azwj</sup> and His<sup>azwj</sup> Covenant.

وَأَشَدُّ مَا أُخِذَ عَلَى النَّبِيِّينَ مِنْ عَهْدٍ وَ مِيثَاقٍ لَتَقِرَّنَّ لِي، وَ لَتَسْمَعُنَّ لِأَمْرِي، وَ لَتَطِيعُونِي وَ تُنَاصِحُونِي، وَ تُقَاتِلُونَ مَعِيَ كُلَّ بَاغٍ عَلَيَّ، أَوْ مَارِقٍ إِنْ مَرَقَ.

And the strongest of what was Taken upon the Prophets<sup>as</sup> from a pact and a covenant to acknowledge to me<sup>asws</sup>, and to listen to my<sup>asws</sup> orders, and to obey me<sup>asws</sup>, and to advise me<sup>asws</sup>, and to fight alongside me<sup>asws</sup> against everyone rebelling against me<sup>asws</sup>, or a renegade when he reneges.

فَبَايَعْتُمْ لِي بِذَلِكَ جَمِيعًا، وَ أَخَذْتُ عَلَيْكُمْ عَهْدَ اللَّهِ وَ مِيثَاقَهُ وَ ذِمَّةَ اللَّهِ وَ ذِمَّةَ رَسُولِهِ، فَأَجِبْتُمُونِي إِلَى ذَلِكَ، وَ أَشْهَدُ اللَّهُ عَلَيْكُمْ، وَ أَشْهَدُ بَعْضُكُمْ عَلَى بَعْضٍ.

So, all of you pledged to me<sup>asws</sup> with that and I<sup>asws</sup> took upon you the Pact of Allah<sup>azwj</sup>, and His<sup>azwj</sup> covenant, and responsibility of Allah<sup>azwj</sup>, and responsibility of His<sup>azwj</sup> Rasool<sup>saww</sup>. You united to me<sup>asws</sup> to that and I<sup>asws</sup> kept Allah<sup>azwj</sup> upon you and kept you as witnesses upon each other.

فَقُمْتُ فِيكُمْ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ. فَالْعَجَبُ مِنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ! يُنَازِعُنِي الْخِلَافَةَ، وَ يَجْحَدُنِي الْإِمَامَةَ، وَ يَزْعُمُ أَنَّهُ أَحَقُّ بِهَا مِنِّي، خِرَاءَةً مِنْهُ عَلَى اللَّهِ وَ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ، بِغَيْرِ حَقٍّ لَهُ فِيهَا، وَ لَا حُجَّةٍ. وَ لَمْ يُبَايِعْهُ الْمُهَاجِرُونَ، وَ لَا سَلِمَ لَهُ الْأَنْصَارُ وَ الْمُسْلِمُونَ.

I<sup>asws</sup> stood among you with the Book of Allah<sup>azwj</sup> and Sunnah of His<sup>azwj</sup> Prophet<sup>saww</sup>. The surprise from Muawiya Bin Abu Sufyan! He is contending me<sup>asws</sup> of the caliphate and rejecting me<sup>asws</sup> of the Imamate, and he claims that he is more rightful with it than I<sup>asws</sup> am, being an audacity from him upon Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> without there being a right for him nor any argument. And, neither did the Emigrants pledge allegiance to him, nor did the Helpers and the Muslims submit to him.

يَا مَعَاشِرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ جَمَاعَةَ مَنْ سَمِعَ كَلَامِي! أَمَا أُوجِبْتُمْ لِي عَلَى أَنْفُسِكُمُ الطَّاعَةَ؟ أَمَا بَايَعْتُمُونِي عَلَى الرَّغْبَةِ؟ أَمَا أَخَذْتُ عَلَيْكُمْ الْعَهْدَ بِالْقَبُولِ لِقَوْلِي؟ أَمَا يَبْعِي لَكُمْ يَوْمَئِذٍ أُوكَدَ مِنْ بَيْعَةِ أَبِي بَكْرٍ وَ عُمَرَ؟

O community of Emigrants and the helpers and group of the ones hearing my<sup>asws</sup> speech! Isn't the obedience to me<sup>asws</sup> obligated upon yourselves? Did you not pledge allegiance to me<sup>asws</sup> upon the desire? Did I<sup>asws</sup> not take the pact upon you with the acceptance of my<sup>asws</sup> word? Isn't my<sup>asws</sup> allegiance today more confirmed to you than the allegiance of Abu Bakr and Umar?

فَمَا بَالُ مَنْ خَالَفَنِي لَمْ يَنْفُضْ عَلَيْهِمَا حَتَّى مَضَيَا، وَ نَقَضَ عَلَيَّ وَ لَمْ يُوفِّ لِي! أَمَا يَجِبُ عَلَيْكُمْ نُصْرِي وَ يَلْزَمُكُمْ أَمْرِي؟ أَمَا تَعْلَمُونَ أَنَّ يَبْعِي تَلْزَمُ الشَّاهِدَ مِنْكُمْ وَ الْعَائِبَ؟

So, what is the matter with the one who opposes me<sup>asws</sup> (and) he had not broken upon them both until they died, and breaking upon me<sup>asws</sup> and not being loyal to me<sup>asws</sup>? Is it not

obligatory upon you to advise me<sup>asws</sup> and necessitate my<sup>asws</sup> orders? Do you not know that my<sup>asws</sup> allegiance is obligated upon the ones present from you and the absentees?

فَمَا بَالُ مُعَاوِيَةَ وَ أَصْحَابِهِ طَاعَتُونَ فِي بَيْعَتِي! وَلَمْ يَفْعَلُوا لِي وَأَنَا فِي قُرَاتِي وَ سَابِقِي وَ صَهْرِي، أَوَّلَى بِالْأَمْرِ مِنْ تَقَدَّمَنِي؟ أَمَا سَمِعْتُمْ قَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَوْمَ الْغَدِيرِ فِي وَلَاتِي وَ مُوَلَاتِي.

So, what is the matter Muawiya and his companions are offensive in my<sup>asws</sup> allegiance? And why are they not being loyal to me<sup>asws</sup> and I<sup>asws</sup> am in my<sup>asws</sup> kinship (with Rasool-Allah<sup>saww</sup>), and my<sup>asws</sup> precedence, and my<sup>asws</sup> in-law ship, I<sup>asws</sup> am foremost with the command than the ones who preceded me (Abu Bakr and Umar)? Have you not heard the words of Rasool-Allah<sup>saww</sup> on the day of Al-Ghadeer regarding my<sup>asws</sup> Wilayah and my<sup>asws</sup> Master-ship?

فَاتَّقُوا اللَّهَ أَيُّهَا الْمُسْلِمُونَ! وَ تَحَاتُّوا عَلَى جِهَادِ مُعَاوِيَةَ الْقَاسِطِ النَّكَيثِ وَ أَصْحَابِهِ الْقَاسِطِينَ، [وَ] اسْمِعُوا مَا أَتَلُو عَلَيْكُمْ مِنْ كِتَابِ اللَّهِ الْمُنَزَّلِ عَلَى نَبِيِّهِ الْمُرْسَلِ لِتَتَّقُوا، فَإِنَّهُ وَ اللَّهُ عِظَةٌ لَكُمْ. فَانْتَفِعُوا بِمَوَاعِظِ اللَّهِ وَ ارْذَرُوا عَنْ مَعَاصِي اللَّهِ، فَقَدْ وَعَظَكُمْ اللَّهُ بِغَيْرِكُمْ

Fear Allah<sup>azwj</sup>, O you Muslims, and be urged upon Jihad against Muawiya, the deviant, the allegiance-breakers, and his deviant companions, and listen to what I<sup>asws</sup> am reciting to you from the Book of Allah<sup>azwj</sup> Revealed unto His<sup>azwj</sup> Prophet<sup>saww</sup>, the Sent for you to be preached, for by Allah<sup>azwj</sup> it is a preaching for you all! Benefit from the Preaching of Allah<sup>azwj</sup> and be Reproached from disobeying Allah<sup>azwj</sup>, for Allah<sup>azwj</sup> is Advising you through others.

فَقَالَ لِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَلَمْ تَر إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ ائْتِنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَ مَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَ قَدْ أَخْرَجْنَا مِنْ دِيَارِنَا وَ أَبْنَانِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَ اللَّهُ عَلِيمٌ بِالظَّالِمِينَ

He<sup>azwj</sup> Said to His<sup>azwj</sup> Prophet<sup>saww</sup>: **Have you not considered the chiefs of the children of Israel after Musa, when they said to a Prophet of theirs: 'Appoint for us a king; we would fight in the Way of Allah'. He said: 'Perhaps you would not fight if fighting is Prescribed for you?' They said: 'And what is for us except that we fight in the Way of Allah, and we and our children have been expelled from our homes?' But when fighting was Prescribed upon them, they turned back, except a few of them, and Allah Knows the unjust ones [2:246].**

وَ قَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَلَيْسَ لَكَ الْمُلْكُ عَلَيْنَا وَ نَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَ لَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَ زَادَهُ بَسْطَةً فِي الْعِلْمِ وَ الْجِسْمِ وَ اللَّهُ يُؤْتِي مَلَكُهُ مَنْ يَشَاءُ وَ اللَّهُ وَاسِعٌ عَلِيمٌ

**And their Prophet said to them: 'Allah has Appointed Talut to be a king over you'. They said: 'How can he hold kingship over us while we have a greater right to kingship than him, and he has not been Given an abundance from the wealth?' He said: 'Allah has Chosen him over you, and has Increased him abundantly in knowledge and physique; and Allah Grants His Kingdom to the one He so Desires to; and Allah is Capacious, Knowing [2:247].**

أَيُّهَا النَّاسُ! إِنَّ لَكُمْ فِي هَذِهِ الْآيَاتِ عِبْرَةً؛ لِتَعْلَمُوا أَنَّ اللَّهَ جَعَلَ الْخِلَافَةَ وَ الْإِمْرَةَ مِنْ بَعْدِ الْأَنْبِيَاءِ فِي أَغْفَائِهِمْ، وَ أَنَّهُ فَضَّلَ طَالُوتَ وَ قَدَّمَهُ عَلَى الْجُمَاعَةِ بِاصْطِفَائِهِ إِيَّاهُ، وَ زَادَهُ بَسْطَةً فِي الْعِلْمِ وَ الْجِسْمِ،

O you people! There is a lesson for you in these Verses for you to know that Allah<sup>azwj</sup> made the caliphate and the government from after the Prophets<sup>as</sup> to be in their<sup>as</sup> posterity, and He<sup>azwj</sup> Merited Talut and Advanced him upon the community by His<sup>azwj</sup> Choosing him. **and has Increased him abundantly in knowledge and physique; [2:247].**

فَهَلْ يُجِدُونَ اللَّهَ اصْطَفَىٰ بَنِي أُمِّيَّةٍ عَلَىٰ بَنِي هَاشِمٍ، وَ زَادَ مُعَاوِيَةَ عَلَىٰ بَشَاطَةٍ فِي الْعِلْمِ وَالْجِسْمِ؟! فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ! وَ جَاهِدُوا فِي سَبِيلِهِ قَبْلَ أَنْ يَنَالَكُمْ سَخَطُهُ بِعَصْيَانِكُمْ لَهُ،

Can you find (anywhere) Allah<sup>azwj</sup> Choosing the clan of Umayya over the Clan of Hashim<sup>as</sup>, and Increased Muawiya over me<sup>asws</sup> in abundance of knowledge and physique?! Fear Allah<sup>azwj</sup>, servants of Allah<sup>azwj</sup> and fight in the Way of Allah<sup>azwj</sup> before His<sup>azwj</sup> Wrath Seizes you due to your disobedience to Him<sup>azwj</sup>.

قَالَ اللَّهُ سُبحَانَهُ: لَعْنُ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ لِسَانِ دَاوُدَ وَ عِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَ كَانُوا يَعْتَدُونَ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

Allah<sup>azwj</sup> the Glorious Said: **Cursed were those who committed Kufr from the Children of Israel, upon the tongue of Dawood and Isa Bin Maryam. That was due to their disobedience and they were exceeding [5:78] They were not forbidding from evil they were doing. Evil was what they were doing [5:79].**

[و قَالَ اللَّهُ تَعَالَى: ] إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ

And Allah<sup>azwj</sup> the Exalted Said: **But rather, the Momineen are those who believe in Allah and His Rasool, then they do not doubt, and they strive with their wealth and their selves in the Way of Allah. Those, they are the truthful [49:15].**

و قَالَ سُبحَانَهُ: يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ تُؤْمِنُونَ بِاللَّهِ وَ رَسُولِهِ وَ تُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ يَعْرِضُ لَكُمْ دُونُكُمْ وَ يُدْخِلُكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَ مَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ

And the Glorious Said: **O you those who believe! Shall I point you upon a trade rescuing you from a painful Punishment? [61:10] You should believe in Allah and His Rasool, and struggle in the Way of Allah with your wealth and your selves. That is better for you if only you knew [61:11] He will Forgive your sins for you and Enter you into Gardens beneath which the rivers flow, and goodly dwellings in the Gardens of perpetuity. That is the mighty success [61:12].**

اتَّقُوا اللَّهَ عِبَادَ اللَّهِ! وَ تَحَاتُّوا عَلَى الْجِهَادِ مَعَ إِمَامِكُمْ. فَلَوْ كَانَ لِي بِكُمْ عَصَابَةٌ بِعَدُوِّ أَهْلِ بَدْرٍ، إِذَا أَمَرْتُهُمْ أَطَاعُونِي، وَ إِذَا اسْتَنْهَضْتُهُمْ نَهَضُوا مَعِيَ، لَا سَتَعْنِيْتُ بِكُمْ عَنْ كَثِيرٍ مِنْكُمْ، وَ أَسْرَعْتُ التَّهَوُّضَ إِلَى حَرْبِ مُعَاوِيَةَ وَ أَصْحَابِهِ، فَإِنَّهُ الْجِهَادُ الْمَفْرُوضُ.

Fear Allah<sup>azwj</sup>, servants of Allah<sup>azwj</sup>, and be urged upon the Jihad alongside your Imam<sup>asws</sup>! If there was to be for me<sup>asws</sup> with you all, a group the number of the people of Badr (313), whenever I<sup>asws</sup> order them they would obey me<sup>asws</sup>, and whenever I<sup>asws</sup> tell them to get up they would get up with me<sup>asws</sup>, I<sup>asws</sup> would be needless with them from most of you, and I<sup>asws</sup>

would quickly get up to war against Muawiya and his companions, for it is an obligatory Jihad”.<sup>89</sup>

[956] - شاح: [و] مِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ يَجْرِي بِجَرَى الْإِخْتِجَاجِ، مُشْتَبِلاً عَلَى التَّوْبِيخِ لِأَصْحَابِهِ عَلَى تَنَاقُلِهِمْ لِقِتَالِ مُعَاوِيَةَ، وَ التَّفْنِيدِ، مُتَضَمِّناً لِلْوَعْدِ وَالْوَعِيدِ: أَيُّهَا النَّاسُ! إِنِّي اسْتَنْفَرْتُكُمْ لِهَذَا الْقَوْمِ فَلَمْ تَنْفَرُوا، وَ اسْمَعْتُكُمْ فَلَمْ تُجِيبُوا، وَ نَصَحْتُ لَكُمْ فَلَمْ تَقْبَلُوا، شُهُوداً كَالْعُيُوبِ.

(The book) 'Al Irshad' –

‘From a speech of his<sup>asws</sup> flowing the flow of the argumentation, inclusive upon the rebuking to his<sup>asws</sup> companions upon their sluggishness to fight Muawiya, and the refutation, including the blaming and the threatening: ‘O you people! I<sup>asws</sup> am mobilising you to Jihad against these people, but you are not mobilising, and I<sup>asws</sup> am making you hear but you are not responding, and I<sup>asws</sup> am advising to you but you are not accepting. You are present like the absentees.

أَتَلُّو عَلَيْكُمْ الْحِكْمَةَ فَنُغْرِضُونَ عَنْهَا، وَ أَعْطُوكُم بِالْمَوْعِظَةِ الْبَالِغَةِ فَتَنْفَرُونَ عَنْهَا، كَأَنَّكُمْ خُمُرٌ مُسْتَنْفِرَةٌ فَرَّتْ مِنْ قَسْوَرَةٍ وَ أَحْكُكُمْ عَلَى جِهَادِ أَهْلِ الْجَوْرِ فَمَا آتَى عَلَى آخِرِ قَوْلِي، حَتَّى أَرَاكُمْ مُتَفَرِّقِينَ أَيَادِي سَبَا

I<sup>asws</sup> recite the wisdom to you all but you are turning away from it, and I<sup>asws</sup> am advising you with the far-reaching preaching but you are running away from it. It is as if you are **As if they were frightened donkeys [74:50] Fleeing from a lion [74:51]**, and I<sup>asws</sup> am urging you upon Jihad against the people of tyranny, but I<sup>asws</sup> do not even come to the end of my<sup>asws</sup> words until I<sup>asws</sup> see you dispersing (like) the hands of (people of) Saba.

تَرْجِعُونَ إِلَى مَجَالِسِكُمْ تَتَرَبَّعُونَ حَلَقاً، تَضْرِبُونَ الْأَمْثَالَ، وَ تُنْشِدُونَ الْأَشْعَارَ، وَ تَحْسُسُونَ الْأَخْبَارَ، حَتَّى إِذَا تَفَرَّقْتُمْ، تَسْأَلُونَ عَنِ الْأَشْعَارِ. جَهْلَةٌ مِنْ غَيْرِ عِلْمٍ، وَ غَفْلَةٌ مِنْ غَيْرِ وَرَعٍ، وَ تَتَّبَعًا مِنْ غَيْرِ خَوْفٍ. وَ نَسِيتُمْ الْحَرْبَ وَ الْإِسْتِعْدَادَ لَهَا، فَأَصْبَحَتْ قُلُوبُكُمْ فَارِعَةً مِنْ ذِكْرِهَا، شَغَلَتْهَا بِالْأَعَالِيلِ وَ الْأَصَالِيلِ.

You are returning to your gathering squatting in a circle, striking examples and prosing the poems, investigating the news, until what you disperse, you are asking about the poems. Ignorance from without any knowledge, and heedlessness from without any devotions, and following without any fear; and you have forgotten the war and the preparations for it and your hearts have become free from its remembrance. You are pre-occupying these (hearts) with the frivolities and delusions.

فَالْعَجَبُ كُلُّ الْعَجَبِ وَ كَيْفَ لَا أَعْجَبُ مِنْ اجْتِمَاعِ قَوْمٍ عَلَى بَاطِلِهِمْ وَ تَخَادُلِهِمْ عَنْ حَقِّكَ.

The surprise of all surprises! And how can I<sup>asws</sup> not be surprise from a people uniting upon their falsehood and your forsaking from your rights?

يَا أَهْلَ الْكُوفَةِ! أَنْتُمْ كَأُمٍّ مُجَالِدٍ، حَمَلَتْ فَأَمْلَصَتْ، فَمَاتَ قَيْمُهَا، وَ طَالَ أَمُّهَا وَ وَرِثَهَا أَبْعَدُهَا.

<sup>89</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 955

O people of Al-Kufa! You are like the mother of a fighter. She becomes pregnant and delivers a still-born, and her custodian (husband) has died, and her widow-hood is prolonged, and the remote ones inherit her.

وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ، إِنَّ مِنْ وَرَائِكُمُ الْأَعْوَرَ الْأَذْبَرَ جَهَنَّمَ الدُّنْيَا، لَا يُبْقِي وَ لَا يَذُرُ. وَ مَنْ بَعْدَهُ النَّهَّاسُ الْفَرَّاسُ، الْجُمُوعُ الْمُنُوعُ، ثُمَّ لَيَوَارِثَنَّكُمْ مِنْ بَنِي أُمَيَّةَ عِدَّةٌ، مَا الْآخِرُ [مِنْهُمْ] بِأَزَافَ بِكُمْ مِنَ الْأَوَّلِ، مَا خَلَا رَجُلًا وَاحِدًا [مِنْهُمْ] بِلَاءُ قَضَاءِ اللَّهِ عَلَى هَذِهِ الْأُمَّةِ، لَا تَحَالَةَ كَائِنْ.

By the One<sup>azwj</sup> Who Split the seed and Formed the person! Surely from behind you is the one-eyed (Al-Dajjal<sup>la</sup>) turner of the hell of world, neither letting anyone remain nor leaving it. And from after him<sup>la</sup> is the beguiled lion, then you would inherit a number from the clan of Umayya. The last of them will not with more understanding with you than the first, apart from one man from them, being a calamity Allah<sup>azwj</sup> has Decreed to be upon this community, inevitably to happen.

يَقْتُلُونَ خِيَارَكُمْ، وَ يَسْتَعْبِدُونَ أَرْذَالَكُمْ، وَ يَسْتَخْرِجُونَ كُنُوزَكُمْ وَ دَخَائِرَكُمْ مِنْ خُزْفِ حِجَالِكُمْ، نِقْمَةً بِمَا ضَيَعْتُمْ مِنْ أُمُورِكُمْ وَ صَلَاحِ أَنْفُسِكُمْ وَ دِينِكُمْ.

They will kill your best ones, and enslave your lowly ones, and extracting your treasures and your hoard from inside your curtains, being a scourge due to what you wasted from your affairs and betterment of yourselves and your religion.

يَا أَهْلَ الْكُوفَةِ! أُخْبِرُكُمْ بِمَا يَكُونُ قَبْلَ أَنْ يَكُونَ، لِتَكُونُوا مِنْهُ عَلَى حَذَرٍ، وَ لِتُنْذِرُوا بِهِ مَنْ اتَّعَظَ وَ اعْتَبَرَ. كَأَنِّي بِكُمْ تَقُولُونَ: إِنَّ عَلِيًّا يَكْذِبُ كَمَا قَالَتْ قُرَيْشٌ لِنَبِيِّهَا وَ سَيِّدِهَا نَبِيِّ الرَّحْمَةِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ حَبِيبِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ.

O people of Al-Kufa! I<sup>asws</sup> am informing you with what is going to happen before it has happened, so you will become upon a caution from it and for you to be warned by, one who takes a preaching and a lesson. It is as if I<sup>asws</sup> am with you and you are saying: 'Ali<sup>asws</sup> is lying', just as Quraysh had said to their Prophet<sup>saww</sup>, and their chief is the Prophet<sup>saww</sup> of Mercy, Muhammad<sup>saww</sup> son<sup>saww</sup> of Abdullah<sup>as</sup>, Beloved of Allah<sup>azwj</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>as</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, and peace.

فَيَا وَيْلَكُمْ، فَعَلَى مَنْ أَكْذَبُ! أَعَلَى اللَّهِ! فَأَنَا أَوَّلُ مَنْ عَبَدَ اللَّهَ وَ وَحْدَهُ، أَمْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ! فَأَنَا أَوَّلُ مَنْ آمَنَ بِهِ وَ صَدَّقَهُ وَ نَصَرَهُ. كَلَّا وَ لَكِنَّهَا هَجْعَةٌ خُدْعَةٍ كُنْتُمْ عَنْهَا أَغْيَاءَ.

O woe be unto you all! Upon whom am I<sup>asws</sup> lying? Is it upon Allah<sup>azwj</sup>? But I<sup>asws</sup> am the first one to worship Allah<sup>azwj</sup> and profess His<sup>azwj</sup> Oneness. Or (is it) upon Rasool-Allah<sup>saww</sup>? But I<sup>asws</sup> am the first one to believe him<sup>saww</sup> and ratify him<sup>saww</sup> and help him<sup>saww</sup>. Never! But it is a deceptive tone you are stupid about it.

وَالَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ، لَتَعْلَمُنَّ نَبَأَهَا بَعْدَ حِينٍ، وَ ذَلِكَ إِذَا صِرْتُمْ إِلَيْهَا جَهْلُكُمْ، وَ لَا يَنْفَعُكُمْ عِنْدَهَا عِلْمُكُمْ.

By the One<sup>azwj</sup> Who Split the seed and Formed the person! After a short while you will come to know its news, and that is when you come to it in your ignorance, and during it your knowledge will not benefit you.

فَقُبْحاً لَكُمْ يَا أَشْبَاهَ الرِّجَالِ وَلَا رِجَالَ، حُلُومُ الْأَطْفَالِ وَ عُقُولُ رَبَّاتِ الْحِجَالِ.

Ugliness be for you all, O resemblances of the men and are not men, having wisdom of the children and intellects of anklet-wearers (women).

أَمَّا وَاللَّهِ أَيُّهَا الشَّاهِدَةُ أَبْدَانُهُمْ، الْعَائِيَةُ عَنْهُمْ عُقُولُهُمْ، الْمُخْتَلِفَةُ أَهْوَاؤُهُمْ! مَا أَعَزَّ اللَّهَ نَصْرَ مَنْ دَعَاكُمْ، وَلَا اسْتَرَحَ قَلْبَ مَنْ فَاسَاكُمْ، وَلَا قَرَّتْ عَيْنُ مَنْ أَوَاكُمْ. كَلَامُكُمْ يُوهِي الصَّمَّ الصَّلَابَ، وَ فِعْلُكُمْ يُطْمِعُ فِيكُمْ عَدُوَّكُمْ الْمُرْتَابَ.

But by Allah<sup>azwj</sup>, O their bodies are present and their intellects are absent from them, different being their desires! Allah<sup>azwj</sup> will not Honour the victory to the one who calls out to you, nor will it rest, the heart of the one who hardens you, nor will the eyes be delighted of the one who shelters you. Your talk would weaken the solid slabs and your deeds are what your dubious enemies are coveting regarding you.

يَا وَيْحَكُمْ، أَيُّ دَارٍ بَعْدَ دَارِكُمْ تَمْتَعُونَ! وَمَعَ أَيِّ إِمَامٍ بَعْدِي تُقَاتِلُونَ! وَالْمَغْرُورُ وَاللَّهُ مَنْ غَرَزْتُمُوهُ، وَمَنْ فَارَ بِكُمْ فَارَ بِالسَّهْمِ الْأَخْيَبِ.

O woe be unto you all! Which house after your house will you be defending? And with which leader after me<sup>asws</sup> will you be fighting? By Allah<sup>azwj</sup>! And the deceived is the one you deceive, and the one who is successful with you succeeds with the broken arrow.

أَصْبَحْتُ لَا أَطْمَعُ فِي نَصْرِكُمْ، وَلَا أَصَدِّقُ قَوْلَكُمْ. فَرَّقَ اللَّهُ بَيْنِي وَ بَيْنَكُمْ، وَ أَعَقَبَنِي بِكُمْ مَنْ هُوَ خَيْرٌ لِي مِنْكُمْ، وَ أَعَقَبَكُمْ بِي مَنْ هُوَ شَرٌّ لَكُمْ مِنِّي.

I<sup>asws</sup> have become such that I<sup>asws</sup> (no longer) covet regarding your help, nor can I<sup>asws</sup> ratify your words. May Allah<sup>azwj</sup> Separate between me<sup>asws</sup> and you, and Replace me<sup>asws</sup> with you, one who is better for me<sup>asws</sup> than you are, and Replace you all with me<sup>asws</sup> by one who is eviler to you all than I<sup>asws</sup> am.

إِمَامُكُمْ يُطِيعُ اللَّهَ وَ أَنْتُمْ تَعْصُونَ، وَ إِمَامُ أَهْلِ الشَّامِ يَعْصِي اللَّهَ وَ هُمْ يُطِيعُونَهُ. وَاللَّهُ لَوَدِدْتُ أَنَّ مُعَاوِيَةَ صَارَفَنِي بِكُمْ صَرَفَ الدِّينَارِ بِالْذَّرْهِمِ، فَأَخَذَ مِنِّي عَشْرَةَ مِنْكُمْ وَ أَعْطَانِي وَاحِداً مِنْهُمْ

Your Imam<sup>asws</sup> is obeying Allah<sup>azwj</sup> and you are disobeying him<sup>asws</sup>, and the imam (leader) of the people of Syrian is disobeying Allah<sup>azwj</sup>, and they are obeying him. By Allah<sup>azwj</sup>! I<sup>asws</sup> would love it if Muawiya would exchange for me<sup>asws</sup> with you all (like) exchanging the Dinar with the Dirham. He can take ten of you from me<sup>asws</sup> and give me<sup>asws</sup> one of them.

وَاللَّهُ لَوَدِدْتُ أَنِّي لَمْ أَعْرِفُكُمْ، وَ لَمْ تَعْرِفُونِي، فَإِنَّهَا مَعْرِفَةٌ جَرَتْ نَدماً! لَقَدْ وَرِثْتُمْ صَدْرِي غَيْظاً، وَ أَفْسَدْتُمْ عَلَيَّ أَمْرِي بِالْخِذْلَانِ وَ الْعِصْيَانِ، حَتَّى لَقَدْ قَالَتْ قُرَيْشٌ: إِنَّ عَلِيّاً رَجُلٌ شَجَاعٌ [وَ] لَكِنْ لَا عِلْمَ لَهُ بِالْحُرُوبِ.

By Allah<sup>azwj</sup>! I<sup>asws</sup> would have loved it if I<sup>asws</sup> did not know you and you did not know me<sup>asws</sup>, for it is a recognition flowing regret! You have covered my<sup>asws</sup> chest with rage, and spoiled my<sup>asws</sup> affairs upon me<sup>asws</sup> by the abandoning and the disobedience, to the extent that Quraysh said, 'Ali<sup>asws</sup> is a brave man but there is no knowledge for him<sup>asws</sup> with the wars (tactics)'.



لِلَّهِ دُرُّهُمْ! هَلْ كَانَ فِيهِمْ أَحَدٌ أَطْوَلُ لَهَا مِرَاسًا مِنِّي وَ أَشَدُّ لَهَا مُقَاسَاةً؟! لَقَدْ نَهَضْتُ فِيهَا وَ مَا بَلَغْتُ الْعِشْرِينَ، ثُمَّ هَا أَنَا قَدْ دَرَفْتُ عَلَى السَّتِينِ، وَ لَكِنْ لَا أَمْرَ لِمَنْ لَا يُطَاعُ.

For the Sake of Allah<sup>azwj</sup>, their turning! Is there anyone among them with a more prolonged anchor in it than me<sup>asws</sup>, and severer hardness for it? I<sup>asws</sup> had got up for it and I<sup>asws</sup> had yet to reach twenty (years), then here I<sup>asws</sup> am, I<sup>asws</sup> have passed over sixty, but there is no command for the one who is not obeyed.

أَمَّا وَ اللَّهُ لَوِدِدْتُ أَنَّ رَبِّي قَدْ أَخْرَجَنِي مِنْ بَيْنِ أَظْهُرِكُمْ إِلَى رِضْوَانِهِ، وَ أَنَّ الْمَنِيَّةَ لَتَرُصِدُنِي، فَمَا يَمْنَعُ أَشْقَاهَا أَنْ يَخْضِبَهَا؟ وَ نَزَلَ [عَلَيْهِ السَّلَامُ] يَدُهُ عَلَى رَأْسِهِ وَ لَحِيَّتِهِ عَهْدًا عَهْدَهُ إِلَيَّ التَّيَّيُّ الْأُمِّيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ. وَ قَدْ حَابَ مِنْ أَفْتَرَى، وَ نَجَا مِنْ أَتَقَى وَ صَدَقَ بِالْحُسْنَى

But, by Allah<sup>azwj</sup>! I<sup>asws</sup> would love it if my<sup>asws</sup> Lord<sup>azwj</sup> had Extracted me<sup>asws</sup> from between your midst to His<sup>azwj</sup> Pleasure. And the death is watching me<sup>asws</sup>, so what is preventing its wretched one to dye it? And he<sup>asws</sup> brought down his<sup>asws</sup> hand upon his<sup>asws</sup> head and his<sup>asws</sup> beard, 'Being a pact the Ummay Prophet<sup>saww</sup> had pacted it to me<sup>asws</sup>, **and the one who fabricates would be disappointed**' [20:61], and he would attain salvation, the one who **fears** [92:5] **And ratifies the most excellent** [92:6].

يَا أَهْلَ الْكُوفَةِ! قَدْ دَعَوْتُكُمْ إِلَى جِهَادٍ هَؤُلَاءِ الْقَوْمَ لَيْلًا وَ نَهَارًا، وَ سِرًّا وَ إِعْلَانًا، وَ قُلْتُ لَكُمْ: اغْزَوْهُمْ قَبْلَ أَنْ يَغْزَوْكُمْ؛ فَإِنَّهُ مَا غَزِيَ قَوْمٌ فِي عُمْرِ دَارِهِمْ إِلَّا دَلُّوا. فَتَوَاكَلْتُمْ وَ تَخَادَلْتُمْ، وَ ثَقُلَ عَلَيْكُمُ قَوْلِي، وَ اسْتَصْعَبَ عَلَيْكُمُ أَمْرِي، وَ اتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيًّا حَتَّى شُنْتُ عَلَيْكُمُ الْعَارَاتِ، وَ ظَهَرَتْ فِيكُمْ الْفَوَاحِشُ وَ الْمُتَكَرَّرَاتُ،

O people of Al-Kufa! I<sup>asws</sup> have called you to Jihad against these people night and day, and privately and openly, and I<sup>asws</sup> said to you: 'Invade them before they invade you, for no people have been invaded in their own houses except they were disgraced. But you depended on each other and abandoned, and my<sup>asws</sup> would was burdensome upon you and my<sup>asws</sup> order was difficult upon you, **And you took it as (a thing) cast behind your back.** [11:92] until the raids have been launched upon you, and the immoralities and the evil appeared among you all.

تُمْسِكُكُمْ وَ تُصْبِحُكُمْ كَمَا فَعَلَ بِأَهْلِ الْمَثَلَاتِ مِنْ قَبْلِكُمْ، حَيْثُ أَخْبَرَ اللَّهُ عَزَّ وَ جَلَّ عَنِ الْجَابِرَةِ الْعُنَاةِ الطُّغَاةِ، وَ الْمُسْتَضْعَفِينَ الْعَوَاةِ فِي قَوْلِهِ تَعَالَى: يُدَبِّحُونَ أَبْنَاءَكُمْ وَ يَسْتَحْيُونَ نِسَاءَكُمْ وَ فِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ.

Evening and morning you are becoming like what the people of the (Divine) Punishment before you, when Allah<sup>azwj</sup> Mighty and Majestic Informed about the despots, the transgressors, the tyrants, and the weak are the invaded in the Words of the Exalted: **They were slaughtering your sons and were letting your women live; and during that you were in an enormous Trial from your Lord.** [2:49].

أَمَّا وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَقَدْ خَلَّ بِكُمْ الَّذِي تُوعِدُونَ. عَائِبَتُكُمْ يَا أَهْلَ الْكُوفَةِ بِمَوَاعِظِ الْقُرْآنِ فَلَمْ أَنْتَفِعْ بِكُمْ، وَ أَذْبَتُكُمْ بِالذِّمَّةِ فَلَمْ تَسْتَقِيمُوا لِي، وَ عَاقَبْتُكُمْ بِالسَّوْطِ الَّذِي يُقَامُ بِهِ الْحُدُودُ فَلَمْ تَرْعَوْا. وَ لَقَدْ عَلِمْتُ أَنَّ الَّذِي يُصْلِحُكُمْ هُوَ السَّيْفُ.

But, by the One<sup>azwj</sup> Who Split the seed and Formed the person! It has (already) been released with you which you had been threatened with. O people of Al Kufa! I<sup>asws</sup> exhort you with the preaching(s) of the Quran but you are not benefitting with it, and I<sup>asws</sup> discipline

you with the twig but you are not straightening for me<sup>asws</sup>, and I<sup>asws</sup> Punish you with the whip which the legal punishments are established with, but you are not afraid, and I<sup>asws</sup> have come to know that which would correct you, it is the sword.

وَمَا كُنْتُ مُتَحَرِّياً صَلَاحَكُمْ بِفَسَادِ نَفْسِي، وَ لَكِنْ سَيْسَلُطُ عَلَيْنُكُمْ سُلْطَانٌ صَعْبٌ، لَا يُوقِّرُ كِبِيرَكُمْ، وَلَا يَزَحُمُ صَغِيرَكُمْ، وَلَا يُكْرِمُ عَالِمَكُمْ، وَلَا يُقْسِمُ الْفَقِيءَ بِالسَّوِيَّةِ بَيْنَكُمْ، وَلَا يَضْرِبُكُمْ وَلَا يَذِلُّكُمْ، وَلَا يَحْرُكُكُمْ فِي الْمَعَارِي، وَلَا يَقْطَعَنَّ سُبُلَكُمْ، وَلَا يَحْجُبَنَّكُمْ عَلَى بَابِهِ حَتَّى يَأْكُلَ قَوَائِمَكُمْ ضَعِيفَكُمْ، ثُمَّ لَا يُبْعِدُ اللَّهُ إِلَّا مَنْ ظَلَمَ. وَ لَقَدْ مَا أَذْبَرَ شَيْءٌ فَأَقْبَلَ، إِنِّي لَأُظَنُّكُمْ عَلَى فَتْرَةٍ، وَ مَا عَلَيَّ إِلَّا النَّصْحُ لَكُمْ.

And I<sup>asws</sup> am not going to correct you all by spoiling myself<sup>asws</sup>, but a difficult rules would overcome upon you. He will neither revere your elders nor have mercy on your young ones, nor will he honour your learned ones, nor will he distribute the war booty with the equality between you, and he will strike you and humiliate you and drag you into the battles, and cut of your ways, and he will block you from his door until your strong ones would devour your weak ones, then Allah<sup>azwj</sup> will not Distance except one who is unjust, and a little of what turns around, it would come back. I<sup>asws</sup> am thinking of you upon the gap period, and there is nothing upon me<sup>asws</sup> except the advising to you all.

يَا أَهْلَ الْكُوفَةِ! مُبِيتٌ مِنْكُمْ ثَلَاثٌ وَ انْتَيْنِ: صُمُّ دُؤُوْ أَسْمَاعٍ، وَ بُكْمٌ دُؤُوْ أَلْسِنٍ، وَ عُمَيٌّ دُؤُوْ أَبْصَارٍ. لَا إِخْوَانُ صِدْقٍ عِنْدَ الْقَاءِ، وَ لَا إِخْوَانُ ثِقَةٍ عِنْدَ الْبَلَاءِ.

O people of Al-Kufa! I<sup>asws</sup> have been affected by you from three (things) and two – Deafness by the ones with ears, and muteness by the ones with tongues, and blindness by the ones with eyes. Neither are you sincere brothers during the meeting (battle), nor are your trustworthy brethrens during the afflictions.

اللَّهُمَّ إِنِّي قَدْ مَلَلْتُهُمْ وَ مَلُونِي، وَ سَمِئْتُهُمْ وَ سَعِمُونِي. اللَّهُمَّ لَا تُرْضِ عَنْهُمْ أَمِيراً، وَ لَا تُرْضِهِمْ عَنْ أَمِيرٍ، وَ أَمِثْ قُلُوبَهُمْ كَيْمَاتِ الْمِلْحِ فِي الْمَاءِ.

O Allah<sup>azwj</sup>! I<sup>asws</sup> am fed up with them and they are fed up with me<sup>asws</sup>, and I<sup>asws</sup> am tired of them and they are tired of me<sup>asws</sup>. O Allah<sup>azwj</sup>! Neither would a ruler be pleased from them nor would they be pleased from any ruler, and their hearts have dissolved like the dissolving of the salt in the water.

أَمَّا وَ اللَّهُ لَوْ [كُنْتُ] أَجْدُ بُدْأً مِنْ كَلَامِكُمْ وَ مُرَاسَلَتِكُمْ مَا فَعَلْتُ. وَ لَقَدْ عَاتَبْتُكُمْ فِي رُشْدِكُمْ حَتَّى سِئِمْتُ الْحَيَاةَ، [وَ أَنْتُمْ فِي] كُلِّ ذَلِكَ تَرْجِعُونَ بِأَهْرَاءٍ مِنَ الْقَوْلِ، فِرَاراً مِنَ الْحَقِّ، وَ إِحْدَاداً إِلَى الْبَاطِلِ الَّذِي لَا يُعْرِ اللَّهُ بِأَهْلِيهِ الدِّينَ،

But, by Allah<sup>azwj</sup>! If I<sup>asws</sup> could have found an escape from speaking to you and corresponding with you, I<sup>asws</sup> would not have done it, and I<sup>asws</sup> have reproached you in guiding you aright until the life became weary, and during all that you were returning mockingly from the words, fleeing from the truth and sticking to the falsehood which Allah<sup>azwj</sup> does not Strengthen the religion by its (these kind of) people.

وَ إِنِّي لَأَعْلَمُ بِكُمْ أَنَّكُمْ لَا تَرِيدُونَنِي غَيْرَ تَحْسِيرٍ كُلَّمَا أَمَرْتُكُمْ بِجِهَادٍ عَدُوَّكُمْ أَنْتَقَلْتُمْ إِلَى الْأَرْضِ، وَ سَأَلْتُمُونِي التَّأْخِيرَ دِفَاعَ ذِي الدِّينِ الْمَطُولِ.

And I am more knowing with you that you **would not increase me in other than loss [11:63]**. Every time I<sup>asws</sup> order you with Jihad against your enemies, **you cling heavily to the ground?**

**[9:38]** (become sluggish) and you are asking me<sup>asws</sup> with the delaying (like) the defence of the one with prolonged debt.

إِنْ قُلْتُ لَكُمْ فِي الْقَيْظِ: سِيرُوا. قُلْتُمْ: الْحَرُّ شَدِيدٌ. وَإِنْ قُلْتُ لَكُمْ: سِيرُوا فِي الْبَرْدِ. قُلْتُمْ: الْقُرُّ شَدِيدٌ. كُلُّ ذَلِكَ فِرَارٌ عَنِ الْحَرْبِ إِذَا كُنْتُمْ عَنِ الْحَرِّ وَ الْبَرْدِ تَعْجِزُونَ، فَأَنْتُمْ عَنْ حَرَارَةِ السَّيْفِ أَعْجِزُ وَأَعْجِزُ. فَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ

If I<sup>asws</sup> say to you during the summer, 'Travel!' You are saying, 'The heat is severe'. And if I<sup>asws</sup> say to you, 'Travel during the cold!' You are saying, 'The cold is severe'. All that amounts to fleeing from the war when you are frustrated from the heat and the cold, so you would be more frustrated from the heat of the sword, and even more frustrated. So, **We are for Allah and we are returning to Him [2:156]**.

يَا أَهْلَ الْكُوفَةِ! قَدْ أَتَانِي الصَّرِيحُ يُخْبِرُنِي أَنَّ ابْنَ غَامِدٍ قَدْ نَزَلَ الْأَنْبَارَ عَلَى أَهْلِهَا لِيَأْتِيَ فِي أَرْبَعَةِ آلَافٍ، فَأَعَارَ عَلَيْهِمْ كَمَا يُعَارُ عَلَى الرُّومِ وَالْحَزَرِ، فَقَتَلَ بِمَا عَامِلِي ابْنَ حَسَّانَ، وَ قَتَلَ مَعَهُ رَجُلًا صَالِحِينَ دَوِي فَضْلٍ وَ عِبَادَةٍ وَ بَجْدَةٍ، بِوَأَلَّهِ هُمْ حَنَاتِ النَّعِيمِ، وَ إِنَّهُ أَبَاحَهَا.

O people of Al-Kufa! The shouter (herald) has come to me<sup>asws</sup> informing me<sup>asws</sup> that Ibn Ghamid has descended at Al-Anbar upon its inhabitants, among four thousand. He has raided upon them just as one would raid upon the Romans and Al-Khazars (Turks). He has killed my<sup>asws</sup> office bearer Ibn Hassan at it, and killed righteous men along with him, ones with merits and worship and courage, may Allah<sup>azwj</sup> Bless for them the Gardens of bliss, and it is His<sup>azwj</sup> Permitting it.

وَ قَدْ بَلَغَنِي أَنَّ الْعُصْبَةَ مِنْ أَهْلِ الشَّامِ، كَانُوا يَدْخُلُونَ عَلَى الْمَرْأَةِ الْمُسْلِمَةِ وَ الْأُخْرَى الْمُعَاهَدَةِ، فَيَهْتِكُونَ سِتْرَهَا، وَ يَأْخُذُونَ الْقِنَاعَ مِنْ رَأْسِهَا، وَ الْحُرَصَ مِنْ أَدْنَاهَا، وَ الْأَوْصَاحَ مِنْ يَدَيْهَا وَ رِجْلَيْهَا وَ عَضْدَيْهَا، وَ الْحُلُخَالَ وَ الْمِزْزَ عَنْ سَوْفِهَا،

And it has reached me that the group from the people of Syria have entered upon the Muslims women and other (women) under the responsibility, and they have violated their veils and have seized the veils from their heads, and the ear rings from their ears, and the bangles from their hands, and their legs, and their forearms, and the anklets, and the aprons from their coverings.

فَمَا تَمْتَنِعُ إِلَّا بِالاستِزْجَاعِ وَ الدَّاءِ «يَا لِلْمُسْلِمِينَ» فَلَا يُعِيْثُهَا مُعِيْثٌ وَ لَا يَنْصُرُهَا نَاصِرٌ، فَلَوْ أَنَّ مُؤْمِنًا مَاتَ مِنْ دُونِ هَذَا أَسْفًا، مَا كَانَ عِنْدِي مَلُومًا بَلْ كَانَ عِنْدِي بَارًا مُحْسِنًا.

So, they had no defence except with the saying, **We are for Allah and we are returning to Him [2:156]**, and the calling out, 'O Muslims!' But no helper helped them, nor did any supporter supported them. If a Momin would have died from this out of pity, he would not be blamed in my<sup>asws</sup> presence, but in my<sup>asws</sup> presence he<sup>asws</sup> would be righteous, a good-doer.

وَ عَجَبًا كُلُّ الْعَجَبِ مِنْ نَظَائِرِ هَذِهِ الْقَوْمِ عَلَى بَاطِلِهِمْ، وَ فَسْلِكُمْ عَنْ حَقِّكُمْ! قَدْ صِرْتُمْ غَرَضًا يُرْمَى وَ لَا تَرْمُونَ، وَ تُعْزُونَ وَ لَا تُعْزُونَ، وَ يَعْصُونَ اللَّهَ وَ تَرْضَوْنَ، فَتَرَبَّتْ أَيْدِيكُمْ يَا أَشْبَاهَ الْإِبِلِ غَابَ عَنْهَا رِعَايَتُهَا، كُلَّمَا اجْتَمَعَتْ مِنْ جَانِبٍ تَفَرَّقَتْ مِنْ جَانِبٍ.

O surprise of all surprises from the prevailing of these people upon their falsehood and your failure from your rights! You have become aimed with shooting and you are not shooting

(back), and you are being invaded and you are not battling, and they are disobeying Allah<sup>azwj</sup> and you are pleased. May your hands be soiled, O semblances of the camels from whom their shepherd is absent. Every time they are gathered from one side, they disperse from the other side!”<sup>90</sup>

[957] - مع: الطَّلَاقِيُّ عَنِ الْمُؤَهَّرِيِّ عَنِ الْجُلُودِيِّ وَ هِشَامِ بْنِ عَلِيٍّ مَعَا عَنْ ابْنِ عَائِشَةَ، بِإِسْنَادٍ ذَكَرَهُ: أَنَّ عَلِيًّا [عَلَيْهِ السَّلَامُ] انْتَهَى إِلَيْهِ أَنَّ خَيْلًا لِمُعَاوِيَةَ وَرَدَتْ الْأَنْبَارَ، فَقَتَلُوا غَامِدًا لَهُ يُقَالُ لَهُ: حَسَّانُ بْنُ حَسَّانٍ. فَخَرَجَ مُغَضَّبًا يَجُرُّ ثَوْبَهُ حَتَّى أَتَى النُّخَيْلَةَ، وَ اتَّبَعَهُ النَّاسُ فَرَقِيَ رِثَاوَهُ مِنَ الْأَرْضِ، فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ثُمَّ قَالَ:

(The book) ‘Ma’any Al Akhbaar’ – From Al Jowhari, from Al Jaloudy and Hisham Bin Ali, both together from Ibn Ayesha, by a chain he mentioned,

‘Ali<sup>asws</sup>, there ended up to him<sup>asws</sup> a cavalry from Muawiya arriving at Al-Anbar. They killed an office bearer of his<sup>asws</sup> call Hassan Bin Hassan. He<sup>asws</sup> came out angered dragging his cloth until he<sup>asws</sup> came to Al-Nukheyila, and the people followed him<sup>asws</sup>. He<sup>asws</sup> lifted a handful from the ground, praise Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, then said:

أَمَّا بَعْدُ فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ، فَتَحَهُ اللَّهُ لِحَاصَّةِ أَوْلِيَائِهِ، وَ هُوَ لِبَاسُ التَّقْوَى، وَ دِرْعُ اللَّهِ الْحَصِينَةُ، وَ جُنَّةُ الْوَيْثِقَةِ، فَمَنْ تَرَكَ رَغْبَةً عَنْهُ أَلْبَسَهُ اللَّهُ ثَوْبَ الدُّلِّ، وَ سِمَاءَ الْحُسْفِ، وَ دُيْتُ بِالصَّغَارِ.

‘As for after, surely the Jihad is a door from the doors of Paradise. Allah<sup>azwj</sup> has Opened it for His<sup>azwj</sup> special friends, and it is an apparel of piety, and the fortified armour of Allah<sup>azwj</sup>, and His<sup>azwj</sup> trustworthy shield. The one who neglects it turning away from it, Allah<sup>azwj</sup> would Clothe him the clothing of disgrace, and appearance of abjectness, and death with belittlement.

وَ قَدْ دَعَوْتُكُمْ إِلَى حَرْبِ هَؤُلَاءِ الْقَوْمِ لَيْلًا وَ نَهَارًا وَ سِرًّا وَ إِعْلَانًا، وَ قُلْتُ لَكُمْ: اغزَوْهُمْ مِنْ قَبْلِ أَنْ يَغزَوْكُمْ، فَوَ الَّذِي نَفْسِي بِيَدِهِ مَا غَزِيَ قَوْمٌ قَطُّ فِي غُزْرٍ دِيَارِهِمْ، إِلَّا دَلُّوا، فَتَوَاكَلْتُمْ وَ تَخَذَلْتُمْ وَ ثَقُلَ عَلَيْكُمْ قَوْلِي، وَ اتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيًّا حَتَّى شُتَّتْ عَلَيْكُمْ الْغَارَاتُ.

And I<sup>asws</sup> have called out to you to war against these people night and day, and privately and openly, and I<sup>asws</sup> said to you: ‘Invade them from before they invade you, for by the One<sup>azwj</sup> in Whose Hand is my<sup>asws</sup> soul! No people have been invaded at all in their own homes except they were disgraced. But you depended on each other and abandoned, and my<sup>asws</sup> words were burdensome upon you, **And you took it as (a thing) cast behind your back. [11:92]** until the raids have been launched upon you.

هَذَا أَخُو غَامِدٍ قَدْ وَرَدَتْ خَيْلُهُ الْأَنْبَارَ، وَ قَتَلُوا حَسَّانَ بْنَ حَسَّانٍ وَ رِجَالًا مِنْهُمْ كَثِيرًا وَ نِسَاءً، وَ الَّذِي نَفْسِي بِيَدِهِ لَقَدْ بَلَغَنِي أَنَّهُ كَانَ [الرَّجُلُ مِنْ أَهْلِ الشَّامِ يَدْخُلُ عَلَى الْمَرْأَةِ الْمُسْلِمَةِ وَ الْمُعَاهِدَةِ فَيَنْتَزِعُ أَحْجَاهُمَا وَ رُعْتَهُمَا، ثُمَّ انْصَرَفُوا مُؤَفَّرِينَ لَمْ يُكَلِّمْ أَحَدٌ مِنْهُمْ كَلِمًا.

This brother of (clan of) Ghamid has brought his cavalry to Al-Anbar, and they have killed Hassan Bin Hassan, and a lot of men and women from them. By the One<sup>azwj</sup> in Whose Hand is my<sup>asws</sup> soul! It has reached me<sup>asws</sup> that the men from Syrian had entered unto the Muslim women and women under the responsibility, and they snatched their bangles and their ear rings, then they left with plentiful, not one of them spoke a word.

<sup>90</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 956

فَلَوْ أَنَّ امْرَأً مُسْلِمًا مَاتَ مِنْ دُونِ هَذَا أَسْفًا، مَا كَانَ عِنْدِي فِيهِ مَلُومًا، بَلْ كَانَ عِنْدِي بِهِ حَديقًا.

So if a Muslim man were to die out of pity from this, he would not be blamed in my<sup>asws</sup> presence, but in my<sup>asws</sup> presence he<sup>asws</sup> would be worthy of it.

يَا عَجَبًا كُلُّ الْعَجَبِ مِنْ تَطَاثُرِ هَؤُلَاءِ الْقَوْمِ عَلَى بَاطِلِهِمْ وَ فَشَلِكُمْ عَنْ حَقِّكُمْ! إِذَا قُلْتُ لَكُمْ: اغْزُوهُمْ فِي الشَّتَاءِ، قُلْتُمْ: هَذَا أَوَانُ قُرٍّ وَ صِرٍّ. وَ إِن قُلْتُ لَكُمْ: اغْزُوهُمْ فِي الصَّيْفِ، قُلْتُمْ: هَذِهِ حَمَارَةُ الْقَيْظِ، أَنْظِرْنَا يَنْصَرِمِ الْحَرُّ عَنَّا. فَإِذَا أَنْتُمْ مِنَ الْحَرِّ وَ الْبَرْدِ تَفْرُونَ، فَأَنْتُمْ وَ اللَّهُ مِنَ السَّيْفِ أَقْر.

O surprise of all surprises from the prevailing of these people upon their falsehood and your failure from your rights! When I<sup>asws</sup> say to you: 'Battle them during the winter, you say, 'This is the season of cold and snow (bitter cold)'. And if I<sup>asws</sup> tell you to battle them in the summer, you say, 'This is the hot spring. Wait for us for the heat to most away from us'. So there, you are fleeing from the heat and cold, and by Allah<sup>azwj</sup>, you will even more fleeing from the sword.

يَا أَشْبَاهَ الرِّجَالِ وَ لَا رِجَالٍ! وَ يَا طَعَامَ الْأَخْلَامِ وَ يَا عُقُولَ رِثَاتِ الْحِجَالِ. وَ اللَّهُ لَقَدْ أَفْسَدْتُمْ عَلَيَّ رَأْيِي بِالْعَصِيَانِ، وَ لَقَدْ مَلَأْتُمْ جَوْفِي غَيْظًا حَتَّى قَالَتْ قُرَيْشٌ: إِنَّ ابْنَ أَبِي طَالِبٍ شُحَاغٌ وَ لَكِنْ لَا رَأْيَ لَهُ فِي الْحَرْبِ.

O resemblances of the men (who) are not men! And O the wisdom of riff raff, and O intellects of the anklet-wearers (women)! By Allah<sup>azwj</sup>! You have spoiled my<sup>asws</sup> view upon me<sup>asws</sup> with the disobedience, and you<sup>asws</sup> having filled my<sup>asws</sup> interior with rage to the extent that Quraysh said, 'The son<sup>asws</sup> of Abu Talib<sup>asws</sup>, but there is no view for him<sup>asws</sup> regarding the war (tactics)'.

لِلَّهِ دُرُهُمْ! وَ مَنْ ذَا يَكُونُ أَعْلَمَ بِهَا وَ أَشَدَّ لَهَا مِرَاسًا مِنِّي! فَوَ اللَّهُ لَقَدْ نَهَضْتُ فِيهَا وَ مَا بَلَغْتُ الْعِشْرِينَ، وَ لَقَدْ نَيْتُ الْيَوْمَ عَلَى السَّيِّئِ، وَ لَكِنْ لَا رَأْيَ لِمَنْ لَا يُطَاعُ. يَقُولُهَا ثَلَاثًا.

For the Sake of Allah<sup>azwj</sup>, their turning! Is there anyone among them with a more prolonged anchor in it than me<sup>asws</sup>? By Allah<sup>azwj</sup>! I<sup>asws</sup> had got up for it and I<sup>asws</sup> had yet to reach twenty (years), then here I<sup>asws</sup> am, I<sup>asws</sup> have passed over sixty, but there is no command for the one who is not obeyed' – saying it thrice.

فَقَامَ إِلَيْهِ رَجُلٌ وَ مَعَهُ أَخُوهُ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَنَا وَ أَخِي هَذَا كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ حِكَايَةً عَنْ مُوسَى: رَبِّ إِنِّي لَا أَفْلِكُ إِلَّا نَفْسِي وَ أَخِي فَمُرْنَا بِأَمْرِكَ، فَوَ اللَّهُ لَسَنَتَهَيِّئَ إِلَيْهِ وَ لَوْ خَالَ بَيْنَنَا وَ بَيْنَهُ جَمْرُ الْعَصَا وَ شَوْكُ الْقَتَادِ.

A man stood up to him and with him was his brother. He said, 'O Amir Al-Momineen<sup>asws</sup>! I and this brother of mine are just as Allah<sup>azwj</sup> Mighty and Majestic has Narrated about Musa<sup>as</sup>: **'My Lord! I cannot control except myself and my brother, [5:25].** So, order us with your<sup>asws</sup> order. By Allah<sup>azwj</sup>, we will ended up to him and even if between us and him there is a barrier of burning embers and sharp thorns'.

فَدَعَا لَهُ بِخَيْرٍ ثُمَّ قَالَ: وَ أَتَيْنَ تَفْعَانِ بِمَا أُرِيدُ! ثُمَّ نَزَلَ [عَلَيْهِ السَّلَامُ].

He<sup>asws</sup> supplicated for him, then said: 'And where will you two reach from what I<sup>asws</sup> want?' Then he<sup>asws</sup> descended".<sup>91</sup>

[958] - ما: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: الْمَوْتُ طَالِبٌ وَ مَطْلُوبٌ، لَا يُعْجِزُهُ الْمُقِيمُ، وَ لَا يَقْوِيهِ الْهَارِبُ، فَقَدَّمُوا وَ لَا تَتَكَلَّمُوا، فَإِنَّهُ لَيْسَ عَنِ الْمَوْتِ حَيَصٌّ، إِنَّكُمْ إِنْ لَمْ تُقْتَلُوا تَمُوتُوا. وَ الَّذِي نَفْسٌ عَلَيَّ يَدِيهِ، لَأَلْفُ ضَرْبَةٍ بِالسَّيْفِ عَلَى الرَّأْسِ، أَهْوَنُ مِنْ مَوْتٍ عَلَى فِرَاشِي.

(The book) 'Amaali' -

'Amir Al-Momineen<sup>asws</sup> said: 'The death is a seek and sought. Neither can a stayer frustrate it nor can the fleer escape it. So, advance and do not stay away for there isn't any avoidance from the death. If you do not get killed, you will be dying (a natural death). By the One<sup>azwj</sup> in Whose Hand is my<sup>asws</sup> soul! A thousand strikes with the sword upon the head is easier than the death upon the bed".<sup>92</sup>

[959] - ما: الْمُفِيدُ عَنِ التَّمَارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِي نُعَيْمٍ، عَنْ صَالِحِ بْنِ عَبْدِ اللَّهِ عَنْ هِشَامٍ عَنْ أَبِي حَنْظَلٍ عَنْ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ السَّيِّعِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ رَحِمَهُ اللَّهُ، قَالَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ [عَلَيْهِ السَّلَامُ] خَطَبَ ذَاتَ يَوْمٍ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ، وَ صَلَّى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ثُمَّ قَالَ: أَيُّهَا النَّاسُ! اسْمَعُوا مَقَالَتِي وَ عُوا كَلَامِي، إِنَّ الْخِيَلَاءَ مِنَ التَّجَرُّ، وَ التَّخَوُّةَ مِنَ التَّكْبُرِ، وَ إِنَّ الشَّيْطَانَ عَدُوٌّ حَاضِرٌ يَعِدُكُمْ الْبَاطِلَ.

(The book) 'Amaali' - Al Mufeed, from Al Tammar, from Muhammad Bin Al Husayn, from Abu Nueym, from Salih Bin Abdullah, from Hisham, from Abu Mikhnaf, from Al Amsh, from Abu Is'haq Al Sabie, from Al Asbagh Bin Nubata who said,

'Amir Al-Momineen<sup>asws</sup> addressed a sermon one day. He<sup>asws</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, and send Salawaat upon the Prophet<sup>saww</sup>, then said: 'O you people! Listen to my<sup>asws</sup> words and retain my<sup>asws</sup> speech! Surely the snobbery is from the despotism, and the haughtiness is from the arrogance, and the Satan<sup>la</sup> is a present enemy making false promises to you.

أَلَا إِنَّ الْمُسْلِمَ أَخُو الْمُسْلِمِ، فَلَا تَنَابَرُوا وَ لَا تَنَادَلُوا، فَإِنَّ شَرَائِعَ الدِّينِ وَاحِدَةٌ، وَ سُبُلُهُ قَاصِدَةٌ، مَنْ أَخَذَ بِهَا لَحِقَ، وَ مَنْ تَرَكَهَا مَرَقَ وَ مَنْ فَارَقَهَا نُحِقَ. لَيْسَ الْمُسْلِمُ بِالْحَائِنِ إِذَا أَثْمَرَ، وَ لَا بِالْمُخْلِفِ إِذَا وَعَدَ، وَ لَا بِالْكَذُوبِ إِذَا نَطَقَ.

Indeed! The Muslims is a brother of the Muslim, so you should neither nickname nor abandon each other, for the laws of religion are one, and its way is moderate. One who takes with it would catch up, and one who neglects it would deviate, and one who separated from it would be obliterated. The Muslims isn't with the betrayal when he is entrusted, nor with the breaking when he promises, nor with the lies when he speaks.

نَحْنُ أَهْلُ بَيْتِ الرَّحْمَةِ، وَ قَوْلُنَا الْحَقُّ، وَ فِعْلُنَا الْقِسْطُ، وَ مِنَّا خَائِمُ النَّبِيِّينَ، وَ فِيْنَا قَادَةُ الْإِسْلَامِ وَ أُمَنَاءُ الْكِتَابِ، نَدْعُوكُمْ إِلَى اللَّهِ وَ رَسُولِهِ، وَ إِلَى جِهَادِ عَدُوِّهِ وَ الشَّدَّةِ فِي أَمْرِهِ وَ ابْتِعَاءِ رِضْوَانِهِ، وَ إِلَى إِقَامِ الصَّلَاةِ وَ إِيْتَاءِ الزَّكَاةِ وَ حَجِّ الْبَيْتِ وَ صِيَامِ شَهْرِ رَمَضَانَ وَ تَوْفِيرِ الْفَقْرِ لِأَهْلِهِ.

We<sup>asws</sup> are the People<sup>asws</sup> of the Household of Mercy, and our<sup>asws</sup> words are the truth, and our<sup>asws</sup> deeds are the equitable, and from us<sup>asws</sup> is last of the Prophets<sup>as</sup>, and among us<sup>asws</sup> are guides of Al-Islam, and trustees of the Book. We<sup>asws</sup> are calling you to Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and to Jihad His<sup>azwj</sup> enemies, and intensity regarding His<sup>azwj</sup> Commands, and

<sup>91</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 957

<sup>92</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 958

seeking His<sup>azwj</sup> Pleasure, and to establish the Salat, and giving the Zakaat, and performing Hajj of the House (Kabah), and fasting the month of Ramazan, and providing the war booty to its rightful ones.

أَلَا وَإِنَّ [مِنْ] أَحَبِّ الْعَجَبِ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ الْأُمَوِيَّ وَ عَمْرُو بْنَ عَاصٍ السَّهْمِيَّ، يُحَرِّضَانِ النَّاسَ عَلَى طَلَبِ الدِّينِ بِرُغْمِهِمَا! وَإِنِّي وَاللَّهِ لَمْ أَخَالَفْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَطُّ، وَ لَمْ أَغْصِبْهُ فِي أَمْرٍ قَطُّ، أَقْبَهُ بِنَفْسِي فِي الْمَوَاطِنِ الَّتِي تُنْكَصُ فِيهَا الْأَبْطَالُ، وَ تُرْعَدُ فِيهَا الْفَرَائِصُ، بِقُوَّةِ أَكْرَمَنِي اللَّهُ بِمَا فَلَهُ الْحَمْدُ.

Indeed! And from the surprises of the surprises is that Muawiya Bin Sufyan the Umayyid, and Amro Bin Aas Al-Sahmy are both inciting the people upon seeking the religion by their allegations, and by Allah<sup>azwj</sup>, I<sup>asws</sup> have not opposed Rasool-Allah<sup>saww</sup> at all, and did not disobey him<sup>saww</sup> in any instruction at all. I<sup>asws</sup> saved him<sup>saww</sup> by myself<sup>asws</sup> in such places which the heroes were deficient in it, and the limbs trembled in it, by the strength Allah<sup>azwj</sup> had Honoured me<sup>asws</sup> with, so for Him<sup>azwj</sup> is the Praise.

وَ لَقَدْ قُبِضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ إِنَّ رَأْسَهُ فِي حَجْرِي، وَ لَقَدْ وُلِّيتُ غُسْلَهُ، أَغْسَلُهُ بِيَدِي، وَ ثَقُلْتُهِ الْمَلَائِكَةُ الْمُتَرَبِّعُونَ.

And the Prophet<sup>saww</sup> had passed away and his<sup>saww</sup> head was in my<sup>asws</sup> lap, and I<sup>asws</sup> was in charge of his<sup>saww</sup> washing and I<sup>asws</sup> washed him<sup>saww</sup> with my<sup>saww</sup> own hands and the Angels of Proximity were turning him<sup>saww</sup>.

وَ أَنْتُمْ اللَّهُ، مَا اخْتَلَفْتُ أُمَّةً بَعْدَ نَبِيِّهَا إِلَّا ظَهَرَ أَهْلُ بَاطِلِهَا عَلَى حَقِّهَا، إِلَّا مَا شَاءَ اللَّهُ.

And I<sup>asws</sup> swear by Allah<sup>azwj</sup>! No community differed after its Prophet<sup>saww</sup> except their people of falsehood prevailed upon its rightful ones, except what Allah<sup>azwj</sup> so Desired'.

قَالَ: فَقَامَ عَمَّارُ بْنُ يَاسِرٍ رَحِمَهُ اللَّهُ عَلَيْهِ فَقَالَ: أَمَّا أَمِيرُ الْمُؤْمِنِينَ فَقَدْ أَعْلِمُكُمْ أَنَّ الْأُمَّةَ لَمْ تَسْتَقِمَّ عَلَيْهِ. فَتَفَرَّقَ النَّاسُ وَ قَدْ نَفَذَتْ بَصَائِرُهُمْ.

He (the narrator) said, 'Ammar Bin Yasser<sup>ra</sup>, may Allah<sup>azwj</sup> have Mercy on him<sup>ra</sup> stood up and said, 'As for Amir Al-Momineen<sup>asws</sup>, he<sup>asws</sup> had let you know that the community would not be upright to him<sup>asws</sup>. The people separated and their insights were out of memory'<sup>93</sup>.

[960] - ما: الْمُفِيدُ عَنِ الْكَاتِبِ عَنِ الرَّغْفَرِيِّ عَنِ التَّقْفِيِّ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ زَيْدِ بْنِ الْمُعَدَّلِ عَنْ يَحْيَى بْنِ صَالِحٍ الطَّيَالِسِيِّ عَنْ إِسْمَاعِيلَ بْنِ زَيْدٍ عَنْ رِبْعَةَ بْنِ نَاجِدٍ قَالَ: لَمَّا وَجَّهَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ ابْنَ عَزَافٍ الْعَامِدِيَّ إِلَى الْأَنْبَارِ إِلَى الْعَارِزَةِ، بَعَثَهُ فِي سِتَّةِ آلَافٍ فَارِسٍ، فَأَغَارَ عَلَى «هَيْت» وَ «الْأَنْبَارِ» وَ قَتَلَ الْمُسْلِمِينَ وَ سَبَى الْحَرَمَ وَ عَرَضَ النَّاسَ عَلَى الْبِرَاءَةِ مِنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ،

(The book) 'Amaali' – Al Mufeed, from Al Katib, from Al Zafrany, from al Saqafy, from Muhammad Bin Ismail, from Zayd Bin Al Muaddal, from Yahya Bin Salih Al Tayalisy, from Ismail Bin Ziyad, from Rabie Bin Najid who said,

'When Muawiya Bin Abu Sufyan sent Ibn Awf Al-Ghamidy to Al-Anbar to raid it, sent him among six thousand horsemen. He raided upon Hayt and Al-Anbar, and killed Muslims, and captured the sanctimonious ones, presented the people upon disavowing from Amir Al-Momineen<sup>asws</sup>.

<sup>93</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 959



اسْتَنْفَرُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ النَّاسَ وَ قَدْ كَانُوا تَفَاعَدُوا عَنْهُ وَ اجْتَمَعُوا عَلَى خِدْلَانِهِ، وَ أَمَرَ مُنَادِيَهُ فِي النَّاسِ فَاجْتَمَعُوا فَقَامَ خَطِيباً، فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ثُمَّ قَالَ:

Amir Al-Momineen<sup>asws</sup> mobilised the people, and they had been sitting back from him<sup>asws</sup> and had united upon abandoning him<sup>asws</sup>, and he<sup>asws</sup> instructed his<sup>asws</sup> caller (to call out) among the people. They gathered and he<sup>asws</sup> stood to address. He<sup>asws</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup> and sent Salawaat upon Rasool-Allah<sup>azwj</sup>, then said:

أَمَّا بَعْدُ أَيُّهَا النَّاسُ! فَوَ اللَّهُ لَأَهْلُ مِصْرِكُمْ فِي الْأَمْصَارِ، أَكْثَرُ فِي الْعَرَبِ مِنَ الْأَنْصَارِ. وَ مَا كَانَ يَوْمَ عَاهَدُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنْ يَمْنَعُوهُ وَ مَنْ مَعَهُ مِنَ الْمُهَاجِرِينَ، حَتَّى يُبَلِّغَ رِسَالَتِ اللَّهِ إِلَّا قَبِيلَتَانِ، صَغِيرٌ مَوْلِدُهُمَا، مَا هُمَا بِأَقْدَمَ الْعَرَبِ مِيلَاداً، وَ لَا بِأَكْثَرِهِمْ عَدَدًا،

‘As for after, O you people! By Allah<sup>azwj</sup>! The people of your city among the cities are more among the Arabs than the Helpers, and the day they held a pact of Rasool-Allah<sup>saww</sup> that they would defend him<sup>saww</sup> and the ones from the Emigrants with him<sup>saww</sup> until the Messages of Allah<sup>azwj</sup> are delivered, except for two tribes, of lowly births. They were not in front of the Arabs by birth, nor more than them in numbers.

فَلَمَّا آوُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ نَصَرُوا اللَّهَ وَ دِينَهُ، رَمَتْهُمْ الْعَرَبُ عَنْ قَوْسٍ وَاحِدَةٍ، وَ تَحَالَفَتْ عَلَيْهِمُ الْيَهُودُ، وَ غَزَتْهُمْ الْقَبَائِلُ قَبِيلَةً بَعْدَ قَبِيلَةٍ.

When they sheltered Rasool-Allah<sup>saww</sup> and helped Allah<sup>azwj</sup> and His<sup>azwj</sup> religion, the Arabs shot at them from one bow, and the Jews were opposed to them, and the tribes battled them, tribe after tribe.

فَتَحَرَّضُوا لِلدِّينِ، وَ قَطَعُوا مَا بَيْنَهُمْ وَ بَيْنَ الْعَرَبِ مِنَ الْخَبَائِلِ، وَ مَا بَيْنَهُمْ وَ بَيْنَ الْيَهُودِ مِنَ الْعُهُودِ، وَ نَصَبُوا لِأَهْلِ بَجْدٍ وَ تِهَامَةٍ وَ أَهْلِ مَكَّةَ وَ الْيَمَامَةِ وَ أَهْلِ الْحَزْنِ وَ أَهْلِ السَّهْلِ، قَنَآةَ الدِّينِ، وَ تَصَبَّرُوا تَحْتَ أَخْلَاسِ الْجِلَادِ، حَتَّى دَانَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الْعَرَبُ، وَ رَأَى فِيهِمْ قُرَّةَ الْعَيْنِ قَبْلَ أَنْ يَقْبِضَهُ اللَّهُ إِلَيْهِ. فَأَنْتُمْ فِي النَّاسِ أَكْثَرُ مِنْ أَوْلَيْكَ فِي أَهْلِ ذَلِكَ الزَّمَانِ مِنَ الْعَرَبِ.

They disentangled themselves for the religion and cut off whatever ropes (connections) there were between them and the Arabs, and whatever pacts there were between them and the Jews, and they established a channel of religion to the people of Najd, and Tihama, and people of Makkah, and Al-Yamama, and people of sorrow and the people of ease, and they were combating beneath the security of the skins (without armour), until they lowered the Arabs to Rasool-Allah<sup>saww</sup>, and he<sup>saww</sup> saw delight of the eyes among them before Allah<sup>azwj</sup> Captured him (his<sup>saww</sup> soul) to Him<sup>azwj</sup>, and you are more among the people than they were among the Arab people of that time.

فَقَامَ إِلَيْهِ رَجُلٌ آدَمٌ طَوَالُ فَقَالَ: مَا أَنْتَ كُمُحَمَّدٍ، وَ لَا نَحْنُ كَأَوْلَيْكَ الَّذِينَ ذَكَرْتَ، فَلَا تُكَلِّفُنَا مَا لَا طَاقَةَ لَنَا بِهِ.

A man of tall stature stood up to him<sup>asws</sup> and said, ‘You<sup>asws</sup> are not like Muhammad<sup>saww</sup> nor are we like them, the ones you mentioned, so do not encumber us with what there is no strength for us with it’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: احْسَنًا [أَحْسِنَ «خ»] مُسْتَمِعًا تَحْسِينِ إِجَابَةٍ، نَكَلْتَكُمْ التَّوَاكِلُ مَا تَزِيدُونِي إِلَّا عَمَاءَ، هَلْ أَخْبَرْتُكُمْ أَنِّي مِثْلُ مُحَمَّدٍ! أَوْ أَنْتُمْ مِثْلُ أَنْصَارِهِ! وَ إِنَّمَا صَرَبْتُ [لَكُمْ] مِثْلًا، وَ أَنَا [كُنْتُ] أَرْجُو أَنْ تَأْسُوا بِهِمْ.

Amir Al-Momineen<sup>asws</sup> said: 'You had better listen intently, you will improve by the answer. May the bereavements bereave you all! You are not increasing me<sup>asws</sup> except in sadness. Did I<sup>asws</sup> inform you that I<sup>asws</sup> am like Muhammad<sup>saww</sup>? Or that you are like his<sup>saww</sup> helpers? And rather I<sup>asws</sup> struck an example for you, and I<sup>asws</sup> hope that I<sup>asws</sup> be comforted by them'.

ثُمَّ قَامَ رَجُلٌ آخَرُ وَقَالَ: مَا أَخُوَجَ أَمِيرُ الْمُؤْمِنِينَ وَمَنْ مَعَهُ إِلَى أَصْحَابِ النَّهْرَوَانِ. ثُمَّ تَكَلَّمَ النَّاسُ مِنْ كُلِّ نَاحِيَةٍ وَلَعَطُوا.

Then another man stood up and said, 'How needy are Amir Al-Momineen<sup>asws</sup> and the ones with him<sup>asws</sup> to the companions of Al-Nahrawan!' Then the people spoke from every side and clamoured.

فَقَامَ رَجُلٌ فَقَالَ بِأَعْلَى صَوْتِهِ: اسْتَبَانَ فَقَدْ أَشْتَرِ عَلَى أَهْلِ الْعِرَاقِ، أَنْ لَوْ كَانَ حَيًّا لَقُلَّ اللَّعْطُ، وَ لَعَلِمَ كُلُّ امْرِئٍ مَا يَقُولُ.

A man stood up and said at the top of his voice, 'It is clear that Al-Ashtar is being missed to be upon the people of Al-Iraq. If he had been alive, the clamour would have been less, and every person would know what he is saying'.

فَقَالَ لَهُمْ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: هَبْثَكُمْ الْهَوَايَا، لَأَنَا أُوحِبُّ عَلَيْكُمْ حَقًّا مِنَ الْأَشْتَرِ، وَ هَلْ لِلْأَشْتَرِ عَلَيْكُمْ مِنَ الْحَقِّ إِلَّا حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ؟! وَ غَضِبَ فَتَزَلَّ.

Amir Al-Momineen<sup>asws</sup> said to them: 'The insanity has ignited you, because I<sup>asws</sup> have more obligated rights upon you than Al-Ashtar does, and is there any right for Al-Ashtar upon you except a right of the Muslims upon the Muslims?!' And he<sup>asws</sup> was angered and descended.

فَقَامَ حُجْرُ بْنُ عَدِيٍّ وَ سَعِيدُ بْنُ قَيْسٍ فَقَالَا: لَا يَسْهُوْكَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ، مُرْنَا بِأَمْرِكَ نَتَّبِعْهُ، فَوَ اللَّهُ الْعَظِيمِ مَا يَعْظُمُ خَرْعُنَا عَلَى أَمْوَالِنَا أَنْ تَفْرُقَ، وَ لَا عَلَى عَشَائِرِنَا أَنْ تُقْتَلَ فِي طَاعَتِكَ.

Hujr Bin Aday and Saeed Bin Qays stood up and they said, 'May Allah<sup>azwj</sup> not Saddle you, O Amir Al-Momineen<sup>asws</sup>! Order us with your<sup>asws</sup> orders, we shall follow it. By Allah<sup>azwj</sup> the Magnificent! Our grief upon our wealth will not be great if it separates, nor upon our clan if it is killed in your<sup>asws</sup> obedience'.

فَقَالَ لَهُمْ: بَجَّهْتُوْا لِلْمَسِيرِ إِلَى عَدُونَا. ثُمَّ دَخَلَ عَلَيْهِ السَّلَامُ مَرْثَلُهُ، وَ دَخَلَ عَلَيْهِ وَجْهُ أَصْحَابِهِ فَقَالَ لَهُمْ: أَشِيرُوا عَلَيَّ بِرَجُلٍ صَلِيبٍ نَاصِحٍ يَحْشُرُ النَّاسَ مِنَ السَّوَادِ.

He<sup>asws</sup> said to them: 'Prepare for the travelling to our enemies!' Then he<sup>asws</sup> entered his<sup>asws</sup> house and (well known) faces from his<sup>asws</sup> companions entered to see him<sup>asws</sup>. He<sup>asws</sup> said to them: 'Indicate to me<sup>asws</sup> a man of solid advice who can gather the people from the majority'.

فَقَالَ سَعِيدُ بْنُ قَيْسٍ: عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ بِالنَّاصِحِ الْأَرَبِ [و] الشُّجَاعِ الصَّلِيبِ مَعْقِلِ بْنِ قَيْسِ التَّمِيمِيِّ. قَالَ: نَعَمْ. ثُمَّ دَعَاهُ فَوَجَّهَهُ وَ سَارَ [مَعْقِلًا] وَ لَمْ يَعُدْ حَتَّى أَصِيبَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.

Saeed Bin Qays said, 'Upon you<sup>asws</sup>, O Amir Al-Momineen<sup>asws</sup>, is to be with the advising, the skilful, the brave, the solid, Ma'qil Bin Qays Al-Tameemi'. He<sup>asws</sup> said: 'Yes'. Then he<sup>asws</sup>

called him and dispatched him. And Ma'qil travelled and did not return until Amir Al-Momineen<sup>asws</sup> had been struck (killed)".<sup>94</sup>

[961] - شا: [و] مِنْ كَلَامِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ حِينَ نَقَضَ مُعَاوِيَةُ الْعَهْدَ، وَ بَعَثَ بِالضَّحَّاكِ بْنِ قَيْسٍ لِلْعَارَةِ عَلَى أَهْلِ الْعِرَاقِ، فَلَقِيَ عَمْرُو بْنَ عُمَيْسٍ بْنَ مُشْعُوذٍ فَقَتَلَهُ وَ قَتَلَ نَاسًا مَعَهُ مِنْ أَصْحَابِهِ، وَ ذَلِكَ بَعْدَ أَنْ حَمَدَ اللَّهُ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ: يَا أَهْلَ الْكُوفَةِ! اخْرُجُوا إِلَى الْعَبْدِ الصَّالِحِ وَ إِلَى جَيْشِي لَكُمْ قَدْ أَصِيبَ مِنْهُ طَرَفٌ. اخْرُجُوا فَقَاتِلُوا عَدُوَّكُمْ، وَ امْنَعُوا خِيَمَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ.

(The book) 'Al Irshad' –

'And from a speech of his<sup>asws</sup> when Muawiya broke the pact and he sent Al-Zahhak Bin Qays for raiding upon the people of Al-Iraq, so he met Amro Bin Umeyr Bin Masoud and killed him, and he killed some people from his companions along with him! (So in that response Amir Al-Momineen<sup>asws</sup> said): And that was after he<sup>asws</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, then said: 'O people of Al-Kufa! Go out to (help) the righteous servants and to an army of yours, a part of it has been attacked. Go out and fight your enemies and defend your sanctities if you were to do so'.

قَالَ: فَرَدُّوا عَلَيْهِ رَدًّا ضَعِيفًا، وَ رَأَى مِنْهُمْ عَجْزًا وَ فَشَلًا فَقَالَ: وَ اللَّهُ لَوَدِدْتُ أَنَّ لِي بِكُلِّ ثَمَانِيَةٍ مِنْكُمْ رَجُلًا مِنْهُمْ! وَ يُحْكَمُ اخْرُجُوا مَعِيَ ثُمَّ فُؤُوا عَنِّي إِنْ بَدَأَ لَكُمْ،

He (the narrator) said, 'They responded to him<sup>asws</sup> with a weak response, and he<sup>asws</sup> was frustration and failure from them. He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! I<sup>asws</sup> would love if there would be for me, with every eight of you, a man from them! Woe be unto you all! Come out with me<sup>asws</sup>, then you can flee away from me<sup>asws</sup> if it comes to you.

فَوَ اللَّهُ مَا أَكْرَهَ لِقَاءَ رَبِّي عَلَى نَبِيٍّ وَ بَصِيرَتِي، وَ فِي ذَلِكَ رُوحٌ لِي عَظِيمٌ، وَ فَرَجٌ مِنْ مُنَاجَاتِكُمْ وَ مَقَاسَاتِكُمْ وَ مَذَارِئِكُمْ مِثْلَ مَا تُدَارِي الْبَكَارَ الْعَمِدَةَ، وَ الثِّيَابَ الْمُنْتَهَرَةَ، كُلَّمَا خِيطَتْ مِنْ جَانِبٍ، تَهْتَكُ مِنْ جَانِبٍ عَلَى صَاحِبِهَا.

By Allah<sup>azwj</sup>, I<sup>asws</sup> do not dislike meeting my<sup>asws</sup> Lord<sup>azwj</sup> upon my<sup>asws</sup> intention and my<sup>asws</sup> insight, and in that there would be a great rest for me<sup>asws</sup>, and relief from your whisperings, and your hardness, and being considerate to you all like what one is consider with the camel with a small hump, and the worn out cloth, every time it is sewed from a side, it tears from (another) side upon its owner".<sup>95</sup>

[962] - شا: [و] مِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ فِي اسْتِنْفَارِ الْقَوْمِ وَ اسْتِظْطَائِهِمْ عَنِ الْجِهَادِ، وَ قَدْ بَلَغَهُ مَسِيرُ بُسْرِ بْنِ أَرْطَاةَ إِلَى الْيَمَنِ: أَمَّا بَعْدُ أَيُّهَا النَّاسُ! فَإِنَّ أَوَّلَ رَفِيقِكُمْ وَ بَدَأَ نَقْضِكُمْ، ذَهَابُ أَوَّلِي الثُّهَى وَ أَهْلِ الرَّأْيِ مِنْكُمْ، الَّذِينَ كَانُوا يَلْقَوْنَ فَيَصْدُقُونَ، وَ يَقُولُونَ فَيُغْدِلُونَ، وَ يُدْعَوْنَ فَيُجِيبُونَ.

(The book) 'Al Irshad' –

'And from a speech of his<sup>asws</sup> in mobilising the people and their delaying from the Jihad, and it had reached him<sup>asws</sup>, the travelling of Busr Bin Artah to Al-Yemen: 'As for after, O you people! The first obscenity and innovation is your breaking (allegiance). Gone are the people of reason and people of view from you, the one who were meeting, so they were sincere,

<sup>94</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 960

<sup>95</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 961

and they were speaking, so they were dispensing justice, and they were called out to, so they were answering.

وَإِنِّي وَاللَّهِ قَدْ دَعَوْتُكُمْ عَوْدًا وَبَدَأًا، وَسِرًّا وَجَهْرًا، وَبِالنَّهَارِ وَاللَّيْلِ وَالنَّهَارِ، وَالْغَدُّ وَالْأَصَالُ، [ف] مَا يَرِيدُكُمْ دُعَائِي إِلَّا فِرَارًا وَإِدْبَارًا. أَمَا مَا يَعِظُكُمْ [تَنْفَعُكُمْ «خ»] الْعِظَةُ وَالْدُّعَاءُ إِلَى الْهُدَى وَالْحِكْمَةِ!

And by Allah<sup>azwj</sup>, I<sup>asws</sup> have called out to you repeatedly and initiating, and secretly and openly, and during the night and the day, and morning and evening, but my calling did not increase you except in fleeing and turning around. Does preaching you fall flat on you?, the preaching and the calling to the guidance and wisdom?

وَإِنِّي لَعَالِمٌ بِمَا يُصْلِحُكُمْ وَ يَقِيمُ لِي أَوْدُكُمْ، وَ لِكَيْي وَاللَّهِ - لَا أَصْلِحُكُمْ بِفَسَادِ نَفْسِي. وَ لَكِنْ أَمْهَلُونِي قَلِيلًا فَكَأَنَّكُمْ وَاللَّهِ بِأَمْرِي قَدْ جَاءَكُمْ، يَنْزُرُكُمْ وَ يُعَذِّبُكُمْ فَيُعَذِّبُهُ اللَّهُ كَمَا يُعَذِّبُكُمْ.

And I<sup>asws</sup> what you would be corrected with and your crookedness would be straightened for me<sup>asws</sup>, but by Allah<sup>azwj</sup>, I<sup>asws</sup> will not correct you by spoiling myself<sup>asws</sup>, but respite me<sup>asws</sup> for a little while. By Allah<sup>azwj</sup>! It is as if you are with my<sup>asws</sup> orders having come to you, (the other ruler) is depriving you and punishing you, so Allah<sup>azwj</sup> Punishes him just as he is punishing you.

إِنَّ مِنْ دُلِّ الْمُسْلِمِينَ وَ هَلَاكِ الدِّينِ، أَنَّ ابْنَ [ظ] أَبِي سُفْيَانَ يَدْعُو الْأَزْدَالَ فَيُجَابُ، وَ أَدْعُوكُمْ وَ أَنْتُمْ الْأَفْضَلُونَ الْأَخْيَارُ فُتْرَاوَعُونَ وَ تُدَافِعُونَ. مَا هَذَا فِعْلَ الْمُتَّقِينَ!.

It is from the disgrace of the Muslims and destruction of the religion that the son of Abu Sufyan is calling the lowly and he is being answered, and I<sup>asws</sup> am calling you, and you are the superior, the good, but you are dodging and holding off. This is not a deed of the pious!”<sup>96</sup>

963- شا: [و] مِنْ كَلَامِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي هَذَا الْمَعْنَى، بَعْدَ حَمْدِ اللَّهِ وَ الثَّنَاءِ عَلَيْهِ: مَا أَطْرُقُ هَؤُلَاءِ الْقَوْمَ يَغْنِي أَهْلَ الشَّامِ إِلَّا ظَاهِرِينَ عَلَيْهِمْ. فَقَالُوا لَهُ: بِمَاذَا يَا أَمِيرَ الْمُؤْمِنِينَ؟

(The book) ‘Al Irshad’ –

‘And from a speech of his<sup>asws</sup> in this meaning, after having praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>: ‘I<sup>asws</sup> do not think these people, meaning the people of Syrian, except they will be prevailing upon you all’. They said to him<sup>asws</sup>, ‘Due to what would that be so, O Amir Al-Momineen<sup>asws</sup>?’

فَقَالَ: أَرَى أُمُورَهُمْ قَدْ عُلَتْ، وَ نِيرَانُكُمْ قَدْ خَبَثَ، وَ أَرَاهُمْ جَدِّينَ، وَ أَرَاهُمْ وَانِينَ، وَ أَرَاهُمْ مُجْتَمِعِينَ، وَ أَرَاهُمْ مُتَفَرِّقِينَ، وَ أَرَاهُمْ لِصَاحِبِهِمْ مُطِيعِينَ، وَ أَرَاهُمْ لِي عَاصِينَ.

He<sup>asws</sup> said: ‘I<sup>asws</sup> see their affairs to have gone higher and your fires to have been extinguished, and I<sup>asws</sup> see them as serious and I<sup>asws</sup> see you whining (humming), and I<sup>asws</sup>

<sup>96</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 962

see them as united and I<sup>asws</sup> see you as divided, and I<sup>asws</sup> see them as being obedient to their master and I<sup>asws</sup> see you being disobedient to me<sup>asws</sup>.

أَمْ وَاللَّهِ لَئِنْ ظَهَرُوا عَلَيْكُمْ لَتَجِدَنَّاهُمْ أَزْنَابَ سَوْءٍ مِنْ بَعْدِي لَكُمْ. لَكَأَنِّي أَنْظُرُ إِلَيْهِمْ وَ قَدْ شَارَكُوكُمْ فِي بِلَادِكُمْ، وَ حَمَلُوا إِلَى بِلَادِهِمْ فَيَتَكُم. وَ كَأَنِّي أَنْظُرُ إِلَيْكُمْ تَكْشُونَ كَشِيشَ الضَّبَابِ، وَ لَا تَأْخُذُونَ حَقًّا وَ لَا تَمْنَعُونَ لِلَّهِ مِنْ حُرْمَةٍ.

By Allah<sup>azwj</sup>! If they were to prevail upon you, you will find them to be evil lords to you all from after me<sup>asws</sup>. It is as if I<sup>asws</sup> am looking at them and they are engaging in your cities and carrying off your war booty to their cities, and it is as if I<sup>asws</sup> am looking at you layering upon each other like the layering of the fog. Neither are you taking any rights nor are you defending for Allah<sup>azwj</sup> any of His<sup>azwj</sup> Sanctities.

وَ كَأَنِّي أَنْظُرُ إِلَيْهِمْ يَفْتُلُونَ صَالِحِيكُمْ، وَ يُحْمِقُونَ فُرَاءَكُمْ، وَ يَحْزُمُونَكُمْ وَ يُدْبُونَ النَّاسَ دُونَكُمْ. فَلَوْ قَدْ رَأَيْتُمْ الْحُرْمَانَ وَ الْأَثَرَةَ وَ وَفَعَ السُّيُوفِ وَ نُزُولَ الْخَوْفِ، لَقَدْ نَدِمْتُمْ وَ حَسِرْتُمْ عَلَى تَفْرِيطِكُمْ فِي جِهَادِكُمْ، وَ تَذَاكُرْتُمْ مَا أَنْتُمْ فِيهِ الْيَوْمَ مِنَ الْخَفْضِ وَ الْعَاقِبَةِ، حِينَ لَا يَنْفَعُكُمُ التَّذْكَارُ.

And it is as if I<sup>asws</sup> am looking at them killing your righteous ones, and frightening your reciters, and depriving you and barring you, and drawing (other) people besides you. If only you could see the depriving, and the prejudices, and falling of the swords, and descent of the fear, you would regret and feel sorry upon your missing out in your Jihad, and you will remember what you are in today, from the abatement and the well-being, when the remembrance will not benefit you”.<sup>97</sup>

964- شا: [و] مِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ لَمَّا نَقَضَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ شَرْطَ الْمُوَادَعَةِ، وَ أَقْبَلَ يُشِيقُ الْعَرَازِلَ عَلَى أَهْلِ الْعِرَاقِ، فَقَالَ بَعْدَ أَنْ حَدَّ اللَّهُ وَ أَتَى عَلَيْهِ: مَا لِمُعَاوِيَةَ قَاتِلُهُ اللَّهُ! لَقَدْ أَرَادَنِي عَلَى أَمْرٍ عَظِيمٍ، أَرَادَ أَنْ أَفْعَلَ كَمَا يَفْعَلُ فَأَكُونُ قَدْ هَتَكْتُ دِيْنِي وَ نَقَضْتُ عَهْدِي، فَيَجْذِبْهَا عَلَيَّ حُجَّةً، فَيَكُونُ عَلَيَّ شَيْئاً إِلَى يَوْمِ الْقِيَامَةِ كُلِّمَا ذُكِرْتُ.

(The book) ‘Al Irshad’ –

‘From a speech of his<sup>asws</sup> when Muawiya Bin Abu Sufyan broke the conditions of the agreement and went on to launch raids upon the people of Al-Iraq. He<sup>asws</sup> said after having praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, ‘What is the matter with Muawiya? May Allah<sup>azwj</sup> Fight him! He has intended me<sup>asws</sup> upon a grievous matter. He wanted me<sup>asws</sup> to do as what he did, so I<sup>asws</sup> would become to have violated my<sup>asws</sup> responsibilities, and broken my<sup>asws</sup> pact, so he could take it as an argument, and it would become a shame upon me<sup>asws</sup> up to the Day of Qiyamah, every time it is mentioned.

فَإِنْ قِيلَ لَهُ: أَنْتَ بَدَأْتَ، قَالَ: مَا عَمِلْتُ وَ لَا أَمَرْتُ. فَمِنْ قَائِلٍ يَقُولُ: صَدَقَ. وَ مِنْ قَائِلٍ يَقُولُ: كَذَبَ.

So, if it is said to him, ‘You started it’, he would say, ‘Neither did I do so nor did I order it’. So, from a speaker, he would say, ‘He speaks the truth’, and from a speaker, he would say, ‘He is lying’.

أَمْ وَاللَّهِ إِنَّ اللَّهَ لَذُو أَنَاةٍ وَ جَلَمٍ عَظِيمٍ، لَقَدْ حَلَمَ عَنْ كَثِيرٍ مِنْ فِرَاعَةِ الْأَوَّلِينَ، وَ عَاقَبَ فِرَاعَتَهُ، فَإِنْ يُمْهِلُ اللَّهُ فَلَمْ يَفْتَهُ، وَ هُوَ لَهُ بِالْمِرْصَادِ عَلَى بَحَارِ طَرِيقِهِ،

<sup>97</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 963

By Allah<sup>azwj</sup>! Surely, Allah<sup>azwj</sup> is with Patience and Mighty Forbearance, and He<sup>azwj</sup> has been Forbearing from a lot of former Pharaohs<sup>la</sup>, and Punished a Pharaoh<sup>la</sup>. So, if Allah<sup>azwj</sup> were to Respite him, he will not escape Him<sup>azwj</sup> and He<sup>azwj</sup> would be with the Ambush to him upon the middle of his path.

فَلْيَصْنَعْ مَا بَدَأَ لَهُ فَإِنَّا غَيْرُ عَادِرِينَ بِدَعْوَتِنَا، وَلَا نَاقِضِينَ لِعَهْدِنَا، وَلَا مُرَوِّعِينَ لِمُسْلِمٍ وَلَا مُعَاهِدٍ حَتَّى يَنْقُضِي شَرْطَ الْمُوَادَعَةِ بَيْنَنَا إِنْ شَاءَ اللَّهُ تَعَالَى.

So, let him do whatever comes to him, but we will neither be treacherous with our responsibilities, nor break our pact, nor be frightening to a Muslim nor one under responsibility until he breaks a condition of the responsibility between us, if Allah<sup>azwj</sup> the Exalted so Desires”.<sup>98</sup>

[965] - شا: وَ مِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ فِي مَقَامٍ آخَرَ. الْحَمْدُ لِلَّهِ وَ سَلَامٌ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ. أَمَّا بَعْدُ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ رَضِيَ لِنَفْسِهِ أَحَا، وَ اخْتَصَّنِي لَهُ وَزِيرًا.

(The book) 'Al Irshad' –

'And from a speech of his<sup>asws</sup> in another place: 'The Praise is for Allah<sup>azwj</sup>, and the greetings be unto Rasool-Allah<sup>saww</sup>. As for after, surely Rasool-Allah<sup>saww</sup> was pleased with me<sup>asws</sup> as a brother for himself<sup>asws</sup> and selected me<sup>asws</sup> as a vizier for him<sup>saww</sup>.

أَيُّهَا النَّاسُ! أَنَا أَنْفُ الْهُدَى وَ عَيْنَاهُ، فَلَا تَسْتَوْحِشُوا مِنْ طَرِيقِ الْهُدَى لِقَلَّةِ مَنْ يَغْشَاهُ مَنْ رَعَمَ أَنَّ قَاتِلِي مُؤْمِنٌ فَقَدْ قَتَلَنِي.

O you people! I<sup>asws</sup> am a nose of the guidance and its eyes, so do not desert from the path of guidance due to the scarcity of the one who covers it. One who claims that my<sup>asws</sup> killer is a Momin, so he has (already) killed me<sup>asws</sup>.

أَلَا وَ إِنَّ لِكُلِّ دَمٍ ثَأْنًا يَوْمًا، وَ إِنَّ الثَّأْنَ فِي دِمَائِنَا وَ الْحَاكِمَ فِي حَقِّ نَفْسِهِ وَ حَقِّ ذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ، [هُوَ] الَّذِي لَا يُعْجِزُهُ مَا طَلَبَ، وَ لَا يَقُوْهُ مَا هَرَبَ، وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

Indeed! And for every blood (spilt) would be an avenging one day, and the avenger regarding our blood and the Ruler regarding His<sup>azwj</sup> own Rights and rights of the near of kin, and the orphans, and the poor, and the traveller, He<sup>azwj</sup> is the One<sup>azwj</sup> Who is not frustrated from whatever He<sup>azwj</sup> Seeks, nor does it escape Him<sup>azwj</sup> what flees, **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227].**

وَ أَقْسِمُ بِاللَّهِ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ، لَتَنْتَحِرَنَّ عَلَيْهَا يَا بَنِي أُمَيَّةَ، وَ لَتَعْرِفَنَّهَا فِي أَيْدِي غَيْرِكُمْ وَ دَارِ عُدُوْكُمْ عَمَّا قَلِيلٍ، وَ سَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ.

And I<sup>asws</sup> swear by Allah<sup>azwj</sup> Who Split the seed and Formed the person! O clan of Umayya! You will be losing it and will be recognising it in the hands of other and house of your enemies, after a little while, and you will come to know its news after a while”.<sup>99</sup>

<sup>98</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 964

<sup>99</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 965

966- شا: وَ مِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ فِي مَعْنَى مَا تَقَدَّمَ: يَا أَهْلَ الْكُوفَةِ! خُذُوا أَهْبَتَكُمْ لِجِهَادِ عَدُوِّكُمْ مُعَاوِيَةَ وَ أَشْيَاعِهِ. فَقَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ أَهْمَلْنَا يَذْهَبَ عَنَّا الْقُرُ.

(The book) 'Al Irshad' –

'From a speech of his<sup>asws</sup> in the preceding meaning: 'O people of Al-Kufa! Take your preparations for Jihad against your enemies, Muawiya and his loyalists!' They said, 'O Amir Al-Momineen<sup>asws</sup>! Respite us until the cold moves away from us'.

فَقَالَ: أَمَّا وَ اللَّهِ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ، لَيُظْهَرَنَّ هَؤُلَاءِ الْقَوْمُ عَلَيْكُمْ لَيْسَ بَأَنَّهُمْ أَوَّلَى بِالْحَقِّ مِنْكُمْ، وَ لَكِنْ لِبَطَاعَتِهِمْ مُعَاوِيَةَ وَ مَعْصِيَتِكُمْ لِي.

He<sup>asws</sup> said: 'But, by Allah<sup>azwj</sup> Who Split the seed and Formed the person! These people will be prevailing upon you. It isn't because they are foremost with the truth than you are, but due to their obeying Muawiya and your disobedience to me<sup>asws</sup>.'

وَ اللَّهِ لَقَدْ أَصْبَحَتِ الْأُمَمُ كُلُّهَا تَخَافُ ظِلْمَ رُعَاتِهَا، وَ أَصْبَحْتُ أَنَا أَخَافُ ظِلْمَ رَعِيَّتِي! لَقَدْ اسْتَعْمَلْتُ مِنْكُمْ رِجَالًا فَخَانُوا وَ عَدَدُوا، وَ لَقَدْ جَمَعَ بَعْضُهُمْ مَا ائْتَمَّنْتُهُ عَلَيْهِ مِنْ بَنِي الْمُسْلِمِينَ، فَحَمَلَهُ إِلَى مُعَاوِيَةَ. وَ آخَرُ حَمَلَهُ إِلَى مَنْزِلِهِ تَهَاوُنًا بِالْقُرْآنِ، وَ جُرْأَةً عَلَى الرَّحْمَنِ، حَتَّى إِنِّي لَوْ ائْتَمَّنْتُ أَحَدَكُمْ عَلَى عِلَاقَةٍ سَوْطِ لَحَانٍ، وَ لَقَدْ أَغْيِشُمُونِي.

By Allah<sup>azwj</sup>! The community, all of it has become fearing its shepherd (ruler), and I<sup>asws</sup> have become such that I<sup>asws</sup> fear the injustices of my<sup>asws</sup> own citizens! I<sup>asws</sup> have employed men from you (as governors), but they embezzled and were treacherous, and one of you has amassed from the war booty of the Muslims what I<sup>asws</sup> had entrusted him upon, and he carried it to Muawiya. And another one carried it to his house being negligent with the Quran, and his Recompense is upon the Beneficent, to the extent that if I<sup>asws</sup> were to entrust one of you upon a lashing whip, he would betray (steal it), and you are faulting me<sup>asws</sup>?

ثُمَّ رَفَعَ [عَلَيْهِ السَّلَامُ] يَدَهُ إِلَى السَّمَاءِ وَ قَالَ: اَللَّهُمَّ إِنِّي سَمِعْتُ الْحَيَاةَ بَيْنَ ظَهْرَيْنِي هَؤُلَاءِ الْقَوْمِ، وَ تَرَبَّعْتُ الْأَمَلِ، فَأَتَيْخُ لِي صَاحِبِي حَتَّى أَسْتَرِيحَ مِنْهُمْ وَ يَسْتَرِيحُوا مِنِّي، وَ لَنْ يُفْلِحُوا بَعْدِي.

Then he<sup>asws</sup> raised his hands towards the sky and said: 'O Allah<sup>azwj</sup>! I<sup>asws</sup> am tired of the life between the midst of these people, and the hopes have been dashed. Bring me<sup>asws</sup> my<sup>asws</sup> companion until I<sup>asws</sup> can be at rest from them and they can be resting from me<sup>asws</sup>, and they will never be successful after me<sup>asws</sup> 100'.

[967] - شا: رَوَى مَسْعُودَةُ بْنُ صَدَقَةَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ الصَّادِقِ عَلَيْهِ السَّلَامُ يَقُولُ: خَطَبَ النَّاسُ أَمِيرُ الْمُؤْمِنِينَ [عَلَيْهِ السَّلَامُ] بِالْكُوفَةِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ: أَنَا سَيِّدُ الشَّيْبِ، وَ فِي سُنَّةٍ مِنْ أَيُّوبَ، وَ سَيَجْمَعُ اللَّهُ لِي أَهْلِي كَمَا جَمَعَ لِيَعْقُوبَ سَمَلَهُ، وَ ذَلِكَ إِذَا اسْتَدَارَ الْفُلُكُ، وَ قُلْتُمْ: مَاتَ أَوْ هَلَكَ.

(The book) 'Al Irshad' – It is reported by Mas'ada Bin Sadaqa who said,

'I heard Abu Abdullah<sup>asws</sup> Ja'far<sup>asws</sup> Bin Al-Sadiq<sup>asws</sup> saying: 'Amir Al-Momineen<sup>asws</sup> addressed the people at Al-Kufa. He<sup>asws</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, then said: 'I<sup>asws</sup> am chief of the grey-haired and in me<sup>asws</sup> is Sunnah from Ayoub<sup>as</sup>, and Allah<sup>azwj</sup> would be

<sup>100</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 966



Gathering my<sup>asws</sup> family<sup>asws</sup> for me<sup>asws</sup> just as He<sup>azwj</sup> had Gathered inclusively for Yaqoub<sup>as</sup>, and that would be when the planets orbit (time will pass) and you shall say, 'He<sup>asws</sup> is dead or destroyed'.

أَلَا فَاسْتَشْعِرُوا قَبْلَهَا بِالصَّبْرِ وَ بُوءُوا إِلَى اللَّهِ بِالذَّنْبِ، فَقَدْ نَبَذْتُمْ قُدْسَكُمْ، وَ أَطْفَأْتُمْ مَصَابِيحَكُمْ، وَ قَلَّدْتُمْ هِدَايَتَكُمْ مَنْ لَا يَمْلِكُ لِنَفْسِهِ وَ لَا لَكُمْ سَمْعًا وَ لَا بَصَرًا، ضَعُفَ وَ اللَّهُ الطَّالِبُ وَ الْمَطْلُوبُ

Indeed! Feel with the patience before it and be penitent (repentant) of Allah<sup>azwj</sup> for the sins (committed), for you have discarded your holiness and extinguished your lamps, and have collared your guidance to the one who cannot exert control for himself nor is he hearing to you, nor seeing. By Allah<sup>azwj</sup>! Weak is the seeker and the sought.

هَذَا وَ لَوْ لَمْ تَتَوَكَّلُوا أَمْرَكُمْ، وَ لَمْ تَتَخَذُوا عَنْ نُصْرَةِ الْحَقِّ بَيْنَكُمْ، وَ لَمْ تَهْنُوا عَنْ تَوَهِينِ الْبَاطِلِ، لَمْ يَتَشَجَّعْ عَلَيْكُمْ مَنْ لَيْسَ مِثْلَكُمْ، وَ لَمْ يَقُو مِنْ قَوِي عَلَيْكُمْ، وَ لَا [عَلَى] هَضْمِ الطَّاعَةِ وَ إِزْوَائِهَا عَنْ أَهْلِهَا فِيكُمْ.

This (has happened), and if only you had not depended on each other for your affairs and had not abandoned from helping the truth between you, and had not been weak from weakening the falsehood, he would not have been courageous upon you, one who isn't like you, and one who is strong upon you would not have been strengthened (for it), nor would he have digested the obedience and its cornering away from its rightful ones among you.

هَتَمْتُمْ كَمَا تَاهَتْ بَنُو إِسْرَائِيلَ عَلَى عَهْدِ مُوسَى. وَ بِحَقِّ أَقُولُ: لِيُضَعَّفَنَّ عَلَيْكُمْ النَّيُّ مِنْ بَعْدِي بِاضْطِهَادِكُمْ وَلَدِي، ضِعْفَ مَا تَاهَتْ بَنُو إِسْرَائِيلَ عَلَى عَهْدِ مُوسَى.

You will be wandering just as the children of Israel wandered in the era of Musa<sup>as</sup>, and I<sup>asws</sup> am speaking with truth. Your self-esteem would be weakened upon you from after me<sup>asws</sup> due to your persecuting my<sup>asws</sup> children, and weakness what made the children of Israel stray in the era of Musa<sup>as</sup>.

وَ بِحَقِّ قَدْ اسْتَكْمَلْتُمْ نَهْلًا، وَ امْتَلَأْتُمْ عَلَلًا مِنْ سُلْطَانِ الشَّحْوَةِ الْمَلْعُونَةِ فِي الْقُرْآنِ. لَقَدْ اجْتَمَعْتُمْ عَلَى نَاعِي ضَلَالٍ، وَ لَأَجَبْتُمْ الْبَاطِلَ رَكْضًا، ثُمَّ لَعَادْتُمْ دَاعِيَ الْحَقِّ، وَ قَطَعْتُمْ الْأَذَى مِنْ أَهْلِ بَدْرِ، وَ وَصَلْتُمْ الْأَبْعَدَ مِنْ أَبْنَاءِ حَرْبٍ. أَلَا وَ لَوْ ذَابَ مَا فِي أَيْدِيهِمْ.

And by right, you have completed a drink and are filled with illnesses from the authority of the accursed tree in the Quran. You have united upon a caller of straying and have answered the falsehood running. Then you betrayed the caller of the truth and you cut off (relationships) from the nearby ones from the people of Badr and you connected with the remote ones, from the sons of Harb. Indeed, if only what is in their hands would dissolve.

لَقَدْ دَنَا التَّمَحِيصُ لِلْحَزَاءِ، وَ كُثِفَ الْغَطَاءُ، وَ انْقَضَتِ الْمُدَّةُ، وَ أَرَفَ الْوَعْدُ، وَ بَدَا لَكُمْ النَّجْمُ مِنْ قِبَلِ الْمَشْرِقِ، وَ أَشْرَقَ لَكُمْ فَمَرُّكُمْ كَمَلَاءِ شَهْرٍ، وَ كَلِيلَةُ نَمٍّ،

It has drawn near, the sifting for the Recompense, and removal of the covering, and expiry of the term, and the Promise has approached, and the star will appear to you from the direction of the east, and your moon will shine for you for a complete month, and like a complete night.

فَإِذَا اسْتَبَانَ ذَلِكَ، فَرَاغُوا التَّوْبَةَ، وَ خَالِفُوا الْحُوبَةَ، وَ اعْلَمُوا أَنَّكُمْ إِنْ أَطَعْتُمْ طَالِعَ الْمَشْرِقِ سَلَكَ بِكُمْ مِنْهَاجَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَتَدَاوَيْتُمْ مِنَ الصَّمَمِ، وَ اسْتَشْفَيْتُمْ مِنَ الْبُكْمِ، وَ كُفَيْتُمْ مَوْنَةَ التَّعَسُّفِ وَ الطَّلَبِ، وَ نَبَذْتُمْ الثَّقْلَ الْفَادِحَ عَنِ الْأَعْنَاقِ.

So, when that appears, then return to the repentance and oppose the evil deeds, and know that you, if you were to obey the emerging one in the east, he<sup>asws</sup> will travel with you the manifesto of Rasool-Allah<sup>saww</sup>. He<sup>asws</sup> will cure you from the deafness and heal you from the muteness, and he<sup>asws</sup> will suffice you for the ailments of the being grasped and the demand (by the governments), and discard the enormous burdens from the necks.

فَلَا يُبْعِدُ اللَّهُ إِلَّا مَنْ أَبِي الرَّحْمَةِ، وَ فَارَقَ الْعِصْمَةَ، وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ.

So, Allah<sup>azwj</sup> will not Distance except the one who refuses the mercy and separates (from) the virtue, **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]**.<sup>101</sup>

[968] - ج: الْكَاتِبُ عَنِ الرَّعْفَرِيِّ عَنِ الثَّقَفِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ زَيْدِ ابْنِ الْمُعَدَّلِ عَنْ يَحْيَى بْنِ صَالِحٍ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ عَنْ أَبِي صَادِقٍ عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ الْأَزْدِيِّ قَالَ: سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ [عَلَيْهِ السَّلَامُ] يَقُولُ لِأَصْحَابِهِ، وَ قَدْ اسْتَنْفَرْتُمْ أَيَّاماً إِلَى الْجِهَادِ فَلَمْ يَنْفَرُوا: أَيُّهَا النَّاسُ! إِنِّي قَدْ اسْتَنْفَرْتُكُمْ فَلَمْ تَنْفَرُوا، وَ نَصَحْتُ لَكُمْ فَلَمْ تَقْبَلُوا، فَأَنْتُمْ شُهُودٌ كَأَغْيَابٍ وَ صُمْ ذُؤُوسُ أَسْمَاعٍ، أَتُلُو عَلَيْكُمْ الْحِكْمَةَ،

(The book) 'Amaali' – Al Katib, from Al Zafrany, from Al Saqafy, from Muhammad In Ismail, from Zayd Ib Moaddil, from Yahya Bin Salih, from Al Haris Bin Haseyr, from Abu Sadiq, from Jundab Bin Abdullah Al Azady who said,

'I heard Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> saying to his<sup>asws</sup> companions, and he<sup>asws</sup> had mobilised them to the Jihad for days, but they had not mobilised: 'O you people! I<sup>asws</sup> have (tried to) mobilise you, but you did not mobilise, and I<sup>asws</sup> advised to you<sup>asws</sup> but you did not accept, so you are present like the absentees, and deaf (despite being) with ears.

وَ أَعْظَمْتُ بِالْمَوْعِظَةِ الْحَسَنَةِ وَ أَحْتَكُمُ عَلَى جِهَادِ عَدُوِّكُمْ الْبَاغِينَ، فَمَا آتَى عَلَى آخِرِ مَنْطِقِي حَتَّى أَرَاكُمْ مُتَفَرِّقِينَ أَيَّادِي سَبَا، فَإِذَا أَنَا كَفَفْتُ عَنْكُمْ عُدُوَّكُمْ إِلَى بَحَالِسِكُمْ حَلَقاً عَرِينَ تَضْرِبُونَ الْأَمْثَالَ وَ تَتَنَاشِدُونَ الْأَشْعَارَ وَ تَسْأَلُونَ عَنِ الْأَخْبَارِ، قَدْ نَسِيتُمْ الْإِسْتِعْدَادَ لِلْحَرْبِ وَ شَعَلْتُمْ قُلُوبَكُمْ بِالْأَبَاطِيلِ.

And I<sup>asws</sup> have preached you with the goodly preaching and urged you upon the Jihad against your rebellious enemies, but I<sup>asws</sup> do not even come to the end of my<sup>asws</sup> talk until I<sup>asws</sup> see you dispersing like the hands of (people of) Saba. So, when I<sup>asws</sup> refrain from you, you return to your gatherings for solace and you are striking the examples and prosing the poems, and are asking about the news. You have forgotten the preparations (required) for the war and have pre-occupied your hearts with the falsehoods.

تَرَبَّتْ أَيْدِيكُمْ اغْزُوا الْقَوْمَ مِنْ قَبْلِ أَنْ يَغْزَوْكُمْ! فَوَ اللَّهُ مَا عُزِيَّ قَوْمٌ قَطُّ فِي عُمْرِ دِيَارِهِمْ إِلَّا ذُلُّوا.

May your hands be soiled! Invade the people from before they invade you! By Allah<sup>azwj</sup>! No people have been invaded at all in the courtyards of their own homes, except they were disgraced.

<sup>101</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 967

وَ اِنَّمَّ اللّٰهُ مَا اَرَاكُمْ تَفْعَلُونَ حَتّٰى يَفْعَلُوْا، وَ لَوْدِدْتُ اَنْى لَقِيْتَهُمْ عَلَى نَبِيٍّ وَ بَصِيْرَتِيْ فَاسْتَرْحْتُ مِنْ مَّقَاسَاتِكُمْ، فَمَا اَنْتُمْ اِلَّا كَاِبِلٍ جُمَّةٍ اَضَلَّ رَاعِيَهَا، فَكُلَّمَا ضُمَّتْ مِنْ جَانِبٍ اِنْتَشَرَتْ مِنْ جَانِبٍ اٰخَرَ.

And I<sup>asws</sup> swear by Allah<sup>azwj</sup>! I<sup>asws</sup> do not see you doing it (getting ready for war) until they do it, and I<sup>asws</sup> would love it if I<sup>asws</sup> were to meet them upon my<sup>asws</sup> intention and my<sup>asws</sup> insight, and attain rest from your hardness, for you are not except like a bunch of camels whose shepherd is lost. Every time they are gathered from one side, they disperse from the other side.

وَ اللّٰهُ لَكَأَنَّيْ بِكُمْ لَوْ حِمَسَ الْوَعَا وَ أَحَمَّ النَّاسُ، قَدْ اِنْفَرَجْتُمْ عَنْ عَلِيٍّ بِنِ ابْنِ طَالِبٍ اِنْفِرَاجَ الرَّاسِ، وَ اِنْفِرَاجَ الْمَرْأَةِ عَنْ قُبْلِهَا.

By Allah<sup>azwj</sup>! It is as if I<sup>asws</sup> am with you if the war has been ignited and the fighting is hot, and you have split up from Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> like the splitting of the head and splitting of the woman from her front (guardian)'.  
 فَقَامَ اِلَيْهِ الْاَشْعَثُ بْنُ قَيْسٍ الْكِنْدِيُّ فَقَالَ لَهُ: يَا اَمِيْرَ الْمُؤْمِنِيْنَ! فَهَلَا فَعَلْتَ كَمَا فَعَلَ ابْنُ عَفَّانَ؟

Al-Ash'as Bin Qays Al-Kindy stood up to him and said to him<sup>asws</sup>, 'O Amir Al-Momineen<sup>asws</sup>! Why don't you do just as Ibn Affan had done?'

فَقَالَ لَهُ عَلَيْهِ السَّلَامُ: يَا غُرْفَ النَّارِ وَيْلَكَ! اِنَّ فِعْلَ ابْنِ عَفَّانَ لَمَخْزَاةٌ عَلَى مَنْ لَا دِيْنَ لَهُ وَ لَا حُجَّةَ مَعَهُ، فَكَيْفَ وَ اَنَا عَلَى بَيِّنَةٍ مِنْ رَبِّيْ [و] الْحَقُّ فِي يَدِيْ؟!

He<sup>asws</sup> said to him: 'O crest of the Fire, woe be unto you all! Surely, the deed of the son of Affan is shameful even upon the one having no religion for him nor any argument with him. How can it be for me<sup>asws</sup> and I<sup>asws</sup> am upon a proof from my<sup>asws</sup> Lord<sup>azwj</sup> and the truth is in my<sup>asws</sup> hands?!

وَ اللّٰهُ اِنَّ اَمْرًا يُمَكِّنُ عَدُوَّهُ مِنْ نَفْسِهِ، يُخَذِّعُ لِحُمِهِ وَ يُهْشِمُ عَظْمَهُ وَ يُفْرِى جُلْدَهُ وَ يُسْفِكُ دَمَهُ، لَضَعِيفٌ مَا ضُمَّتْ عَلَيْهِ جَوَانِحُ صَدْرِهِ اَنْتَ فَكُنْ كَذَلِكَ اِنْ اُحْبِبْتَ، فَاَمَّا اَنَا فَدُونَ اَنْ اُعْطِيَ ذَلِكَ ضَرْبٌ بِالسَّيْرِ، يَطِيْرُ مِنْهُ فَرَّاشُ الْهَامِ، وَ تَطِيْحُ مِنْهُ الْاُكْفُ وَ الْمَعَاصِمُ، وَ يَفْعَلُ اللّٰهُ بَعْدَ مَا شَاءَ.

By Allah<sup>azwj</sup>! A person enables his enemy from himself, tearing his flesh and breaking his bones, and stripping off his skin and shedding his blood, due to the weakness of what wings of his chest have been pressed upon him. You can be like that if you so like to, as for I<sup>asws</sup>, I<sup>asws</sup> am without it. If that come to me<sup>asws</sup>, I<sup>asws</sup> shall strike with my<sup>asws</sup> noble (sword) the heads of the important ones would fly off from it, and the palms and the wrists would be cut off from it, and Allah<sup>azwj</sup> will do whatever He<sup>azwj</sup> so Desires to afterwards'.

فَقَامَ اَبُو اَيُّوْبُ الْاَنْصَارِيُّ خَالِدُ بْنُ زَيْدٍ، صَاحِبُ مَنْزِلِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ اٰلِهٖ فَقَالَ: اُيُّهَا النَّاسُ! اِنَّ اَمِيْرَ الْمُؤْمِنِيْنَ قَدْ اَسْمَعَ مَنْ كَانَ لَهُ اُذُنٌ وَاعِيَةً وَ قَلْبٌ حَفِيْظٌ، اِنَّ اللّٰهَ قَدْ اَكْرَمَكُمْ بِكَرَامَةٍ لَمْ تَقْبَلُوهَا حَقَّ قَبُوْلِهَا،

Abu Ayoub Al-Ansari Khalid Bin Zayd stood up, being an owner of the house of Rasool-Allah<sup>saww</sup>, and he said, 'O you people! Amir Al-Momineen<sup>asws</sup> has made it hear the one who has retaining ears for him and a memorising heart. Allah<sup>azwj</sup> has Honoured you all with an honour, you are not accepting it as is the right of its acceptance.

إِنَّهُ نَزَلَ بَيْنَ أَظْهُرِكُمْ ابْنُ عَمِّ نَبِيِّكُمْ وَ سَيِّدُ الْمُسْلِمِينَ مِنْ بَعْدِهِ، يُفَقِّهُكُمْ فِي الدِّينِ، وَ يَدْعُوَكُمْ إِلَى جِهَادِ الْمُحِلِّينَ، فَكَأَنَّكُمْ صُمٌّ لَا تَسْمَعُونَ، أَوْ عَلَى قُلُوبِكُمْ غُلْفٌ، مَطْبُوعٌ عَلَيْهَا، فَأَنْتُمْ لَا تَعْقِلُونَ.

There has descended in your midst, the son<sup>asws</sup> of an uncle<sup>as</sup> of your Prophet<sup>saww</sup> and chief of the Muslims from after him<sup>saww</sup>. He<sup>asws</sup> is making you to be with the understanding in your religion and calling you to the Jihad the legalisers (of the Prohibitions), and it is as if you are deaf, not hearing, or there are locks upon your hearts, having coverings upon these, so (now) you are not using your intellects’.

أَفَلَا تَسْتَحْيُونَ عِبَادَ اللَّهِ! أَلَيْسَ إِنَّمَا عَاهَدُكُمْ بِالْجُورِ وَ الْعُدْوَانِ أَمْسٍ! قَدْ شَتَلَ الْبَلَاءُ وَ شَاعَ فِي الْبِلَادِ، فَذُو حَقٍّ مَحْرُومٌ وَ مَلْطُومٌ وَجْهُهُ وَ مُوْطَأٌ بَطْنُهُ، وَ مُلْقَى بِالْعَرَاءِ تَسْفِي عَلَيْهِ الْأَعَاصِيرُ، لَا يَكُنُّهُ مِنَ الْحَرِّ وَ الْقُرِّ وَ صَهْرِ الشَّمْسِ وَ الصَّحِّحِ، إِلَّا الْأَنْثَابُ الْهَامِدَةُ وَ بُيُوتُ الشَّعْرِ الْبَالِيَةِ، حَتَّى جَاءَكُمْ اللَّهُ بِأَمِيرِ الْمُؤْمِنِينَ، فَصَدَعَ بِالْحَقِّ، وَ نَشَرَ الْعَدْلَ، وَ عَمِلَ بِمَا فِي الْكِتَابِ.

Are you not ashamed, O servants of Allah<sup>azwj</sup>? Weren't your pacts with tyranny and aggression yesterday? The afflictions were all-inclusive and widespread in the country, and you were the ones with deprived rights, and blamed faces, and tied bellies, and cast out bare, the hurricanes were stormy upon you. You could not protect from the heat and the cold, and scorching sun and the brightness, except with the poor clothing and the houses of decayed hair (animal skin), until Allah<sup>azwj</sup> Sent to you Amir Al-Momineen<sup>asws</sup>. He<sup>asws</sup> proclaimed with the truth and spread the justice, and worked with what is in the Book.

يَا قَوْمُ! فَاشْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَ لَا تَوَلَّوْا مُدْبِرِينَ، وَ لَا تَكُونُوا كَالَّذِينَ قَالُوا: سَمِعْنَا وَ هُمْ لَا يَسْمَعُونَ، اشْحَذُوا السُّيُوفَ، وَ اسْتَعِدُّوا لِجِهَادِ عَدُوِّكُمْ، فَإِذَا دُعِيتُمْ فَأَجِيبُوا، وَ إِذَا أُمِرْتُمْ فَاسْتَمِعُوا وَ أَطِيعُوا، وَ مَا قُلْتُمْ فَلْيَكُنْ مَا أَضْمَرْتُمْ عَلَيْهِ تَكُونُوا بِذَلِكَ مِنَ الصَّادِقِينَ.

O people! Thank for the bounties of Allah<sup>azwj</sup> upon you and do not turn around backwards, **And do not become like those who are saying, ‘We hear’, and they are not listening [8:21].** Sharpen your swords and prepare for the Jihad against your enemies. When you are called, to answer, and when you are ordered, then listen and obey, and whatever you say, let it become what you are harbouring upon. You will become from the truthful ones with that”<sup>102</sup>.

[969] – كِتَابُ الْعَارَاتِ بِإِسْنَادِهِ إِلَى جُنْدَبٍ مِثْلُهُ.

Kitab Al-Gahraat, by his chain to Jundab – similar to it.<sup>103</sup>

[970] – نَهَجٌ: [و] مِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ وَ قَدْ تَوَاتَرَتْ عَلَيْهِ الْأَخْبَارُ بِاسْتِيْلَاءِ أَصْحَابِ مُعَاوِيَةَ عَلَى الْبِلَادِ، وَ قَدِمَ عَلَيْهِ عَامِلَاهُ عَلَى الْيَمَنِ وَ هُمَا عُبَيْدُ اللَّهِ بْنُ الْعَبَّاسِ وَ سَعِيدُ بْنُ غَزْوَانَ، لَمَّا غَلَبَ عَلَيْهِمَا بُسْرُ بْنُ أَرْطَاةَ، فَقَامَ عَلَيْهِ السَّلَامُ إِلَى الْمَنْبَرِ صَجِرًا يَتَنَاقَلُ أَصْحَابُهُ عَنِ الْجِهَادِ وَ مُحَالَفَتِهِمْ [لَهُ] فِي الرَّأْيِ

(The book) ‘Nahj (Al Balagah) –

‘From a sermon of his<sup>asws</sup>: ‘Consecutive news had come to him<sup>asws</sup> of the companions of Muawiya launching raids upon the cities, and his<sup>asws</sup> two office bearers upon Al-Yemen

<sup>102</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 968

<sup>103</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 969

arrived to him<sup>asws</sup>, they are Ubeydullah Bin Al-Abbas and Saeed Bin Nimran, when Busr Bin Artah overcame upon them. He<sup>asws</sup> stood up to the pulpit wearily due to the sluggishness of his<sup>asws</sup> companions from the Jihad, and their opposition to him<sup>asws</sup> in the view.

فَقَالَ: مَا هِيَ إِلَّا الْكُوفَةُ أَفْبُضُّهَا وَأَبْشَطُهَا، إِنَّ لَمْ تَكُونِي إِلَّا أَنْتِ تَهْبُ أَعَاصِيرُكَ فَقَبْحَكَ اللَّهُ. وَ تَمَثَّلَ [عَلَيْهِ السَّلَامُ بِقَوْلِ الشَّاعِرِ]:

لَعَمْرُ أَيْكَ الْخَيْرِ يَا عَمْرُو إِنَّي عَلَى وَضَرٍ مِنْ ذَا الْإِنَاءِ قَلِيلٌ

He<sup>asws</sup> said: 'It is not except Al-Kufa I<sup>asws</sup> have my<sup>asws</sup> grip on and I<sup>asws</sup> can extent to it. If there does not happen to be except you, hurricanes will blow through you, Allah<sup>azwj</sup> would Uglify you. And he<sup>asws</sup> gave an example by the words of a poet, *'By the life of your good father, O Amro! I<sup>asws</sup> am upon a little (piece of) fact from the utensil'*.

[ثُمَّ قَالَ عَلَيْهِ السَّلَامُ]: أَتُبْنْتُ بُسْرًا قَدْ أَطْلَعَ الْيَمَنَ، وَ إِنِّي وَ اللَّهُ لَا أَظُنُّ أَنَّ هَؤُلَاءِ الْقَوْمَ سَيَدَالُونَ مِنْكُمْ بِاجْتِمَاعِهِمْ عَلَى بَاطِلِهِمْ وَ تَفَرُّقُكُمْ عَنْ حَقِّكُمْ، وَ يَعْصِيَتُكُمْ إِمَامُكُمْ فِي الْحَقِّ وَ طَاعَتِهِمْ إِمَامَهُمْ فِي الْبَاطِلِ، وَ بِأَدَائِهِمْ الْأَمَانَةَ إِلَى صَاحِبِهِمْ وَ خِيَانَتِهِمْ، وَ بِصَلَاحِهِمْ فِي بِلَادِهِمْ وَ فَسَادِهِمْ،

Then he<sup>asws</sup> said: 'I<sup>asws</sup> am informed the Busr has emerged to Al-Yemen, and by Allah<sup>azwj</sup>, I<sup>asws</sup> think that these people will be pointed out from you by their being united upon their falsehood and your separating from your rights, and due to you disobeying your Imam<sup>asws</sup> regarding the truth and their obeying their imam (leader) in the falsehood, and due to their fulfilling the entrustments to their master and your betrayals, and due to their righteousness in their cities and your corruption.

فَلَوْ ائْتَمَنْتُ أَحَدَكُمْ عَلَى قَعْبٍ لَحَشِيتُ أَنْ يَذْهَبَ بِعِلَاقَتِهِ! اللَّهُمَّ إِنِّي قَدْ مَلِئْتُهُمْ وَ مَلُونِي، وَ سَمِئْتُهُمْ وَ سَمِئُونِي، فَأَبْدِلْنِي بِهِمْ خَيْرًا مِنْهُمْ، وَ أَبْدِلْهُمْ بِي شَرًّا مِنِّي.

If I<sup>asws</sup> were to entrust one of you upon a cup, I<sup>asws</sup> fear that he would go away with its handle! O Allah<sup>azwj</sup>! I<sup>asws</sup> am tired of them and they are tired of me<sup>asws</sup>, and I<sup>asws</sup> am fed up with them and they are fed up with me<sup>asws</sup>, so Replace for me<sup>asws</sup> with them better than them, and Replace them with me<sup>asws</sup> more evil than me<sup>asws</sup>.

اللَّهُمَّ مِثْ قُلُوبِهِمْ كَيْمَاتِ الْمِلْحِ فِي الْمَاءِ. أَمَا وَ اللَّهُ لَوَدِدْتُ أَنَّ لِي بِكُمْ أَلْفَ فَارِسٍ مِنْ بَنِي فِرَاسٍ بِنِ غَنَمٍ، [ثُمَّ تَمَثَّلَ عَلَيْهِ السَّلَامُ]:

هَذَا لَوْ دَعَوْتُ أَنَّكَ مِنْهُمْ فَوَارِسٌ مِثْلُ أَرْمِيَةِ الْحَمِيمِ

O Allah<sup>azwj</sup>! Dissolve their hearts like the salt dissolves in the water. But, by Allah<sup>azwj</sup>! I<sup>asws</sup> would love it if there were for me<sup>asws</sup> with you, a thousand horsemen from the clan of Firas Bin Ghanim'. Then he<sup>asws</sup> gave an example (in prose): *'Over there if called, there would have come to you from them, horsemen like the clouds of autumn'*.

ثُمَّ نَزَلَ عَلَيْهِ السَّلَامُ مِنَ الْمِنْبَرِ.

Then he<sup>asws</sup> descended from the pulpit".<sup>104</sup>

<sup>104</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 970

[971] - نَهَجٌ: وَ قَالَ عَلَيْهِ السَّلَامُ لَمَّا بَلَغَهُ إِعَارُهُ أَصْحَابِ مُعَاوِيَةَ عَلَى الْأَنْبَارِ، فَخَرَجَ بِنَفْسِهِ مَا شِئَا حَتَّى أَتَى التُّخَيْلَةَ فَأَذْرَكَ النَّاسَ، وَ قَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ نَحْنُ نَكْفِيكَهُمْ.

(The book) 'Nahj Al Balagh' –

'And he<sup>asws</sup> said when the (news of) the raids by the companions of Muawiya upon Al-Anbar reached him<sup>asws</sup>. He went out walking by himself<sup>asws</sup> until he<sup>asws</sup> came to Al-Nukheyla and the people came across him<sup>asws</sup> and said, 'O Amir Al-Momineen<sup>asws</sup>! We shall suffice you<sup>asws</sup>!'

فَقَالَ عَلَيْهِ السَّلَامُ: وَ اللَّهُ لَا تَكْفُوِي أَنْفُسَكُمْ فَكَيْفَ تَكْفُوِي غَيْرَكُمْ! إِنْ كَانَتِ الرُّعَايَا قُبْلِي لَتَشْكُو حَيْفَ رُعَايَاهَا، وَ إِيَّيَ الْيَوْمَ لِأَشْكُو حَيْفَ رِعْيِي، كَأَنِّي الْمُقُودُ وَ هُمْ الْقَادَةُ، أَوْ الْمُؤَزَّوُغُ وَ هُمْ الْوَزْعَةُ!

He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! You cannot suffice me<sup>asws</sup> against yourselves, so how can you suffice me<sup>asws</sup> against others! The citizens before me<sup>asws</sup> used to complain of the injustices of their rulers, and today I<sup>asws</sup> (being a ruler) am complaining of injustices of my<sup>asws</sup> own citizens. It is as if I<sup>asws</sup> am the led and they are the leaders, or I<sup>asws</sup> am the prevented and they are the preventers!'

وَ لَمَّا قَالَ عَلَيْهِ السَّلَامُ هَذَا الْقَوْلَ فِي كَلَامٍ طَوِيلٍ قَدْ ذَكَرْنَا مُحْتَارَهُ فِي جُمْلَةِ الْخُطَبِ تَقَدَّمَ إِلَيْهِ رَجُلَانِ مِنْ أَصْحَابِهِ فَقَالَ أَحَدُهُمَا: «إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَ أَخِي، فَمُرْنَا بِأَمْرِكَ يَا أَمِيرَ الْمُؤْمِنِينَ نُنْفِذْ لَهُ». فَقَالَ [عَلَيْهِ السَّلَامُ]: «وَ أَتَيْنَ تَعَانٍ مِمَّا أُرِيدُ!».

And when he<sup>asws</sup> said these words in a lengthy speech, we had chosen it in the summary of the sermons, two men from his<sup>asws</sup> companions came forward to him<sup>asws</sup>. One of the said, '**My Lord! I cannot control except myself and my brother, [5:25]**, so order us with your<sup>asws</sup> orders, O Amir Al-Momineen<sup>asws</sup>! We shall implement it'. He<sup>asws</sup> said: 'And where will you two reach from what I<sup>asws</sup> want?'<sup>105</sup>

[972- 973] - كِتَابُ الْغَرَارَاتِ لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ بِإِسْنَادِهِ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ أَنَّهُ قَالَ: كَانَ لِعَلِيِّ عَلَيْهِ السَّلَامُ صَدِيقٌ يُكْنَى بِأَبِي مَرْثَمٍ مِنْ أَهْلِ الْمَدِينَةِ، فَلَمَّا سَمِعَ بَشَرَتِ النَّاسِ عَلَيْهِ أَنَّهُ، فَلَمَّا رَأَاهُ [عَلِيٌّ عَلَيْهِ السَّلَامُ] قَالَ: أَبُو مَرْثَمُ؟ قَالَ: نَعَمْ. قَالَ: مَا جَاءَ بِكَ

Kitab al Gharaat of Ibrahim Bin Muhammad Al Saqafy, by his chain from Umarah Bin Umeyr who said,

'There was a friend of Ali<sup>asws</sup> from the people of Al-Medina, teknonymed as Abu Maryam. When he heard the dispersal of the people away from him<sup>asws</sup>, he came to him<sup>asws</sup>. When Ali<sup>asws</sup> saw him, he<sup>asws</sup> said: 'Abu Maryam?' He said, 'Yes'. He<sup>asws</sup> said: 'What have you come for?'

قَالَ: إِنِّي لَمْ أَتِكَ لِحَاجَةٍ، وَ لَكِنِّي [كُنْتُ] أَرَاكَ لَوْ وَلَّوْكَ أَمْرَ هَذِهِ الْأُمَّةِ أَجَزَاتُهُ. قَالَ: يَا أَبَا مَرْثَمِ إِنِّي صَاحِبُكَ الَّذِي عَهْدْتُ، وَ لَكِنِّي مُنِيتُ بِأَخْبَثِ قَوْمٍ عَلَى وَجْهِ الْأَرْضِ! أَدْعُوهُمْ إِلَى الْأَمْرِ [الصَّائِبِ] فَلَا يَسْتَبِعُونِي، فَإِذَا تَابَعْتُهُمْ عَلَى مَا يُرِيدُونَ تَفَرَّقُوا عَنِّي.

He said, 'I did not come to you<sup>asws</sup> for a need, but I viewed that even if they have placed you<sup>asws</sup> in charge of the affairs of this community, cut it out'. He<sup>asws</sup> said: 'O Abu Maryam! I<sup>asws</sup> am your companions who has been entrusted. But, I<sup>asws</sup> am being Tried by the wickedest people upon the surface of the earth! I<sup>asws</sup> am calling them to the rightful matter

<sup>105</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 971

but they are not following me<sup>asws</sup>, and when I<sup>asws</sup> follow them upon what they are wanting, they disperse away from me<sup>asws</sup>.<sup>106</sup>

وَعَنْ فَضَيْلِ بْنِ جَعْدٍ عَنْ مَوْلَى الْأَشْثَرِ قَالَ: شَكََا عَلِيٌّ عَلَيْهِ السَّلَامُ إِلَى الْأَشْثَرِ فِرَارَ النَّاسِ إِلَى مُعَاوِيَةَ، فَقَالَ الْأَشْثَرُ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّا قَاتَلْنَا أَهْلَ الْبَصْرَةِ بِأَهْلِ الْبَصْرَةِ، وَأَهْلَ الْكُوفَةِ، وَالرَّأْيَ وَاحِدٌ، وَقَدْ اخْتَلَفُوا بَعْدَ وَتُعَادُوا، وَضَعُفَتِ النَّيَّةُ، وَقَلَّ الْعَدْلُ، وَأَنْتَ تَأْخُذُهُمْ بِالْعَدْلِ، وَتَعْمَلُ فِيهِمْ بِالْحَقِّ، وَتَنْصِفُ الْوُضِيعَ مِنَ الشَّرِيفِ، وَلَيْسَ لِلشَّرِيفِ عِنْدَكَ فَضْلٌ مَنْزِلَةٌ عَلَى الْوُضِيعِ،

And from Fuzeyl Bin Ja'ad, from a slave of Al Ashtar who said,

'Ali<sup>asws</sup> complained to Al-Ashtar of the fleeing of the people to Muawiya. Al-Ashtar said, 'O Amir Al-Momineen<sup>asws</sup>! We have been fighting against the people of Al-Basra with the people of Al-Basra, and the people of Al-Kufa, and the view is one, and they had differed afterwards, and they returned and the intentions weakened, and the justice was scarce while you<sup>asws</sup> are taking them with the justice and working among them with the truth and are getting fairness of the humble from the noble, and there isn't any merit for the noble over the humble in your<sup>asws</sup> presence.

فَصَحَّ طَائِفَةٌ مِّنْ مَّعَكَ عَلَى الْحَقِّ إِذَا عُمُوا بِهِ، وَاعْتَمُوا مِنَ الْعَدْلِ إِذْ صَارُوا فِيهِ، وَصَارَتْ صَنَائِعُ مُعَاوِيَةَ عِنْدَ أَهْلِ الْغَيِّ وَالشَّرَفِ، فَتَأْتَتْ أَنْفُسُ النَّاسِ إِلَى الدُّنْيَا، وَقَلَّ مِنَ النَّاسِ مَنْ لَيْسَ لِلدُّنْيَا بِصَاحِبٍ، وَكَثُرَ هُمْ مَنْ يَجْتَوِي الْحَقَّ وَيَسْتَمِرُّ الْبَاطِلَ وَ يُؤَيِّرُ الدُّنْيَا.

A party from the ones who were with you<sup>asws</sup> broke up upon the truth when they were generalised with it, and they were dejected from the justice when they came to be in it, and the material things of Muawiya came to be with the people of wealth and nobility. The souls of the people yearned for the world, and few of the people are ones who aren't companions of the world, and most of them are ones who hide the truth and enjoy the falsehood and give preference to the world.

فَإِنْ تَبَدَّلَ الْمَالُ يَا أَمِيرَ الْمُؤْمِنِينَ نَحْلَ إِلَيْكَ أَعْنَائِي النَّاسِ، وَ تَصْغُو نَصِيحَتُهُمْ، وَ تَسْتَنْزِلُ وَدَّعُهُمْ، صَنَعَ اللَّهُ لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ! وَ كَبَتْ عَدُوُّكَ، وَ فَضَّ جَمْعُهُمْ، وَ هَمَّ كَيْدُهُمْ وَ شَتَّتْ أُمُورُهُمْ، إِنَّهُ بِمَا يَعْمَلُونَ خَيْرٌ

So, if you were to spend the wealth, O Amir Al-Momineen, the necks of the people would be filled up to you<sup>asws</sup>, and their advice would be clear, and their cordiality would be shown. May Allah<sup>azwj</sup> Do it for you<sup>asws</sup>, O Amir Al-Momineen<sup>asws</sup>! And Suppress your<sup>asws</sup> enemies, and Break up their unity, and Weaken their plots, and Scatter their affairs, He<sup>azwj</sup> is Informed with what they are doing'.

فَأَجَابَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ قَالَ: أَمَّا مَا ذَكَرْتَ مِنْ عَمَلِنَا وَ سِيرَتِنَا بِالْعَدْلِ فَإِنَّ اللَّهَ يَقُولُ: مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَ مَنْ أَسَاءَ فَعَلَيْهَا وَ مَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ وَ أَنَا مِنْ [أَنْ] أَكُونَ مُقْصِرًا فِيمَا ذَكَرْتَ أَخَوْفُ.

Ali<sup>asws</sup> answered him. He<sup>asws</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup> and said: 'As for what you mentioned from our<sup>asws</sup> works and our<sup>asws</sup> conduct with the justice, surely Allah<sup>azwj</sup> is Saying: **One who acts righteously, so it is for himself, and one who does evil, so it would be against him, and your Lord is not the least unjust to the servants [41:46]**, and I<sup>asws</sup> am more fearful from becoming deficient regarding what you mentioned.

<sup>106</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 972



وَأَمَّا مَا ذَكَرْتُمْ مِنْ أَنَّ الْحَقَّ ثَقُلَ عَلَيْهِمْ فَفَارَقُونَا لِذَلِكَ، فَقَدْ عَلِمَ اللَّهُ أَنَّهُمْ لَمْ يَفَارِقُونَا مِنْ جَوْرِ، وَ لَمْ يَلْجَأُوا إِلَى عَدْلِ، وَ لَمْ يَلْتَمِسُوا إِلَّا دُنْيَا زَائِلَةً عَنْهُمْ، كَأَنَّ قَدْ فَارَقُوا، وَ لَيْسَ أَلَّ يَوْمَ الْقِيَامَةِ إِلَّا لِلدُّنْيَا أَرَادُوا أَمْ لِلَّهِ عَمِلُوا؟

And as for what you mentioned from that the truth is heavy upon them, so they are separating due to that, Allah<sup>azwj</sup> has Known that they did not separate due to tyranny and did not seek shelter to justice, and they did not seek except for a world that is declining away from them, as if they have already separated from it, and they will be Questioned on the Day of Qiyamah: 'Is it for the world they intended or they worked for Allah<sup>azwj</sup>?

وَأَمَّا مَا ذَكَرْتُمْ مِنْ بَدْلِ الْأَمْوَالِ وَ اصْطِنَاعِ الرِّجَالِ، فَإِنَّا لَا يَسْعَا أَنْ نُؤْتِيَ امْرَأً مِنَ الْفِيءِ أَكْثَرَ مِنْ حَقِّهِ، وَ قَدْ قَالَ اللَّهُ وَ قَوْلُهُ الْحَقُّ: كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَ اللَّهُ مَعَ الصَّابِرِينَ

And as for what you mentioned of spending the wealth (to lure them) and bringing the men together, surely there is no leeway for us<sup>asws</sup> to give from the war booty to a man any more than his right, and Allah<sup>azwj</sup> has Said, and His<sup>azwj</sup> Word is the truth: **'How many times a small group has overcome a numerous group by the Permission of Allah, and Allah is with the patient ones [2:249].**

وَ [قَدْ] بَعَثَ [اللَّهُ] مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَحَدَهُ فَكَثَّرَهُ بَعْدَ الْقَلِيلِ، وَ أَعَزَّ فِئَتَهُ بَعْدَ الدَّلَّةِ، وَ إِنْ يُرِيدِ اللَّهُ [أَنْ] يُؤَلِّينَا هَذَا الْأَمْرَ، يُذَكِّلْ لَنَا صَعْبَهُ وَ يُسَهِّلْ لَنَا خَزَنَهُ وَ أَنَا قَابِلٌ مِنْ رَأْيِكَ مَا كَانَ لِلَّهِ [فِيهِ] رِضًا، وَ أَنْتَ مِنْ أَعَزِّ أَصْحَابِي وَ أَوْثَقِهِمْ فِي نَفْسِي وَ أَنْصَحِهِمْ عِنْدِي.

And Allah<sup>azwj</sup> had Sent Muhammad<sup>saww</sup> alone, and Multiplied for him<sup>saww</sup> after there being a few, and Honoured his<sup>saww</sup> party after the humiliation, and if Allah<sup>azwj</sup> want us<sup>asws</sup> to be in charge of this command, He<sup>azwj</sup> will Subdue its difficulties for us, and Ease its grief for us<sup>asws</sup>, and I<sup>asws</sup> accept from your view in whatever there would be Pleasure for Allah<sup>azwj</sup>, and you are more the most honourable of my<sup>asws</sup> companions, and most trustworthy of them regarding myself<sup>asws</sup>, and their most advising of them in my<sup>asws</sup> presence".<sup>107</sup>

[974] - كُنْزُ الْكَرَاجِكِيِّ: رُوِيَ أَنَّ هَذِهِ الْأُتْبِيَاتِ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ:

أَخَذْتُكُمْ دِرْعًا خَصِينًا لِتَدْفَعُوا	سِهَامَ الْعَدَى عَنِّي فَكُنْتُمْ نَصَاهَا
فَإِنْ أَنْتُمْ لَمْ تَحْفَظُوا لِمَوَدَّتِي	ذِمَامًا فَكُونُوا لَا عَلَيَّهَا وَ لَا هَا
قِفُوا مَوْقِفَ الْمَعْدُورِ عَنِّي بِجَانِبٍ	وَ خَلُّوا بَيْنِي لِلْعَدَى وَ بَيْنَاهَا.

(The book) 'Kunz' of Al-Karajaky – It is reported that these couplets are of Amir Al-Momineen<sup>asws</sup>: 'You took a fortified armour in order to defend from the arrows of the enemies from me<sup>asws</sup>, so you were its blade. So, if you are not preserving responsibilities my<sup>asws</sup> cordiality, then neither be against it nor for it. Stand in the position of the one excused from me<sup>asws</sup> by the side, and free my<sup>asws</sup> arrows to be for the enemies and their arrows".<sup>108</sup>

<sup>107</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 973

<sup>108</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 974

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## CHAPTER 32 – REASON OF AMIR AL-MOMINEEN<sup>asws</sup> NOT CHANGING SOME OF THE INNOVATIONS DURING HIS<sup>asws</sup> ERA

[975] - ج: عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ [عَلَيْهِ السَّلَامُ] فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: كَيْفَ أَنْتُمْ إِذَا أَلْبَسْتُمُ الْفِتْنَةَ، يَنْشَأُ فِيهَا الْوَلِيدُ، وَ يَهْرَمُ فِيهَا الْكَبِيرُ، وَ تَجْرِي النَّاسُ عَلَيْهَا حَتَّى يَتَّخِذُوهَا سُنَّةً، فَإِذَا غُيِّرَ مِنْهَا شَيْءٌ قِيلَ: أَتَى النَّاسُ بِمَنْكَرٍ غُيِّرَتِ السُّنَّةُ.

(The book) 'Al Ihtijaj' – From Mas'ada Bin Sadaqa,

'Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> said: 'Amir Al-Momineen<sup>asws</sup> addressed (the people). He<sup>asws</sup> said: 'I<sup>asws</sup> heard Rasool-Allah<sup>saww</sup> saying: 'How will you be when the Fitna confuses you? The new-born would grow up during it and the older ones would be enfeebled during it, and the people would flow upon it until they take it as a Sunnah. When something from it is changed, it would be said, 'The people are committing evil by changing the Sunnah!'

ثُمَّ تَشْتَدُّ الْبَلَاءُ، وَ تَنْشَأُ فِيهَا الدُّرُوءَةُ، وَ تَذُقُهُمُ الْفِتْنُ كَمَا تَذُقُ النَّارُ الْحَطَبَ، وَ كَمَا تَذُقُ الرَّحَى يَنْفَالُهَا. يَتَفَقَّهُ النَّاسُ لِعَمَلِ الدِّينِ، وَ يَتَعَلَّمُونَ لِعَمَلِ الْعَمَلِ، وَ يَطْلُبُونَ الدُّنْيَا بِعَمَلِ الْآخِرَةِ.

Then the afflictions would intensify and the off spring would grow up in it, and the Fitna would consume them just as the fire consumes the firewood, and like what the mill would grind them with its sediment. The people would be pondering for other than the religion, and they would be learning for other than the deeds, and they would be seeking the world by the deeds (supposed to be) for the Hereafter'.

ثُمَّ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، وَ مَعَهُ نَاسٌ مِنْ أَهْلِ بَيْتِهِ وَ خَاصٌّ مِنْ شِيعَتِهِ، فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، ثُمَّ قَالَ:

Then Amir Al-Momineen<sup>asws</sup> came back and with him<sup>asws</sup> were some people from his<sup>asws</sup> family members and special ones from his<sup>asws</sup> Shias. He<sup>asws</sup> ascended the pulpit, praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup> and sent Salawaat upon the Prophet<sup>saww</sup>, the said:

لَقَدْ عَمَلْتُ [عَمَلِ «خ»] الْوَلَاةُ قَبْلِي بِأُمُورٍ عَظِيمَةٍ، خَالَفُوا فِيهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مُتَعَمِّدِينَ لِذَلِكَ، وَ لَوْ حَمَلْتُ النَّاسَ عَلَى تَرْكِهَا وَ حَوَّلْتُهَا إِلَى مَوَاضِعِهَا الَّتِي كَانَتْ عَلَيْهَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، لَتَفَرَّقَ عَنِّي جُنْدِي! حَتَّى أَتَقَى وَخْدِي إِلَّا قَلِيلًا مِنْ شِيعَتِي الَّذِينَ عَرَفُوا فَضْلِي وَ إِمَامَتِي مِنْ كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

'The rulers before me<sup>asws</sup> had worked grievous matters. They opposed Rasool-Allah<sup>saww</sup> in it deliberately for that, and if I<sup>asws</sup> had carried the people upon leaving that (Standing place of Ibrahim<sup>as</sup>) and transferred it back to its place in which it used to be in the era of Rasool-Allah<sup>saww</sup>, my<sup>asws</sup> army would separate (and move) away from me<sup>asws</sup>, until I<sup>asws</sup> would remain along except a few from my<sup>asws</sup> Shias who recognise my<sup>asws</sup> merits and my<sup>asws</sup> Imamate from the Book of Allah<sup>azwj</sup> and Sunnah of His<sup>azwj</sup> Prophet<sup>saww</sup>.

أَرَأَيْتُمْ لَوْ أَمَرْتُ بِمَقَامِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَرَدَدْتُهُ إِلَى الْمَكَانِ الَّذِي وَضَعَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِيهِ، وَرَدَدْتُ فَدَكَ إِلَى وَرَثَةِ فَاطِمَةَ عَلَيْهَا السَّلَامُ، وَرَدَدْتُ صَاعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ مِدَّةً إِلَى مَا كَانَ، وَ أَمْضَيْتُ قَطَائِعَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَقْطَعَهَا لِنَاسٍ مُسَمَّيْنَ،

What is your view if I<sup>asws</sup> were to order with the standing place of Ibrahim<sup>as</sup> to be returned to the place in which Rasool-Allah<sup>saww</sup> had placed it to be in; and Fadak to be returned to the inheritors of (Syeda) Fatima<sup>asws</sup>; and return the Sa'a (unit of measurement) of Rasool-Allah<sup>saww</sup> and his<sup>saww</sup> Mudd (unit of measurement) to what they used to be; and continue cutting out the pieces (of land) which Rasool-Allah<sup>saww</sup> used to cut these out for the named people;

وَ رَدَدْتُ دَارَ جَعْفَرِ بْنِ أَبِي طَالِبٍ إِلَى وَرَثَتِهِ وَ هَدَمْتُهَا [وَ أَخْرَجْتُهَا] مِنَ الْمَسْجِدِ، وَ رَدَدْتُ الْخُمْسَ إِلَى أَهْلِهِ، وَ رَدَدْتُ قِضَاءَ كُلِّ مَنْ قَضَى بِحُجُورٍ، وَ سَبَى ذُرَارِيَّ بَنِي تَغْلِبَ، وَ رَدَدْتُ مَا قُسِمَ مِنْ أَرْضِ خَيْبَرَ، وَ مَحْوُوثَ دِيْوَانَ الْعَطَاءِ، وَ أَعْطَيْتُ كَمَا كَانَ يُعْطِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَ لَمْ أَجْعَلْهَا دُولَةً بَيْنَ الْأَغْنِيَاءِ!

And return the house of Ja'far<sup>asws</sup> Bin Abu Talib<sup>asws</sup> to his<sup>asws</sup> inheritors, and demolish it (what they have built to extend the Masjid) and expel it from the Masjid; and return the Khums to its rightful ones; and rescind the judgment of every one who had judged with tyranny and the captured offspring of the clan of Taghlib; and return whatever had been distributed from the land of Khyber; and erase the register of awards and (instead) give like what Rasool-Allah<sup>saww</sup> used to give and not make these (awards) to be a revenue between the rich?

وَ اللَّهُ لَقَدْ أَمَرْتُ النَّاسَ أَنْ لَا يَجْمَعُوا [لَا يَجْتَمِعُوا «خ»] فِي شَهْرِ رَمَضَانَ إِلَّا فِي فَرِيضَةٍ، فَتَأْدَى بَعْضُ أَهْلِ عَسْكَرِي بِمَنْ يُقَاتِلُ دُونِي، وَ سَيُفْتَهُ مَعِيَ أَتَقِي بِهِ فِي الْإِسْلَامِ وَ أَهْلِهِ: غُيِّرَتْ سُنَّةُ عُمَرَ وَ هِيَ أَنْ يُصَلَّى فِي شَهْرِ رَمَضَانَ فِي جَمَاعَةٍ، حَتَّى حِفْتُ أَنْ يُثَوَّرَ فِي نَاحِيَةِ عَسْكَرِي

By Allah<sup>azwj</sup>! I<sup>asws</sup> had ordered the people that they should not gather during a month of Ramazan except regarding the Obligatory (Salats), but some people of my<sup>asws</sup> army, from the ones who fought besides me<sup>asws</sup> called out and his<sup>saww</sup> sword was with me<sup>asws</sup>, by it I<sup>asws</sup> save Al-Islam and its people, 'He<sup>asws</sup> has changed the sunnah of Umar and is forbidding from praying Salat during the month of Ramazan in a congregation', to the extent that I<sup>asws</sup> feared that there might be a revolution with me<sup>asws</sup> in part of my<sup>asws</sup> army.

مَا لَقِيتُ هَذِهِ الْأُمَّةَ مِنْ أَيْمَةِ الضَّلَالَةِ وَ الدُّعَاةِ إِلَى النَّارِ!

(Oh) what I<sup>asws</sup> am facing from the leaders of straying and the callers to the Fire!

وَ أَكْثَرُ مِنْ ذَلِكَ، سَهُمَ ذَوِي الْقُرْبَى الَّذِينَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى [فِي حَقِّهِمْ]: وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسْكِينِ وَ ابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَ مَا أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ

And more grievous than that is the portion of the next of kin, the ones Allah<sup>azwj</sup> Blessed and Exalted Said in their rights: **And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin, and the orphans, and the needy and the wayfarer, if you believe in Allah and in what We Revealed unto Our servant, on the Day of Distinction, [8:41].**

نَحْنُ وَاللَّهُ عَنِ يَدَيِ الْفُرْقَيْنِ الَّذِينَ قَرَنَهُمُ اللَّهُ بِنَفْسِهِ وَ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ لَمْ يَجْعَلْ لَنَا فِي الصَّدَقَةِ نَصِيبًا، أَكْرَمَ اللَّهُ سُبْحَانَهُ وَ تَعَالَى نَبِيُّهُ، وَ أَكْرَمَنَا أَنْ يُطْعَمَنَا أَوْسَاخُ أَيْدِي النَّاسِ.

By Allah<sup>azwj</sup>! We<sup>asws</sup> are the ones meant by 'near of kin', those Allah<sup>azwj</sup> has Paired with Himself<sup>azwj</sup> and His<sup>azwj</sup> Prophet<sup>saww</sup>, and did not Make any share to be for us<sup>asws</sup> in the charities. Allah<sup>azwj</sup> the Glorious and Exalted has Honoured His<sup>azwj</sup> Prophet<sup>saww</sup>, and Honoured us<sup>asws</sup> from Feeding us<sup>asws</sup> the filth of the hands of the people'.

فَقَالَ لَهُ رَجُلٌ: إِنِّي سَمِعْتُ مِنْ سَلْمَانَ وَ أَبِي ذَرٍّ الْغِفَارِيِّ وَ الْمُقَدَّادِ، أَشْيَاءَ مِنْ تَفْسِيرِ الْقُرْآنِ وَ الرِّوَايَةِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ سَمِعْتُ مِنْكَ تَصْدِيقَ مَا سَمِعْتُ مِنْهُمْ، وَ رَأَيْتُ فِي أَيْدِي النَّاسِ أَشْيَاءَ كَثِيرَةً مِنْ تَفْسِيرِ الْقُرْآنِ وَ الْأَحَادِيثِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، [وَ] أَنْتُمْ تُخَالِفُونَهُمْ وَ تَزْعُمُونَ أَنَّ ذَلِكَ بَاطِلٌ، أَ فَتَرَى النَّاسَ يَكْذِبُونَ مُتَعَمِّدِينَ عَلَى نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ يُفَسِّرُونَ الْقُرْآنَ بِآرَائِهِمْ؟

A man said to him<sup>asws</sup>, 'I have heard from Salman<sup>ra</sup>, and Abu Zarr Al-Ghifari<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>, (certain) things from the interpretation of the Quran and reports from the Prophet<sup>saww</sup>, and I<sup>asws</sup> heard from you<sup>asws</sup> the verification of what I had heard from them, and I have seen many things in the hands of the people, from the interpretation of the Quran and Ahadeeth from the Prophet<sup>saww</sup>, and you<sup>asws</sup> are opposing them and claiming that, that is false. Do you view the people are lying deliberately upon the Prophet<sup>saww</sup> of Allah<sup>azwj</sup> and are interpreting the Quran by their own opinions?'

قَالَ: فَأَقْبَلَ [إِلَيْهِ أَمِيرَ الْمُؤْمِنِينَ] عَلَيْهِ السَّلَامُ فَقَالَ لَهُ: قَدْ سَأَلْتُ فَأَفْهَمَ الْجَوَابَ: إِنَّ فِي أَيْدِي النَّاسِ حَقًّا وَ بَاطِلًا، وَ صِدْقًا وَ كَذِبًا، وَ نَاسِخًا وَ مُنْسُوخًا، وَ عَامًّا وَ خَاصًّا، وَ مُحْكَمًا وَ مُتَشَابِهًا، وَ حِفْظًا وَ وَهْمًا،

He (Al-Sadiq<sup>asws</sup>) said: 'Amir Al-Momineen<sup>asws</sup> faced towards him and said to him: 'You have asked, so understand the answer. In the hands of the people there is truth and falsehood, and truthfulness and lies, and abrogating and abrogated, and general and special, and decisive and allegorical, memorised and imagined.

وَ قَدْ كَذِبَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ هُوَ حَيٌّ، حَتَّى قَامَ خَطِيبًا فَقَالَ: «أَيُّهَا النَّاسُ قَدْ كَثُرَتْ عَلَيَّ الْكَذَابَةُ، فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلَيْتَنِي مَقْعَدُهُ مِنَ النَّارِ».

And Rasool-Allah<sup>saww</sup> had been lied upon while he<sup>saww</sup> was alive, until he<sup>asws</sup> stood up to address and said: 'O you people! The lies have been frequented upon me<sup>asws</sup>, so the one who lies upon me<sup>asws</sup> deliberately, let him assume his seat from the Fire'.

وَ إِنَّمَا أَتَاكَ بِالْحَدِيثِ أَرْبَعَةُ رَجَالٍ لَيْسَ هُمْ خَامِسٌ: رَجُلٌ مُنَافِقٌ مُظْهِرٌ لِلْإِيمَانِ مُتَصَنِّعٌ بِالْإِسْلَامِ، لَا يَتَأَثَّمُ وَ لَا يَتَحَرَّجُ فِي أَنْ يَكْذِبَ عَلَى اللَّهِ وَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مُتَعَمِّدًا،

And rather four (types of) men have come to you with the Hadeeth, there isn't any fight for them – a hypocrite man, manifesting the Eman and posing as being with Al-Islam. Neither does he consider it a sin nor does he have any embarrassment in lying upon Allah<sup>azwj</sup> and upon Rasool-Allah<sup>saww</sup> deliberately.

فَلَوْ عَلِمَ النَّاسُ أَنَّ مُنَافِقًا كَاذِبٌ لَمْ يَقْبَلُوا مِنْهُ وَ لَمْ يُصَدِّقُوا قَوْلَهُ، وَ لَكِنَّهُمْ قَالُوا: «صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ رَأَاهُ وَ سَمِعَ مِنْهُ وَ لَقِيَ عَنْهُ» وَ يَأْخُذُونَ [فِيأْخُذُونَ «خ»] بِقَوْلِهِ وَ قَدْ أَخْبَرَكَ اللَّهُ عَنِ الْمُنَافِقِينَ بِمَا أَخْبَرَكَ وَ وَصَفَهُمْ بِمَا وَصَفَهُمْ بِهِ لَكَ.

If the people come to know that he is a hypocrite, they would not accept from him and would not ratify his words, but they said, 'He is a companion of Rasool-Allah<sup>saww</sup>, and he has seen him<sup>saww</sup> and heard from him<sup>saww</sup> and caught it from him<sup>saww</sup>. So, they are taking with his words, although Allah<sup>azwj</sup> has Informed you about the hypocrites with what He<sup>azwj</sup> has informed, and Described them with what He<sup>azwj</sup> had Described them with to you.

ثُمَّ بَقُوا بَعْدَهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَتَقَرَّبُوا إِلَى أَيْمَةِ الضَّلَالَةِ، وَالدَّعَاةِ إِلَى النَّارِ بِالرُّبُورِ وَ الْبُهْتَانِ، فَوَلَّوهُمْ الْأَعْمَالَ وَ جَعَلُوهُمْ حُكَّامًا عَلَى رِقَابِ النَّاسِ، وَ أَكَلُوا بِهِمُ الدُّنْيَا وَ إِنَّمَا النَّاسُ مَعَ الْمُلُوكِ وَ الدُّنْيَا إِلَّا مَنْ عَصَمَهُ اللَّهُ. فَهَذَا أَحَدُ الْأَرْبَعَةِ.

Then they remained alive after him<sup>saww</sup> and they drew near to the leaders of straying and the callers to the Fire with the falsities and the accusations. So, they (rulers) made them the office bearers and made them decision-makers upon the necks of the people, and they devoured the world through them, and rather the people tend to be with the kings and the world except the one whom Allah<sup>azwj</sup> Fortifies. So, this is the first of the four.

وَ [ثَانِي الْأَرْبَعَةِ] رَجُلٌ سَمِعَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ شَيْئًا لَمْ يَحْفَظْهُ عَلَى وَجْهِهِ، فَوَهَمَ فِيهِ وَ لَمْ يَتَعَمَّدْ كَذِبًا، وَ هُوَ فِي يَدَيْهِ يَرْوِيهِ وَ يَعْمَلُ بِهِ وَ يَقُولُ: «أَنَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ». فَلَوْ عَلِمَ الْمُسْلِمُونَ أَنَّهُ وَهَمَ فِيهِ لَمْ يَقْبَلُوا مِنْهُ، وَ لَوْ عَلِمَ هُوَ أَنَّهُ كَذَلِكَ لَرَفَضَهُ.

And the second of the four is a man who heard something from Rasool-Allah<sup>saww</sup>, could not memorise is upon its perspective, so he used his imagination in it and did not lie deliberately, and it is in his hands, he is reporting it and working with it and saying, 'I heard from Rasool-Allah<sup>saww</sup>'. If the Muslims had known that he is using his imagination in it, they would not be accepting from him, and if he knew that he is like that, he would reject it.

وَ رَجُلٌ ثَالِثٌ سَمِعَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ شَيْئًا يَأْمُرُ بِهِ ثُمَّ نَهَى [رَسُولُ اللَّهِ] عَنْهُ وَ هُوَ لَا يَعْلَمُ، أَوْ سَمِعَهُ نَهَى عَنْ شَيْءٍ ثُمَّ أَمَرَ بِهِ وَ هُوَ لَا يَعْلَمُ، فَحَفِظَ الْمَنْسُوحَ وَ لَمْ يَحْفَظِ النَّاسِخَ. فَلَوْ عَلِمَ أَنَّهُ مَنْسُوحٌ لَرَفَضَهُ، وَ لَوْ عَلِمَ الْمُسْلِمُونَ إِذْ سَمِعُوهُ مِنْهُ أَنَّهُ مَنْسُوحٌ لَرَفَضُوهُ.

And a third man, he heard something from Rasool-Allah<sup>saww</sup> instructing him, then he (Rasool-Allah<sup>saww</sup>) forbade from it, and he did not know, or heard the forbiddance about something then he<sup>saww</sup> instructed with it, and he did not know. Thus, he preserved the abrogated and did not preserve the abrogating. If he had known it is abrogated, he would have rejected it, and if the Muslims had known when they heard it from him that it is abrogated, they would have rejected it.

وَ آخَرُ رَابِعٌ لَمْ يَكْذِبْ عَلَى اللَّهِ وَ لَا عَلَى رَسُولِهِ، مُبْغِضٌ لِلْكَذِبِ خَوْفًا لِلَّهِ وَ تَعْظِيمًا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَ لَمْ يَهْمُ بِهِ، بَلْ حَفِظَ مَا سَمِعَ عَلَى وَجْهِهِ، فَجَاءَ بِهِ عَلَى مَا سَمِعَهُ، وَ لَمْ يَزِدْ فِيهِ وَ لَمْ يَنْقُصْ مِنْهُ، وَ حَفِظَ النَّاسِخَ فَعَمِلَ بِهِ وَ حَفِظَ الْمَنْسُوحَ فَجَنَّبَ عَنْهُ، وَ عَرَفَ الْخَاصَّ وَ الْعَامَّ فَوَضَعَ كُلَّ شَيْءٍ مَوْضِعَهُ، وَ عَرَفَ الْمُتَشَابِهَ وَ الْمُحْكَمَ.

And the last fourth did not lie upon Allah<sup>azwj</sup> nor upon His<sup>azwj</sup> Rasool<sup>saww</sup>, being hateful to the lie fearing to Allah<sup>azwj</sup> and in reverence to Rasool-Allah<sup>saww</sup>, and did not use his imagination with it. But, he memorised he had heard upon its perspective, so he came with it upon what he had heard, and he did not increase in it and did not reduce from it, and he preserved the abrogating so he worked with it, and preserved the abrogated so he stayed away from it, and he recognised the special and the general, so he placed everything in its place, and he recognised the allegorical and the decisive.

وَقَدْ يَكُونُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْكَلَامُ لَهُ وَجْهَانِ، فَكَلَامٌ خَاصٌّ وَكَلَامٌ عَامٌّ، فَيَسْمَعُهُ مَنْ لَا يَعْرِفُ مَا عَنِ اللَّهِ بِهِ، وَ لَا مَا عَنِ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَيَحْمِلُهُ السَّامِعُ وَ يُوجِّهُهُ عَلَى غَيْرِ مَعْرِفَةٍ بِمَعْنَاهُ وَ لَا مَا قُصِدَ بِهِ وَ مَا خَرَجَ مِنْ أَجْلِهِ.

And the speech happened from Rasool-Allah<sup>saww</sup> having two aspects for it. There was a special talk and general talk. He heard it, one who did not know what Allah<sup>azwj</sup> had Meant by it nor what Rasool-Allah<sup>saww</sup> had meant by it. The listener carried it and diverted it upon being without understanding its meaning nor what had been aimed with it, and what reason it had come out for.

وَلَيْسَ كُلُّ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَسْأَلُهُ وَ يَسْتَفْهِمُهُ، حَتَّى إِنْ كَانُوا لَيَجُوبُونَ أَنْ يَجِيءَ الْأَعْرَابِيُّ أَوْ الطَّارِي فَيَسْأَلُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَتَّى يَسْمَعُوا كَلَامَهُ وَ كَانَ لَا يَمُرُّ بِمِنْ ذَلِكَ شَيْءٌ إِلَّا سَأَلَتْ عَنْهُ وَ حَفِظَتْهُ.

And it isn't so that every companion of Rasool-Allah<sup>saww</sup> had asked him<sup>saww</sup> and understood it, to the extent that they used to love for the Bedouin to come and ask him<sup>saww</sup> until they would hear his<sup>saww</sup> speech, and nothing from that passed by me<sup>asws</sup> except I<sup>asws</sup> had asked about it and memorised it.

فَهَذِهِ وَجُوهٌ مَا عَلَيْهِ النَّاسُ فِي اخْتِلَافِهِمْ وَ عَلَيْهِمْ فِي رِوَايَاتِهِمْ.

Thus these perspectives are what the people are upon in their differing(s) and their reasons in their reports".<sup>109</sup>

[976] - شي: عَنْ حَرِيزٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَحَدِهِمَا قَالَ: لَمَّا كَانَ أَمِيرُ الْمُؤْمِنِينَ [عَلَيْهِ السَّلَامُ] فِي الْكُوفَةِ أَتَاهُ النَّاسُ فَقَالُوا: اجْعَلْ لَنَا إِمَامًا يُؤْمِنُ فِي [شَهْرِ] رَمَضَانَ. فَقَالَ: لَا. وَ نَهَاهُمْ أَنْ يَجْتَمِعُوا فِيهِ، فَلَمَّا أَمْسَوْا جَعَلُوا يَقُولُونَ: ابْكُوا فِي رَمَضَانَ وَ رَمَضَانَاهُ.

Tafseer Al Ayyashi – From Hareyz, from one of our companions,

'From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: 'When Amir Al-Momineen<sup>asws</sup> was in Al-Kufa, some people came to him<sup>asws</sup> and they said, 'Make a prayer leader to be for us who would lead us (in Salat) during the month of Ramazan'. He<sup>asws</sup> said: 'No', and he<sup>asws</sup> forbade them to gather during it. When it was evening they went on to say, 'Cry (lament) during Ramazan, 'Waah Ramazan!'

فَأَتَاهُ الْحَارِثُ الْأَعْوَرُ فِي أَتَانٍ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ ضَجَّ النَّاسُ وَ كَرِهُوا قَوْلَكَ.

Al-Haris Al-Awr came to him<sup>asws</sup> among some people. He said, 'O Amir Al-Momineen<sup>asws</sup>! The people are clamouring and are disliking your<sup>asws</sup> words'.

فَقَالَ عَلَيْهِ السَّلَامُ: دَعُوهُمْ وَ مَا يُبْدُونَ لِيُصَلِّيَ بِهِمْ مَنْ شَاءُوا. ثُمَّ قَالَ: «فَمَنْ يَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُؤَلِّهِ مَا تَوَلَّى وَ نُصَلِّهِ جَهَنَّمَ وَ سَاءَتْ مَصِيرًا».

He<sup>asws</sup> said: 'Leave them and what they are wanting to pray Salat with them, (let them take a pray leader) the one - they so desire to'. Then he<sup>asws</sup> said: 'So the one who **follows other**

<sup>109</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 32 H 975

**than the way of the Momineen, We will Turn him to what he had turned towards and he will arrive to Hell; and it is an evil fate [4:115]”.**<sup>110</sup>

[977] - جا: الْكَاتِبُ عَنِ الرَّعْفَرِيِّ عَنِ الثَّقَفِيِّ عَنْ يُوسُفَ بْنِ كَلَيْبٍ عَنْ مُعَاوِيَةَ بْنِ هِشَامٍ عَنِ الصَّبَّاحِ بْنِ يَحْيَى الْمُرِّيِّ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ قَالَ: حَدَّثَنِي جَمَاعَةٌ مِنْ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ يَوْمًا: ادْعُوا لِي غَنِيًّا وَبَاهِلَةً وَحَيًّا آخَرَ قَدْ سَمَّاهُمْ فَلْيَأْخُذُوا عَطَايَاهُمْ، فَوَ الَّذِي فَلَقَ الْحَبَّةَ وَبَرَأ النَّسَمَةَ مَا لَهُمْ فِي الْإِسْلَامِ نَصِيبٌ، وَ إِنِّي شَاهِدٌ وَ مُنْزِلِي عِنْدَ الْحَوْضِ وَ عِنْدَ الْمَقَامِ الْمَحْمُودِ، أَنَّهُمْ أَعْدَاءُ لِي فِي الدُّنْيَا وَ الْآخِرَةِ [و] لَأَخُذَنَّ غَنِيًّا أَخَذَهُ يَضْرِبُ بِأَهْلِهِ.

(The book) 'Al Amaali' – Al Katib, from Al Zafrani, from Al saqafi, from Yusuf Bin Kuleyb, from Muawiya Bin Hisham, from Al Sabbah Bin Yahya Al Muzanny, from Al Haris Bin Haseera who said,

'A group from the companions of Amir Al-Momineen<sup>asws</sup> narrated to me that he<sup>asws</sup> said one day: 'Call the rich ones to me<sup>asws</sup>, and (tribe of) Bahilah', and other tribes he<sup>asws</sup> had named: 'Let them take their awards, for by the One<sup>azwj</sup> Who Split the seed and Formed the person! There is no share for them in Al-Islam, and I<sup>asws</sup> am a witness and my<sup>asws</sup> position at the Fountain, and by Maqam Al-Mahmoud (The Praise-worthy Position)! They are enemies to me<sup>asws</sup> in the world and the Hereafter, and I<sup>asws</sup> shall be seizing the rich with a voracious seizure.

وَ لَئِنْ تَبَيَّنَتْ قَدَمَايَ لَأَرْدَنَّ قَبَائِلَ إِلَى قَبَائِلَ، وَ قَبَائِلَ إِلَى قَبَائِلَ، وَ لَأُبْهَرِجَنَّ سِتْرِينَ قَبِيلَةً مَا لَهَا فِي الْإِسْلَامِ نَصِيبٌ.

And if my<sup>asws</sup> feet are affirmed, I<sup>asws</sup> return tribes to tribes, and tribes to tribes, and I<sup>asws</sup> shall invalidate sixty tribes having no share for them in Al-Islam”.<sup>111</sup>

[978] - كا: [تَقَةُ الْإِسْلَامِ الْكُلَيْبِيُّ] فِي [كِتَابِ الرِّوَايَةِ] عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَمِيْسٍ عَنْ إِبْرَاهِيمَ بْنِ عَمَرَ الْيَمَانِيِّ عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسِ الْحَلَالِيِّ قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ صَلَّى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ثُمَّ قَالَ: أَلَا إِنَّ أَخُوفَ مَا أَخَافُ عَلَيْكُمْ خَلَّتَانِ: اتِّبَاعُ الْهَوَى، وَ طُولُ الْأَمَلِ. أَمَّا اتِّبَاعُ الْهَوَى فَيُصِدُّ عَنِ الْحَقِّ. وَ أَمَّا طُولُ الْأَمَلِ فَيُنْسِي الْآخِرَةَ.

(The book) 'Al Kafi' by the trustworthy one of Al-Islam Al Kulayni in Kitab Al Rawza – From Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bni Umar Al Yamani, from Aban Bin Abu Abbas, from Suleym Bin Qays Al Hilali who said,

'Amir-Al-Momineen<sup>asws</sup> preached, so he<sup>asws</sup> Praised Allah<sup>azwj</sup> and Extolled Him<sup>azwj</sup>, then sent greetings of peace 'Salam' upon the Prophet<sup>saww</sup>, then said: 'Indeed! From the fears what I<sup>asws</sup> fear for you are two categories – following of desires and long hopes. As for the following of desires, it will sway you away from the truth, and as for the long hopes, they will make you forget the Hereafter.

أَلَا وَ إِنَّ الدُّنْيَا قَدْ تَرَحَّلَتْ مُدْبِرَةً، وَ إِنَّ الْآخِرَةَ قَدْ تَرَحَّلَتْ مُقْبِلَةً، وَ لِكُلِّ وَاحِدَةٍ [مِنْهُمَا] بَنُونَ، فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ، وَ لَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا، فَإِنَّ الْيَوْمَ عَمَلٌ وَ لَا حِسَابَ، وَ إِنَّ غَدًا حِسَابٌ وَ لَا عَمَلٍ.

Indeed! The world has moved backwards (away from you) and that the Hereafter has moved forward (towards you), and for each of these are sons. So be from the sons of the Hereafter and do not become from the sons of the world, for today is the day of the deeds

<sup>110</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 32 H 976

<sup>111</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 32 H 977



and there is no Reckoning, but tomorrow is the (day of) Reckoning and no (room to perform) deeds.

وَأَمَّا بَدَأُ وُفُوعِ الْفِتَنِ مِنْ أَهْوَاءٍ تُتَّبَعُ، وَ أَحْكَامٍ تُبْتَدَعُ، يُخَالَفُ فِيهَا حُكْمُ اللَّهِ، يَتَوَلَّى فِيهَا رِجَالٌ رِجَالًا.

However, the commencement of the Fitna occurs from the following of desires, and (the man made) rules are followed in opposition to the Commands of Allah<sup>azwj</sup>, so that a man would rule over a man (using these rules).

أَلَا إِنَّ الْحَقَّ لَوْ خَلَصَ لَمْ يَكُنْ اخْتِلَافٌ، وَ لَوْ أَنَّ الْبَاطِلَ خَلَصَ لَمْ يَخَفْ عَلَى ذِي حِجْجِي، لَكِنَّهُ يُؤْخَذُ مِنْ هَذَا ضِعْثٌ وَ مِنْ هَذَا ضِعْثٌ، فَيُجْرَحَانِ فَيَجْتَمِعَانِ فَيُجْلَيَانِ مَعًا، فَهُنَاكَ يَسْتَوْلِي الشَّيْطَانُ عَلَى أَوْلِيَائِهِ، وَ نَحْنُ الَّذِينَ سَبَقَتْ لَهُمْ مِنَ اللَّهِ الْحُسْنَى،

Indeed! Surely the truth, had it been pure, there would have been no differing, and had the falsehood been pure, there would have been no fear about the one with the proof, but they take a fistful from this and a fistful from this, so they are mixed together. So that is where the Satan<sup>la</sup> rules over his<sup>la</sup> friends, and the ones for whom goodness has preceded from Allah<sup>azwj</sup> escape from this.

إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: كَيْفَ أَنْتُمْ إِذَا أَلْبَسْتُكُمْ فِتْنَةً يَرُوبُ فِيهَا الصَّغِيرُ، وَ يَهْرُمُ فِيهَا الْكَبِيرُ، يَجْرِي النَّاسُ عَلَيْهَا وَ يَتَّخِذُونَهَا سُنَّةً، فَإِذَا غَيَّرَ مِنْهَا شَيْءٌ قِيلَ: قَدْ غَيَّرَتِ السُّنَّةُ وَ أَتَى النَّاسَ مُنْكَرًا.

I<sup>asws</sup> heard Rasool-Allah<sup>saww</sup> saying: ‘How will your condition be when you are clothed in ‘Fitna’ (strife) in which the young ones will grow older while the adults would become elderly. The people will flow towards it (fitna) and take it as a Sunnah. So if something is altered therein, they will say, ‘The Sunnah has been altered’, and the people would have become deniers.

ثُمَّ تَشْتَدُّ الْبَلِيَّةُ وَ تُسْبَى الدُّرَّةُ وَ تَذُقُّهُمْ الْفِتْنَةُ كَمَا تَذُقُّ النَّارُ الْحَطَبَ، وَ كَمَا تَذُقُّ الرَّحَى يَنْفَالَهَا، وَ يَتَقَفَّهُونَ لِغَيْرِ اللَّهِ، وَ يَتَعَلَّمُونَ لِغَيْرِ الْعَمَلِ، وَ يَطْلُبُونَ الدُّنْيَا بِأَعْمَالِ الْآخِرَةِ.

Then the affliction would intensify, and the offspring would become captivated and the ‘Fitna’ (strife) would consume them just as the fire consumes the firewood, or just as the millstone grinds upon its lower base. And they would learn the Laws for the sake of other than Allah<sup>azwj</sup>, and they would learn for the sake of other than doing good deeds, and they will be coveting the world instead of working for the Hereafter.

ثُمَّ أَقْبَلَ [عَلَيْهِ السَّلَامُ] بِوَجْهِهِ وَ حَوْلَهُ نَاسٌ مِنْ أَهْلِ بَيْتِهِ وَ خَاصَّتِهِ وَ شِيعَتِهِ، فَقَالَ: قَدْ عَمَلَتِ الْوُلَادَةُ قَبْلِي أَعْمَالًا خَالَفُوا فِيهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، مُتَعَمِّدِينَ لِخِلَافِهِ، نَاقِضِينَ لِعَهْدِهِ، مُغَيِّرِينَ لِسُنَّتِهِ،

Then he<sup>asws</sup> turned his<sup>asws</sup> face towards those from his<sup>asws</sup> family and his<sup>asws</sup> special ones and his<sup>asws</sup> Shias who were around him<sup>asws</sup>, so he<sup>asws</sup> said: ‘The rulers before me<sup>asws</sup> acted in opposition to Rasool-Allah<sup>saww</sup> deliberately breaching the Covenant with him<sup>saww</sup> and altering his<sup>saww</sup> Sunnah.

وَلَوْ حَمَلْتُ النَّاسَ عَلَى تَرْكِهَا وَحَوَّلْتُهَا إِلَى مَوَاضِعِهَا وَإِلَى مَا كَانَتْ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَتَفَرَّقَ عَنِّي جُنْدِي، حَتَّى أَتَيْتُ وَخِدي أَوْ [مَعَ] قَلِيلٍ مِنْ شِيعَتِي الَّذِينَ عَرَفُوا فَضْلِي وَفَرَضَ إِمَامَتِي مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَ سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

And if I<sup>asws</sup> had burdened the people on avoiding it, and turned it back to its place and to what is used to be in the era of Rasool-Allah<sup>saww</sup>, my<sup>asws</sup> army would disperse from me<sup>asws</sup> to the extent that there would remain only myself<sup>asws</sup> or a few from my<sup>asws</sup> Shias who recognise my<sup>asws</sup> merits and Obligation of my<sup>asws</sup> Imamate from the Book of Allah<sup>azwj</sup>, Mighty is His<sup>azwj</sup> Mention, and Sunnah of Rasool-Allah<sup>saww</sup>.

أَرَأَيْتُمْ لَوْ أَمَرْتُ بِمَقَامِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَرَدَدْتُهُ إِلَى الْمَوْضِعِ الَّذِي وَضَعَهُ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَرَدَدْتُ فَدَكَ إِلَى وَرَثَةِ فَاطِمَةَ عَلَيْهَا السَّلَامُ، وَرَدَدْتُ صَاعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَمَا كَانَ، وَ أَمَضَيْتُ قَطَائِعَ أَقْطَعَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِأَقْوَامٍ لَمْ تُخَصَّ لَهُمْ وَ لَمْ تُنْفَذْ،

Consider (what would happen) if I<sup>asws</sup> were to order for the *Maqaam e Ibrahim*<sup>as</sup> to be returned to its place where it was placed by Rasool-Allah<sup>saww</sup>, and returned the (plantation of) *Fadak* to the inheritors of (Syeda) Fatima<sup>asws</sup>, and returned to the 'Sa'a' (unit of measurement) to just as it was before, and execute the treaties which were made by Rasool-Allah<sup>saww</sup> for the people, which were never executed nor were those ever established.

وَرَدَدْتُ دَارَ جَعْفَرٍ عَلَيْهِ السَّلَامُ إِلَى وَرَثَتِهِ وَ هَدَمْتُهَا مِنَ الْمَسْجِدِ، وَ رَدَدْتُ قَضَايَا مِنَ الْحُورِ قُضِيَ بِهَا، وَ نَزَعْتُ نِسَاءً تَحْتَ رِجَالِ بَعْضِ رِجَالٍ حَقَّ فَرَدُّنَهُنَّ إِلَى أَزْوَاجِهِنَّ، وَ اسْتَقْبَلْتُ بَيْنَ الْحُكَمِ فِي الْفُرُوجِ وَ الْأَحْكَامِ، وَ سَبَيْتُ ذُرَارِيَّ بَنِي تَغْلِبَ،

And return the house of Ja'far<sup>as</sup> to his<sup>as</sup> inheritors, and demolish it from the Masjid, and rescind the inequitable Judgements which were judged and remove the women who are under (married to) certain men without right and return them back to their husbands, and issue the order regarding the matrimony, and the orders regarding the captives of the clan of Taghlub;

وَ رَدَدْتُ مَا قُسِمَ مِنْ أَرْضِ خَيْبَرَ، وَ مَحَوْتُ دَوَاوِينَ الْعَطَايَا، وَ أَعْطَيْتُ كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُعْطِي بِالسَّوِيَّةِ، وَ لَمْ أَجْعَلْهَا ذُوْلَةَ بَيْنِ الْأَعْيَانِ، وَ أَلْقَيْتُ الْمِسَاحَةَ وَ سَوَّيْتُ بَيْنَ الْمَنَاجِيحِ، وَ أَنْفَذْتُ حُكْمَ الرَّسُولِ كَمَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَ فَرَضَهُ،

And return what was distributed from the land of Khyber, and erase the register of gifts and give it out as Rasool-Allah<sup>saww</sup> used to give it out in an equitable manner and not make it to be distributed between the rich, and drop *Al-Musahaat* (currency), and equalise between the marriages, and enforce the *Khums* of Rasool-Allah<sup>saww</sup> just as it had been Commanded by Allah<sup>azwj</sup> Mighty and Majestic and make it to be obligatory.

وَ رَدَدْتُ مَسْجِدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى مَا كَانَ عَلَيْهِ، وَ سَدَدْتُ مَا فُتِحَ فِيهِ مِنَ الْأَبْوَابِ وَ فَتَحْتُ مَا سُدَّ مِنْهُ، وَ حَزَمْتُ الْمَسْحَ عَلَى الْحَقْفَيْنِ، وَ حَدَدْتُ عَلَى النَّبِيدِ، وَ أَمَرْتُ بِإِحْلَالِ الْمُتَعَتِّينَ، وَ أَمَرْتُ بِالتَّكْبِيرِ عَلَى الْجَنَائِزِ حَتَّى تَكْبِيرَاتٍ،

And return the Masjid of Rasool-Allah<sup>saww</sup> to what it used to be, and shut what was in it from the doors, and open what has been closed in it, and prohibit the wiping (Masaah) upon the socks, and enforce the punishment upon the partaking of *Al-Nabeedh* (intoxicant), and

make the two *Mu'tah's* to be permissible, and order for the *Takbeer* over the dead body as five *Takbeers*;

وَأَنزَلْتُ النَّاسَ الْجَهْرَ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ\*، وَ أَخْرَجْتُ مَنْ أُدْخِلَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي مَسْجِدِهِ مِمَّنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَخْرَجَهُ، وَ أُدْخِلْتُ مَنْ أُخْرِجَ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِمَّنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أُدْخِلَهُ،

And necessitate the people to recite 'In the Name of Allah<sup>azwj</sup> the Beneficent the Merciful' aloud (in the Prayer), and throw out the one who has been included with Rasool-Allah<sup>saww</sup> in his<sup>saww</sup> Masjid the one whom Rasool-Allah<sup>saww</sup> had thrown out, and enter the one who had been thrown out after Rasool-Allah<sup>saww</sup> whom Rasool-Allah<sup>saww</sup> had allowed him to enter;

وَ حَمَلْتُ النَّاسَ عَلَى حُكْمِ الْقُرْآنِ وَ عَلَى الطَّلَاقِ عَلَى السُّنَّةِ، وَ أَخَذْتُ الصَّدَقَاتِ عَلَى أَصْنَافِهَا وَ حُدُودِهَا، وَ رَدَدْتُ الْوُضُوءَ وَ الْغُسْلَ وَ الصَّلَاةَ إِلَى مَوَاقِيتِهَا وَ شَرَائِعِهَا وَ مَوَاضِعِهَا، وَ رَدَدْتُ أَهْلَ نَجْرَانَ إِلَى مَوَاضِعِهِمْ، وَ رَدَدْتُ سَبَائِمَ فَارِسَ وَ سَائِرَ الْأُمَمِ إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، إِذَا لَتَفَرَّقُوا عَنِّي.

And burden the people to the Commands of the Quran and upon the divorce to be in accordance with the Sunnah, and take the charities upon its types and its limits, and return the ablution and the (major) ablution and the Prayer to its prescribed times, and its laws and its places, and return the people of Najraan to their own places, and return the Persian captives, and the rest of the community to the Book of Allah<sup>azwj</sup> and the Sunnah of its Prophet<sup>saww</sup>, then they would disperse away from me<sup>asws</sup>.

وَ اللَّهُ لَقَدْ أَمَرْتُ النَّاسَ أَنْ لَا يَجْتَمِعُوا فِي شَهْرِ رَمَضَانَ إِلَّا فِي فَرِيضَةٍ، وَ أَعْلَمْتُهُمْ أَنَّ اجْتِمَاعَهُمْ فِي النَّوَافِلِ بِدْعَةٌ، فَدَادَى بَعْضُ أَهْلِ عَسْكَرِي مِمَّنْ يُقَاتِلُ مَعِي: «يَا أَهْلَ الْإِسْلَامِ غُيِّرَتْ سُنَّةُ عُمَرَ، يَنْهَانَا عَنِ الصَّلَاةِ فِي شَهْرِ رَمَضَانَ تَطَوُّعًا!». وَ لَقَدْ حُفْتُ أَنْ يَتَوَرَّأُوا فِي نَاحِيَةِ جَانِبِ عَسْكَرِي!

By Allah<sup>azwj</sup>, if I<sup>asws</sup> were to order the people not to gather in the Month of Ramazan except for the obligatory (Salats) and make it known to them that their gathering for the optional Salats (Nawaafil) is an innovation. So some of the people in my<sup>asws</sup> army would call out to the ones who are fighting alongside me<sup>asws</sup>, 'O people of Al-Islam! The Sunnah of Umar has been changed. He<sup>asws</sup> is preventing us from the optional Salat in the Month of Ramazan (Taraweeh), and I<sup>asws</sup> had feared that there would be a revolt in a section of my<sup>asws</sup> army.

مَا لَقِيتُ مِنْ هَذِهِ الْأُمَّةِ مِنَ الْفُرْقَةِ وَ طَاعَةِ أَيْمَةِ الضَّلَالَةِ وَ الدُّعَاةِ إِلَى النَّارِ! وَ [لَوْ] أُعْطِيتُ مِنْ ذَلِكَ سَهْمَ ذِي الْقُرْبَى الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ: إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَ مَا أَنزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَى الْجَمْعَانِ

What will be meted out from this community from the sectarianism and the obedience to the imams of the misguidance and their calling to the Fire if I<sup>asws</sup> were to give out from that the share of the near relatives about which Allah<sup>azwj</sup> Mighty and Majestic has Said: **if you believe in Allah and in what We Revealed unto Our servant, on the Day of Distinction, the day on which the two parties met; [8:41].**

فَنَحْنُ وَ اللَّهُ عَنِّي بِذِي الْقُرْبَى الَّذِي قَرَنَّا اللَّهَ بِنَفْسِهِ وَ بِرَسُولِهِ، فَقَالَ: فَلِلَّهِ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ فِينَا [خ: مِنَّا] خَاصَّةً؛ كَيْ لَا يَكُونَ دَوْلَةٌ بَيْنَ الْأَعْيَاءِ مِنْكُمْ. وَ مَا آتَاكُمْ الرَّسُولَ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَ اتَّقُوا اللَّهَ فِي ظُلْمِ آلِ مُحَمَّدٍ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ لِمَنْ ظَلَمَهُمْ، رَحْمَةً مِنْهُ لَنَا، وَ غِيٍّ أَعَنَّا اللَّهُ بِهِ

So we<sup>asws</sup> are the ones Meant by the near relatives whom Allah<sup>azwj</sup> has Joined with Himself<sup>azwj</sup> and with His<sup>azwj</sup> Rasool<sup>saww</sup>. The Exalted Said: ***so it is for Allah and His Rasool, and for the near of kin, and the orphans, and the poor, and the travellers, so that it would not happen to be circulated between the rich ones from you. And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; and fear Allah, surely Allah is severe of the Punishment [59:7]*** to the one who is unjust to them<sup>asws</sup>. (This is) a Mercy from Him<sup>azwj</sup> to us<sup>asws</sup> and a self-sufficiency by which Allah<sup>azwj</sup> has Made us<sup>asws</sup> to be self-sufficient with.

وَوَصَّى بِهِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَ لَمْ يَجْعَلْ لَنَا فِي سَهْمِ الصَّدَقَةِ نَصِيبًا، أَكْرَمَ اللَّهُ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَ أَكْرَمَنَا أَهْلَ الْبَيْتِ أَنْ يُطْعَمَنَا مِنْ أَوْسَاقِ النَّاسِ،

And He<sup>azwj</sup> Bequeathed for it to His<sup>azwj</sup> Prophet<sup>saww</sup> and did not Make for us<sup>asws</sup> a share in the charity. Allah<sup>azwj</sup> Honoured His<sup>azwj</sup> Rasool<sup>saww</sup> and Honoured us<sup>asws</sup> the People<sup>asws</sup> of the Household, that He<sup>azwj</sup> should (not) Feed us<sup>asws</sup> from the dirt of the people (charity).

فَكَذَّبُوا اللَّهَ وَكَذَّبُوا رَسُولَهُ وَ جَحَدُوا كِتَابَ اللَّهِ النَّاطِقَ بِحَقِّنَا، وَ مَنَعُونَا فَرَضًا فَرَضَهُ اللَّهُ لَنَا. مَا لَقِيَ أَهْلُ بَيْتِ نَبِيِّ مِنْ أُمَّتِهِ مَا لَقِيَتْهُ بَعْدَ نَبِيِّنَا! وَ اللَّهُ الْمُسْتَعَانُ عَلَى مَنْ ظَلَمْنَا، وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَظِيمِ!.

They belied Allah<sup>azwj</sup>, and belied His<sup>azwj</sup> Rasool<sup>saww</sup> and fought against the Book of Allah<sup>azwj</sup> which Speaks of our<sup>asws</sup> rights, and prevented from us<sup>asws</sup> the obligation which Allah<sup>azwj</sup> has Obligated for us<sup>asws</sup>. What have the People<sup>asws</sup> of the Household of the Prophet<sup>saww</sup> faced from his<sup>saww</sup> community, been meted out to us<sup>asws</sup> after our<sup>asws</sup> Prophet<sup>saww</sup>, and Allah<sup>azwj</sup> is the Helper against the one who is unjust to us<sup>asws</sup>, and there is no Might and no Power except by Allah<sup>azwj</sup> the Exalted, the Magnificent”.<sup>112</sup>

[979] – نَهْجُ: [و] قَالَ عَلَيْهِ السَّلَامُ: لَوْ قَدِ اسْتَوَتْ قَدَمَايَ مِنْ هَذِهِ الْمَدَاحِضِ لَعَيَّرْتُ أَشْيَاءَ.

(The book) ‘Nahj (Al Balagah) –

‘He<sup>asws</sup> said: ‘If I<sup>asws</sup> had affirmed my<sup>asws</sup> feet from these slippery (pitfalls), I<sup>asws</sup> would change (some) things’”.<sup>113</sup>

[980] – كا: مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْقُمِّيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ رَفَعَهُ قَالَ: مَرَّ أَمِيرُ الْمُؤْمِنِينَ بِرَجُلٍ يُصَلِّي الصُّحَى فِي مَسْجِدِ الْكُوفَةِ، فَعَمَزَ جَنْبَهُ بِالدَّرَّةِ وَ قَالَ: تَحَزَّتْ صَلَاةُ الْأَوَابِينَ تَحْرَكُ اللَّهُ؟ قَالَ: فَأَنْزَلْتُهَا! قَالَ: فَقَالَ: أَرَأَيْتَ الَّذِي يَنْهَى عَبْدًا إِذَا صَلَّى

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Muhammad Bin Ismail Al Qummi, from Ali Bin Al Hakam, from Sayf Bin Ameyra, raising it, said,

‘Amir Al-Momineen<sup>asws</sup> passed by a man praying the morning Salat in Masjid Al-Kufa. He<sup>asws</sup> pressed his side by the whip and said: ‘You slaughtered the Salat of: ***the penitent [17:25]***, may Allah<sup>azwj</sup> Slaughter you!’ He said, ‘So, shall I leave it?’ He<sup>asws</sup> said: ‘***Have you seen the one who forbids [96:9] A servant when he prays Salat? [96:10]***’.

<sup>112</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 32 H 978

<sup>113</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 32 H 979

فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: وَكَفَى بِإِنْكَارِ عَلِيِّ عَلَيْهِ السَّلَامُ نَهْيًا.

Abu Abdullah<sup>asws</sup> said: 'And it suffices by the denial of Ali<sup>asws</sup> for its forbiddance'.<sup>114</sup>

[981] - يب: عَلِيُّ بْنُ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عَمْرِو بْنِ سَعِيدٍ الْمَدَائِنِيِّ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الصَّلَاةِ فِي [شَهْرِ] رَمَضَانَ فِي الْمَسَاجِدِ. قَالَ: لَمَّا قَدِمَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الْكُوفَةَ أَمَرَ الْحُسَيْنَ بْنَ عَلِيٍّ أَنْ يُنَادِيَ فِي النَّاسِ لَا صَلَاةَ فِي شَهْرِ رَمَضَانَ فِي الْمَسَاجِدِ جَمَاعَةً،

Ali Bin Al Husayn Bin Fazzal, from Ahmad Bin Al-Hassan, from Amro Bin Saeed Al Madainy, from Musaddiq Bin Sadaqah, from Ammar,

'From Abu Abdullah<sup>asws</sup>, he (the narrator) said, 'I asked him<sup>asws</sup> about the Salat during a month of Ramazan in the Masjids (Taraweeh). He<sup>asws</sup> said: 'When Amir Al-Momineen<sup>asws</sup> arrived at Al-Kufa, he<sup>asws</sup> instructed Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> to call out among the people: 'There is no Salat during a month of Ramazan in the Masajids in congregation' (Taraweeh).

فَنَادَى فِي النَّاسِ الْحُسَيْنُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ بِمَا أَمَرَهُ بِهِ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، فَلَمَّا سَمِعَ النَّاسُ مَقَالََةَ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ، صَاحُوا وَاعْمَرُوا وَاعْمَرُوا.

So, Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> called out among the people with what he<sup>asws</sup> had been instructed with. When the people heard the words of Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, they shouted, 'Waah Umar! Waah Umar!'

فَلَمَّا رَجَعَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ لَهُ: مَا هَذَا الصَّوْتُ؟ فَقَالَ: يَا أَمِيرُ الْمُؤْمِنِينَ النَّاسُ يَصِيحُونَ وَاعْمَرُوا وَاعْمَرُوا فَقَالَ أَمِيرُ الْمُؤْمِنِينَ: قُلْ لَهُمْ: صَلُّوا.

When he<sup>asws</sup> returned to Amir Al-Momineen<sup>asws</sup> he<sup>asws</sup> said to him<sup>asws</sup>: 'What are these voices?' He<sup>asws</sup> said: 'O Amir Al-Momineen<sup>asws</sup>! They people are shouting, 'Waah Umar! Waah Umar!'' Amir Al-Momineen<sup>asws</sup> said: 'Say to them, 'Pray Salat!''<sup>115</sup>

[982] - كِتَابُ الْغَرَائِبِ لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّخَعِيِّ: عَنْ مُحَمَّدِ بْنِ إِسْرَائِيلَ عَنْ عَاصِمِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ شُرَيْحٍ قَالَ: بَعَثَ إِلَيَّ عَلِيُّ عَلَيْهِ السَّلَامُ: أَنْ أَقْضِيَ بِمَا كُنْتُ أَقْضِي [سَابِقًا] حَتَّى يَجْتَمِعَ أَمْرُ النَّاسِ.

Kitab Al Gharaat of Ibrahim Bin Muhammad Al Saqafi – From Mukhawal Bin Ibrahim, from Israil, from Aasim Bin Suleyman, from Muhammad Bin Sirreen, from Shureyh who said,

'Ali<sup>asws</sup> sent a message to me: 'Judge with whatever you had been judging with previously until (such time as) the affairs of the people are united'.<sup>116</sup>

<sup>114</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 32 H 980

<sup>115</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 32 H 981

<sup>116</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 32 H 982

[الباب الثالث و الثلاثون] باب نوادر ما وقع في أيام خلافته عليه السلام و جوامع خطبه و نوادرها

## CHAPTER 33 – MISCELLANEOUS CHAPTER OF WHAT OCCURRED DURING THE DAYS OF HIS<sup>asws</sup> CALIPHATE AND A SUMMARY OF HIS<sup>asws</sup> SERMONS AND ITS MISCELLANEOUS

[983] - كا: علي بن الحسن المؤدب عن البرقي، و أحمد بن محمد عن علي بن الحسن التميمي، جميعاً عن إسماعيل بن مهزيان عن عبد الله بن الحارث عن جابر عن أبي جعفر عليه السلام قال: خطب أمير المؤمنين عليه السلام الناس بصفتين، فحمد الله و أنشأ عليه و صلى على محمد صلى الله عليه و آله ثم قال: أما بعد، فقد جعل الله تعالى لي عليكم حقاً بولاية أمركم و منزلي التي أنزلني الله عز ذكره بها منكم، و لكم علي من الحق مثل الذي لي عليكم،

(The book) 'Al Kafi' – Ali Bin Al-Hassan Al Muwaddib, from Al Barqy and Ahmad Bin Muhammad, from Ali Bin Al-Hassan Al Taymi, altogether from Ismail Bin Mihran, from Abdullah Bin Al Haris, from Jabir,

'From Abu Ja'far<sup>asws</sup> having said: 'Amir-Al-Momineen<sup>asws</sup> gave a sermon to the people at Siffeen, so he<sup>asws</sup> Praised Allah<sup>azwj</sup> and Extolled Him<sup>azwj</sup>, and sent greetings upon the Prophet<sup>saww</sup>, then said: 'Having said that, Allah<sup>azwj</sup> the Exalted has Made my<sup>asws</sup> rights to be obligatory upon you all as the Master<sup>asws</sup> of the Command (Wali-al-Amr) and my<sup>asws</sup> status which Allah<sup>azwj</sup> Revealed for you, and similarly you have rights upon me<sup>asws</sup> as I<sup>asws</sup> have upon you.

و الحق أجمَلُ الأشياءِ في التَّوَاضُّعِ، و أَوْسَعُهَا في التَّنَاصُفِ، لَا يَجْرِي لِأَحَدٍ إِلَّا جَرَى عَلَيْهِ، وَ لَا يَجْرِي عَلَيْهِ إِلَّا جَرَى لَهُ، وَ لَوْ كَانَ لِأَحَدٍ أَنْ يَجْرِيَ ذَلِكَ لَهُ وَ لَا يَجْرِيَ عَلَيْهِ لَكَانَ ذَلِكَ لِلَّهِ عَزَّ وَ جَلَّ خَالِصاً دُونَ خَلْقِهِ، لِغُدْرَتِهِ عَلَى عِبَادِهِ، وَ لِعَدْلِهِ فِي كُلِّ مَا جَرَتْ عَلَيْهِ ضُرُوبُ [صُرُوفُ «خ»] قَضَائِهِ،

And the right is the most beautiful of the things in description; and most expansive in sharing. There is no other thing which is applied on one's favour without being applied against him and it is not applied against him unless it is applied in his favour. The only one for whom it flows for and does not flow against is Allah<sup>azwj</sup> Mighty and Majestic only apart from His<sup>azwj</sup> creatures, for He<sup>azwj</sup> is Powerful over His<sup>azwj</sup> servants, and His<sup>azwj</sup> Justice regarding everything that He<sup>azwj</sup> Judges.

وَ لَكِنْ جَعَلَ حَقَّهُ عَلَى الْعِبَادِ أَنْ يُطِيعُوهُ، وَ جَعَلَ كِفَارَتَهُمْ عَلَيْهِ بِحُسْنِ الثَّوَابِ تَقْضِئاً مِنْهُ [وَ تَطَوُّلاً بِكَرَمِهِ] وَ تَوْسَعاً بِمَا هُوَ مِنَ الْمَزِيدِ لَهُ أَهْلًا.

But He<sup>azwj</sup> Made His<sup>azwj</sup> Rights upon the servants that they should be obedient to Him<sup>azwj</sup>, and Made expiation against them by the good Rewards as Grace from Him<sup>azwj</sup>, and the prolonged Generosity, and Expanding by increasing it for the one who is deserving of it.

ثُمَّ جَعَلَ مِنْ حُقُوقِهِ حُقُوقاً فَرَضَهَا لِبَعْضِ النَّاسِ عَلَى بَعْضٍ، فَجَعَلَهَا تَتَكَافَى فِي وُجُوهِهَا، وَ يُوجِبُ بَعْضُهَا بَعْضاً، وَ لَا يُسْتَوْجِبُ بَعْضُهَا إِلَّا بِبَعْضٍ.

Then He<sup>azwj</sup> Made from His<sup>azwj</sup> Rights, certain rights to be obligated for some people upon some other people. He<sup>azwj</sup> Made it such that it obligates some of them for the others and does not obligate some except by the others.

فَأَعْظَمَ بِمَا افْتَرَضَ اللَّهُ تَبَارَكَ وَ تَعَالَى مِنْ تِلْكَ الْحُقُوقِ، حَقُّ الْوَالِي عَلَى الرَّعِيَّةِ وَ حَقُّ الرَّعِيَّةِ عَلَى الْوَالِي، فَرِيضَةٌ قَرَضَهَا اللَّهُ عَزَّ وَ جَلَّ لِكُلِّ عَلَى كُلِّ، فَجَعَلَهَا نِظَامَ الْفَتْهِمْ، وَ عِزًّا لِدِينِهِمْ، وَ قِيَاماً لِسِرِّ الْحَقِّ فِيهِمْ، فَلَيْسَتْ تَصْلُحُ الرَّعِيَّةُ إِلَّا بِصَلَاحِ الْوَلَاةِ، وَ لَا تَصْلُحُ الْوَلَاةُ إِلَّا بِاسْتِقَامَةِ الرَّعِيَّةِ.

The greatest of what Allah<sup>azwj</sup> has Necessitated from these rights is the rights of the governor upon the citizens and the rights of the citizens upon the governor, an obligation which Allah<sup>azwj</sup> has Obligated upon one and all. He<sup>azwj</sup> has Made it to be a system for them and as strength for their Religion, and the establishment of the true Sunnah among them. The citizens will not be corrected except by the governor being correct, nor will the governor be correct except by the integrity of the citizens.

فَإِذَا أَدَّتِ الرَّعِيَّةُ إِلَى الْوَالِي حَقَّهُ وَ أَدَّى إِلَيْهَا الْوَالِي كَذَلِكَ، عَزَّ الْحَقُّ بَيْنَهُمْ، فَقَامَتْ مَنَاجِجُ الدِّينِ، وَ اعْتَدَلَتْ مَعَالِمُ الْعَدْلِ، وَ جَرَتْ عَلَى أَدْلَالِهَا السُّنَنُ، وَ صَلَحَ بِذَلِكَ الرِّئَاسُ وَ طَابَ بِهَا الْعَيْشُ، وَ طُمِعَ فِي بَقَاءِ الدَّوْلَةِ، وَ يَسَسَتْ مَطَامِعُ الْأَعْدَاءِ.

If the citizens fulfil the rights to the governor and the governor fulfils their rights as well, the truth will be strengthened between them. The manifesto of the Religion would be established, and the landmarks of justice would find fairness, and the Sunnah would flow smoothly. That would make life prosperous, and they would yearn for the survival of the government, and the enemies would despair from their ambitions.

وَ إِذَا غَلَبَتِ الرَّعِيَّةُ عَلَى وَالِيهِمْ، وَ عَلَا الْوَالِي الرَّعِيَّةَ اخْتَلَفَتْ هُنَالِكَ الْكَلِمَةُ، وَ ظَهَرَتْ مَطَالِغُ الْجَوْرِ، وَ كَثُرَ الْإِدْعَالُ فِي الدِّينِ، وَ تَرَكَّتْ مَعَالِمُ السُّنَنِ، فَعَمِلَ بِأَهْوَى، وَ غَطَلَتْ الْأَنَارُ وَ أَكْثَرَ عِلَلُ النُّفُوسِ، وَ لَا يُسْتَوْحَشُ لِحَسِيمٍ خَدَّ غُطَّلَ، وَ لَا لِعَظِيمٍ بَاطِلٍ أُتِّلَ،

And if the citizens overcome the governor and the governor seeks to overcome them that are where the differences of speech emerge. The yearning of tyranny appears, and abundance of the lawlessness in the Religion, and the landmarks of the Sunnah are left. They act by the desires, effects vanish, and illnesses of the souls abound. There is no fear of the penalties for infringement of the Laws, nor does confronting the falsehood seem great.

فَهُنَالِكَ تَذَلُّ الْأَبْرَارُ وَ تَعِزُّ الْأَشْرَارُ وَ تَخْرُبُ الْبِلَادُ وَ تَعْظُمُ نِعَاثُ اللَّهِ عَزَّ وَ جَلَّ عِنْدَ الْعِبَادِ.

So that is where the humiliation of the righteous and the honour for the evil ones is, and the ruination of the cities, and the greater the consequences will be for the servants in the presence of Allah<sup>azwj</sup> Mighty and Majestic.

فَهَلُمَّ أَيُّهَا النَّاسُ! إِلَى التَّعَاوُنِ عَلَى طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ، وَ الْقِيَامِ بِعَدْلِهِ وَ الْوَفَاءِ بِعَهْدِهِ، وَ الْإِنْصَافِ لَهُ فِي جَمِيعِ حَقِّهِ، فَإِنَّهُ لَيْسَ الْعِبَادُ إِلَى شَيْءٍ أَحْوَجَ مِنْهُمْ إِلَى التَّنَاصُحِ فِي ذَلِكَ وَ حُسْنِ التَّعَاوُنِ عَلَيْهِ، وَ لَيْسَ أَحَدٌ وَ إِنِ اشْتَدَّتْ عَلَى رِضَا اللَّهِ حِرْصُهُ وَ طَالَ فِي الْعَمَلِ اجْتِهَادُهُ، يَبَالِغُ حَقِيقَةً مَا أُعْطِيَ اللَّهُ مِنَ الْحَقِّ أَهْلَهُ،

So come, O you people, to the co-operation to the obedience to Allah<sup>azwj</sup> Mighty and Majestic, and the establishment by His<sup>azwj</sup> Justice, and the loyalty to His<sup>azwj</sup> Covenant, and the fairness to Him<sup>azwj</sup> is all of His<sup>azwj</sup> Rights, for there is nothing more needed for the servants than for advising with regards to that, and the beautiful co-operation to Him<sup>azwj</sup>, and there is no one who intensifies his passion for striving for the Pleasure of Allah<sup>azwj</sup> to be able to reach its deserving point of fulfilling the Rights to Allah<sup>azwj</sup>.



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everything else would seem little to him. And the one most deserving to be like that is the one to whom the Bounties of Allah<sup>azwj</sup> are great as well as His<sup>azwj</sup> Kind Favours to him, for no one would magnify the Bounties of Allah<sup>azwj</sup> except that the Rights of Allah<sup>azwj</sup> Increase upon him.

وَإِنَّ مِنْ أَشْخَفِ حَالَاتِ الْوَلَاةِ عِنْدَ صَالِحِ النَّاسِ أَنْ يُظَلَّ بِهَمِّ حُبِّ الْفَخْرِ، وَ يُوضَعَ أَمْرُهُمْ عَلَى الْكِبَرِ. وَ قَدْ كَرِهْتُ أَنْ يَكُونَ خَالَ فِي ظَنِّكُمْ أَنِّي أُحِبُّ الْإِطْرَاءَ وَ اسْتِيعَاذَ النَّشَاءِ، وَ لَسْتُ بِمُحَمَّدٍ لِلَّهِ كَذَلِكَ،

And the lowest of the conditions of the governor in the presence of the righteous people is when he thinks of the love for pride and bases his affairs upon the arrogance, and I<sup>asws</sup> did not like to become lost in your thoughts that I<sup>asws</sup> would love the praise and listening to the praise. And I<sup>asws</sup> am not like that. Thanks be to Allah<sup>azwj</sup>.

وَ لَوْ كُنْتُ أُحِبُّ أَنْ يُقَالَ ذَلِكَ [لِي] لَتَرَكْتُهُ ائْتِطَاعًا لِلَّهِ سُبْحَانَهُ عَنْ تَنَاوُلِ مَا هُوَ أَحَقُّ بِهِ مِنَ الْعِظَمَةِ وَ الْكِبَرِيَاءِ، وَ رُبَّمَا اسْتَحْلِي النَّشَاءَ بَعْدَ الْبَلَاءِ، فَلَا تُثْنُوا عَلَيَّ بِجَمِيلِ نَشَاءٍ؛ لِإِخْرَاجِي نَفْسِي إِلَى اللَّهِ وَ إِلَيْكُمْ مِنَ الْبَقِيَّةِ فِي حَقِّهِ لَمْ أَفْرُغْ مِنْ أَذَائِهَا، وَ فَرَائِضَ لَا بُدَّ مِنْ إِمضَائِهَا،

And had I<sup>asws</sup> loved what you said, I<sup>asws</sup> would have abandoned it due to it lowering me<sup>asws</sup> for the Sake of Allah<sup>azwj</sup> that I<sup>asws</sup> should take to magnificence and greatness when He<sup>azwj</sup> is more deserving of it. Maybe the people consider it sweet to be praised after the affliction. So do not praise me<sup>asws</sup> with beautiful praises as it may take my<sup>asws</sup> soul out from being for the Sake of Allah<sup>azwj</sup>, and the remainder of the rights which I<sup>asws</sup> have yet to fulfil and the obligations which there is no escape from performing these.

فَلَا تُكَلِّمُونِي بِمَا تُكَلِّمُ بِهِ الْجَبَابِرَةَ، وَ لَا تَتَحَفَّظُوا مِنِّي بِمَا يُتَحَفَّظُ بِهِ عِنْدَ أَهْلِ الْبَادِرَةِ، وَ لَا تُخَالِطُونِي بِالْمُصَانَعَةِ، وَ لَا تَتَنَبَّهُوا بِي اسْتِثْقَالًا فِي حَقِّ قِيلَ لِي، وَ لَا الْيَمَاسَ إِعْظَامَ لِنَفْسِي، فَإِنَّهُ مَنِ اسْتِثْقَلَ الْحَقَّ أَنْ يُقَالَ لَهُ أَوْ الْعَدْلَ أَنْ يُعْرَضَ عَلَيْهِ، كَانَ الْعَمَلُ بِهِمَا أَثْقَلَ عَلَيْهِ.

So, do not speak to me<sup>asws</sup> as you speak to the tyrants, and do not have reservations from me<sup>asws</sup> like you have reservations in the presence of the unresponsive people, and do not flatter me<sup>asws</sup>, and do not think that I<sup>asws</sup> consider it heavy regarding the right which is said to me<sup>asws</sup>, or that I<sup>asws</sup> seek self-greatness, for it is not correct for me<sup>asws</sup>. The one who considers the rights to be a burden if they are told to him, or the justice if it is presented to him, it would become heavier for him to act in accordance with these two.

فَلَا تُكْفُوا عَنْ مَقَالَةٍ بِحَقِّ أَوْ مَشُورَةٍ بِعَدْلٍ، فَإِنِّي لَسْتُ فِي نَفْسِي بِفَوْقَ أَنْ أُخْطِئَ، وَ لَا آمَنْ ذَلِكَ مِنْ فِعْلِي، إِلَّا أَنْ يَكْفِيَنِي اللَّهُ مِنْ نَفْسِي مَا هُوَ أَمْلَكُ بِهِ مِنِّي، فَإِنَّمَا أَنَا وَ أَنْتُمْ عِبِيدٌ مَمْلُوكُونَ لِرَبِّ لَا رَبَّ غَيْرُهُ، يَمْلِكُ مِنَّا مَا لَا تَمْلِكُ مِنْ أَنْفُسِنَا، وَ أَخْرَجَنَا بِمَا كُنَّا فِيهِ إِلَى مَا صَلَحْنَا عَلَيْهِ، فَأَبْدَلْنَا بَعْدَ الضَّلَالَةِ بِالْهُدَى وَ أَعْطَانَا الْبَصِيرَةَ بَعْدَ الْعَمَى.

So do not withhold from me<sup>asws</sup> speaking about the rights, or consultation with justice, for I<sup>asws</sup> not, with regards to myself<sup>asws</sup>, above mistakes, nor do I<sup>asws</sup> feel secure from that in my<sup>asws</sup> deeds except if Allah<sup>azwj</sup> Suffices for myself<sup>asws</sup> in matter which He<sup>azwj</sup> has more Control over than what I<sup>asws</sup> have. But rather, I<sup>asws</sup> and you all are servants, belonging to the Lord<sup>azwj</sup>. There is no lord apart from Him<sup>azwj</sup>. He<sup>azwj</sup> Owns us what we do not own ourselves, and Took us out from what we used to be in to be in a situation which was correct for us. He<sup>azwj</sup> Protected us after straying, by the Guidance. He<sup>azwj</sup> Gave us the vision after the blindness.

فَأَجَابَهُ الرَّجُلُ الَّذِي أَحَابَهُ مِنْ قَبْلُ، فَقَالَ: أَنْتَ أَهْلُ مَا قُلْتَ، وَاللَّهِ فَوْقَ مَا قُلْتَهُ، فَبَلَاؤُهُ عِنْدَنَا مَا لَا يُكْفَرُ، وَقَدْ حَمَلَكَ اللَّهُ تَبَارَكَ وَتَعَالَى رِعَايَتَنَا،  
وَوَلَّاكَ سِيَاسَةَ أُمُورِنَا،

The man who answered him<sup>asws</sup> before, answered him<sup>asws</sup>, 'By Allah<sup>azwj</sup>, you<sup>asws</sup> are deserving of what I said. By Allah<sup>azwj</sup>, you<sup>asws</sup> are more deserving than what I said, for His<sup>azwj</sup> Favours are such that we cannot deny, and Allah<sup>azwj</sup> Blessed and Exalted has Burdened you<sup>asws</sup> with our citizens, and the Guardianship of our political affairs.

فَأَصْبَحَتْ عَلَمًا الَّذِي نَهْتَدِي بِهِ، وَإِمَامًا الَّذِي نَقْتَدِي بِهِ، وَأَمْرُكَ كُلُّهُ رُشْدٌ، وَقَوْلُكَ كُلُّهُ أَدَبٌ. قَدْ قَرَّرْتُ بِكَ فِي الْحَيَاةِ أَعْيُنَنَا، وَامْتَلَأْتُ مِنْ سُورِ  
بِكَ قُلُوبُنَا، وَتَحَيَّرْتُ مِنْ صِفَةٍ مَا فِيكَ مِنْ بَارِعِ الْفَضْلِ عُقُولُنَا،

Thus, you<sup>asws</sup> have become (a representative of) our knowledge with which we can be guided by, and our Imam<sup>asws</sup> whom we follow, and every matter of yours<sup>asws</sup> is guidance, and every word of yours<sup>asws</sup> is educational. Our eyes have found delight with you<sup>asws</sup> in our lives, and our hearts are filled with bliss by you<sup>asws</sup>, and we are amazed at the qualities, which are within you<sup>asws</sup> and our intellects are at a loss to describe.

وَلَسْنَا نَقُولُ لَكَ: أَيُّهَا الْإِمَامُ الصَّالِحُ تَرْكِيَّةٌ لَكَ، وَلَا نَجَاوُزُ الْقَصْدِ فِي الثَّنَاءِ عَلَيْكَ، وَلَنْ يُكُنَّ فِي أَنْفُسِنَا طَعْنٌ عَلَى يَقِينِكَ، أَوْ غِشٌّ فِي دِينِكَ  
فَنَتَحَوَّفُ أَنْ تَكُونَ أَخَذْتُ بِنِعْمَةِ اللَّهِ تَبَارَكَ وَتَعَالَى بِجَبْرٍ، أَوْ دَخَلَكَ كِبَرٌ، وَلَكِنَّا نَقُولُ لَكَ مَا قُلْنَا تَقَرُّبًا إِلَى اللَّهِ عَزَّ وَجَلَّ بِتَوْقِيرِكَ، وَتَوْسَعًا  
بِتَفْضِيلِكَ، وَشُكْرًا بِإِعْظَامِ أَمْرِكَ،

We are not saying to you<sup>asws</sup>, 'O you<sup>asws</sup> righteous Imam<sup>asws</sup> as a purification for you<sup>asws</sup>, nor are we exaggerating in our intentions regarding our praising you<sup>asws</sup>. And we are not becoming critical of your<sup>asws</sup> conviction, or the purity of your<sup>asws</sup> Religion, so we have no fear that you<sup>asws</sup> would innovate by the Bounties of Allah<sup>azwj</sup> Blessed and Exalted, or be tyrannical, or that arrogance should enter you<sup>asws</sup>, but we are saying to you<sup>asws</sup> what we said in order to be closer to Allah<sup>azwj</sup> Mighty and Majestic by revering you<sup>asws</sup>, and Enhancing your<sup>asws</sup> merits, and appreciate the greatness of your<sup>asws</sup> command.

فَانْظُرْ لِنَفْسِكَ وَلَنَا وَآثِرِ أَمْرِ اللَّهِ عَلَى نَفْسِكَ وَعَالَيْنَا، فَتَحْنُ طَوْعٌ فِيمَا أَمَرْنَا، نَتَّقَا مِنْ الْأُمُورِ مَعَ ذَلِكَ فِيمَا يَنْفَعُنَا.

So consider yourself<sup>asws</sup> and us, and give preference to the Command of Allah<sup>azwj</sup> over yourself<sup>asws</sup> and over us, for we are obedient with regards to whatever you<sup>asws</sup> order us for, and we submit to the commands along with that regarding what is beneficial for us'.

فَأَجَابَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالَ: وَأَنَا أَسْتَشْهِدُكُمْ عِنْدَ اللَّهِ عَلَى نَفْسِي لِعِلْمِكُمْ فِيمَا وُلِّيتُ بِهِ مِنْ أُمُورِكُمْ، وَعَمَّا قَلِيلٍ يَجْمَعُنِي وَإِيَّاكُمْ  
الْمَوْقِفُ بَيْنَ يَدَيْهِ، وَالسُّؤَالُ عَمَّا كُنَّا فِيهِ، ثُمَّ يَشْهَدُ بَعْضُنَا عَلَى بَعْضٍ، فَلَا تَشْهَدُوا الْيَوْمَ بِخِلَافِ مَا أَنْتُمْ شَاهِدُونَ عَدَا، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَخْفَى  
عَلَيْهِ خَافِيَةٌ، وَلَا يَجُوزُ عِنْدَهُ إِلَّا مُنَاصَحَةُ الصُّدُورِ فِي جَمِيعِ الْأُمُورِ.

Amir-Al-Momineen<sup>asws</sup> answered him, so he<sup>asws</sup> said: 'And I<sup>asws</sup> am binding you in the Presence of Allah<sup>azwj</sup> to myself<sup>asws</sup> for your knowing that I<sup>asws</sup> am the guardian for your matters, for very shortly you will be gathered with me<sup>asws</sup>. And I<sup>asws</sup> warn you of the Pausing in front of Him<sup>azwj</sup>, and the Questioning about what we were in, then some of us will testify against the others, so do not testify today against what you will be testifying tomorrow, for

there is nothing hidden from Allah<sup>azwj</sup> Mighty and Majestic, nor is it permitted in His<sup>azwj</sup> Presence except for the good advice of the chests in all of the matters’.

فَأَجَابَهُ الرَّجُلُ وَ يُقَالُ: لَمْ يَرِ الرَّجُلُ بَعْدَ كَلَامِهِ هَذَا لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَأَجَابَهُ، وَ قَدْ عَالَ الَّذِي فِي صَدْرِهِ فَقَالَ وَ الْبُكَاءُ يَقْطَعُ مَنْطِقَهُ، وَ غُصَصُ الشَّجَا تَكْثِيرُ صَوْتِهِ إِعْظَاماً لِحَظَرِ مَرْزُوقِهِ وَ وَخْشَتِهِ مِنْ كَوْنِ

The man answered him<sup>asws</sup>, and it was said that the man was never seen again after this speech of his to Amir-Al-Momineen<sup>asws</sup>, and he was bursting with emotion in his chest, and he<sup>asws</sup> spoke, and wailed which cut off his speech, and was anxious and choking, breaking his voice, being at the verge of collapse.

فَجَبَعَتْهُ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ، ثُمَّ شَكَا إِلَيْهِ هَوْلَ مَا أَشْفَى عَلَيْهِ مِنَ الْخَطَرِ الْعَظِيمِ وَ الدَّلَّ الطَّوِيلِ فِي فَسَادِ زَمَانِهِ وَ انْقِلَابِ حَدِّهِ وَ انْقِطَاعِ مَا كَانَ مِنْ دَوْلَتِهِ،

He Praised Allah<sup>azwj</sup> and Extolled Him<sup>azwj</sup>, then complained to Him<sup>azwj</sup> of the horrors of what he had been cured of, from the great dangers, and the prolonged humiliation regarding the mischief to take place during his<sup>asws</sup> era, and the rebellions against him<sup>asws</sup> and the cutting off of what was from his<sup>asws</sup> government.

ثُمَّ نَصَبَ الْمَسْأَلَةَ إِلَى اللَّهِ عَزَّ وَ جَلَّ بِالْإِمْتِنَانِ عَلَيْهِ وَ الْمُدَافَعَةِ عَنْهُ بِالتَّفَضُّعِ وَ حُسْنِ الشَّنَاءِ فَقَالَ: يَا رَبَّائِي الْعِبَادِ وَ يَا سَكَنَ الْبِلَادِ! أَتَيْنَ يَقْعُ قَوْلُنَا مِنْ فَضْلِكَ! وَ أَتَيْنَ يَنْبُلُغُ وَصْفُنَا مِنْ فِعْلِكَ! وَ أَتَى نَبْلُغُ حَقِيقَةَ حُسْنِ ثَنَائِكَ أَوْ نُخْصِي حِمْلَ بَلَائِكَ! وَ كَيْفَ وَ بِكَ جَرَتْ نِعْمَ اللَّهُ عَلَيْنَا، وَ عَلَى يَدِكَ اتَّصَلَتْ أَسْبَابُ الْخَيْرِ إِلَيْنَا؟

Then he implored the matter to Allah<sup>azwj</sup> Mighty and Majestic of the Bestowing of Favours on him<sup>asws</sup>, and the Dispelling (dangers) from him<sup>asws</sup>, and then Extolled Him<sup>azwj</sup> in a goodly manner. He said, ‘O Lord<sup>azwj</sup> of the servants, and O Giver of tranquillity to the cities! How can we speak of Your<sup>azwj</sup> Grace, and how can we reach Your<sup>azwj</sup> Attributes from Your<sup>azwj</sup> Actions, and for me to reach the reality of the beauty of Your<sup>azwj</sup> Praise, or count the beauty of Your<sup>azwj</sup> Favours. So how can we, and it is due to you<sup>asws</sup> that the Bounties of Allah<sup>azwj</sup> have flowed towards us, and it is upon your<sup>asws</sup> hands that the causes of the good have arrived to us.

أَمْ لَمْ تَكُنْ لِدُلِّ الدَّلِيلِ مَلَاذاً وَ لِلْغُصَاةِ الْكُفَّارِ إِخْوَاناً؟ فِيمَنْ إِلَّا بِأَهْلِ بَيْتِكَ وَ بِكَ أَخْرَجَنَا اللَّهُ عَزَّ وَ جَلَّ مِنْ فُطَاةِ تِلْكَ الْخُطَرَاتِ، أَوْ يَمَنْ فَجَّحَ عَنَّا غَمَرَاتِ الْكُزُنَاتِ! أَوْ يَمَنْ إِلَّا بِكُمْ أَظْهَرَ اللَّهُ مَعَالِمَ دِينِنَا وَ اسْتَصْلَحَ مَا كَانَ فَسَدَ مِنْ دُنْيَانَا، حَتَّى اسْتَبَانَ بَعْدَ الْجُورِ دِكْرُنَا،

Did you<sup>asws</sup> not become a sanctuary for the lowest of the low, and a saviour for the disobedient infidels? So by whom, except for the People<sup>asws</sup> of your<sup>asws</sup> Household, and by you<sup>asws</sup> that Allah<sup>azwj</sup> Mighty and Majestic Took us out from horrors of those dangers, and by whom did He<sup>azwj</sup> Rescue us from the thrones of distress, and by whom except by you<sup>asws</sup> did Allah<sup>azwj</sup> Make apparent the landmarks of our Religion, and Corrected what was spoilt from our Religion until we came to be mentioned, after the tyranny.

وَ قَرَّتْ مِنْ رِخَاءِ الْعَيْشِ أَعْيُنُنَا لِمَا وَلَيْتَنَّا بِالْإِحْسَانِ جَهْدَكَ، وَ وَفَّيْتَ لَنَا بِجَمِيعِ عَهْدِكَ، فَكُنْتَ شَاهِدَ مَنْ غَابَ مِنَّا وَ خَلَفَ أَهْلَ الْبَيْتِ لَنَا،

And our eyes were delighted with a prosperous life when you<sup>asws</sup> became our Guardian as a favour to us, and you<sup>asws</sup> struggled and fulfilled to us all of your<sup>asws</sup> promises, and stood by all of your<sup>asws</sup> oaths to us.

وَكُنْتُ عِزَّ ضَعَائِفِنَا وَثِمَالًا فُقَرَائِنَا وَعِمَادَ عَظَمَائِنَا، يَجْمَعُنَا مِنَ الْأُمُورِ عَذْلُكَ، وَ يَتَسَّعُ لَنَا فِي الْحَقِّ تَأْتِيكَ، فَكُنْتُ لَنَا أُنْسًا إِذَا رَأَيْنَاكَ، وَ سَكَنًا إِذَا دَكَّرْنَاكَ. فَأَيُّ الْخَيْرَاتِ لَمْ تَفْعَلْ! وَ أَيُّ الصَّالِحَاتِ لَمْ تَعْمَلْ!

You<sup>asws</sup> were a witness for the ones who were absent from us, and a successor of the People<sup>asws</sup> of the Household for us. And you<sup>asws</sup> were the strength of our weak ones, and the wealth of our poor ones, and a pillar for our great ones. It was your<sup>asws</sup> justice that brought us together in the matters, and accommodated us regarding the truth by your<sup>asws</sup> patience. You<sup>asws</sup> were, for us a familiarity if we saw you<sup>asws</sup>, and tranquillity whenever we mentioned you<sup>asws</sup>. So which is the good deed, which you<sup>asws</sup> did not perform, and which is the righteous deeds which you<sup>asws</sup> did not act upon?

وَ لَوْ أَنَّ الْأَمْرَ الَّذِي نَخَافُ عَلَيْكَ مِنْهُ يَبْلُغُ تَحْرِيكُهُ جُهْدَنَا وَ تَقْوَى لِمُدَافَعَتِهِ طَاقَتُنَا، أَوْ يَجُورُ الْفِدَاءُ عَنْكَ عَنْهُ بِأَنْفُسِنَا وَ بِمَنْ نَفْدِيهِ النَّفُوسَ مِنْ أَهْلَانَا، لَقَدَّمْنَا أَنْفُسَنَا وَ أَهْلَانَا قَبْلَكَ، وَ لَأَخْطَرْنَاهَا وَ قُلَّ خَطَرُهَا دُونَكَ، وَ لَتَمُنَّا بِجُهْدِنَا فِي مُحَاوَلَةٍ مِنْ حَاوَلَتِكَ، وَ فِي مُدَافَعَةٍ مِنْ نَاوَاكَ،

And had it not been for the matter which we fear for you<sup>asws</sup> from it reaching you, which our efforts could change, and our strengths could defend you<sup>asws</sup> from it, we would be permitted to sacrifice ourselves for your<sup>asws</sup> defence, and repulse it from you<sup>asws</sup> by ourselves and our sons, and we would put ourselves and our sons before you<sup>asws</sup>. And we would make this choice, and reduce its danger from you<sup>asws</sup>, and we would stand in our efforts in an attempt to defend you<sup>asws</sup> from your<sup>asws</sup> enemies.

وَ لَكِنَّهُ سُلْطَانٌ لَا يُحَاوَلُ، وَ عِزٌّ لَا يُزَاوَلُ، وَ رَبٌّ لَا يُعَالَبُ، فَإِنْ يَمُنَّ عَلَيْنَا بِعَافِيَتِكَ، وَ يَتَرَحَّمْ عَلَيْنَا بِمَقَائِكَ، وَ يَحْتَنَنْ عَلَيْنَا بِتَفْرِيجِ هَذَا مِنْ حَالِكَ إِلَى سَلَامَةٍ مِنْكَ لَنَا وَ بِنَاءٍ مِنْكَ بَيْنَ أَظْهُرِنَا، نُحَدِّثُ اللَّهَ عَزَّ وَ جَلَّ بِذَلِكَ شُكْرًا نُعْظِمُهُ، وَ ذِكْرًا نُذِيكُهُ، وَ نَقْسِمُ أَنْصَافَ أَمْوَالِنَا صَدَقَاتٍ، وَ أَنْصَافَ رِزْقِنَا عُتَقَاءَ، وَ نُحَدِّثُ لَهُ تَوَاضُعًا فِي أَنْفُسِنَا، وَ نُخْشَعُ فِي جَمِيعِ أُمُورِنَا.

But He<sup>azwj</sup> is an Authority, which cannot be stopped, and a Strength which cannot decline, and a Lord<sup>azwj</sup> Who cannot be overcome. If He<sup>azwj</sup> was to Bestow a Favour to us by Bestowing upon you<sup>asws</sup> good health, and be Merciful towards us by Keeping you<sup>asws</sup> alive, and be Compassionate to us by Relieving you<sup>asws</sup> of these difficulties from your<sup>asws</sup> situation to Keep you<sup>asws</sup> safe for us, and remain with us in front of us, we would narrate appreciation to Allah<sup>azwj</sup> Mighty and Majestic for that, and Magnify Him<sup>azwj</sup>, and Mention Him<sup>azwj</sup> constantly, and distribute half of our wealth as charity, and free half of our slaves, and narrate to Him<sup>azwj</sup> with humbleness in ourselves, and be submissive in all of our affairs.

وَ إِنْ بَخَسَ بِكَ إِلَى الْجَنَانِ، وَ يُجْرِي عَلَيْكَ حَنْمَ سَبِيلِهِ، فَعَبْرَ مَتَّهِمْ فِيكَ قَضَائُهُ، وَ لَا مَدْفُوعَ عَنْكَ بَلَائُهُ، وَ لَا مُحْتَلَفَةَ مَعَ ذَلِكَ قُلُوبُنَا بِأَنَّ اخْتِيَارَهُ لَكَ مَا عِنْدَهُ عَلَى مَا كُنْتَ فِيهِ، وَ لَكِنَّا نَبْكِي مِنْ غَيْرِ إِثْمٍ لِعِزِّ هَذَا السُّلْطَانِ أَنْ يَعُودَ ذَلِيلًا، وَ لِلدُّنْيَا أَكْيَالًا، فَلَا تَرَى لَكَ خَلْفًا نَشْكُو إِلَيْهِ، وَ لَا نَظِيرًا نَأْمُلُهُ وَ لَا نَقِيمُهُ.

And when He<sup>azwj</sup> Takes you<sup>asws</sup> to the Gardens, and Makes to Flow for you<sup>asws</sup> that which is inevitable, so no one would be able to change that which He<sup>azwj</sup> has Ordained, nor repulse from you<sup>asws</sup> His<sup>azwj</sup> Favours, nor will our hearts be opposed to that for that which He<sup>azwj</sup> has

Chosen for you<sup>asws</sup> of what is with Him<sup>azwj</sup> over what you<sup>asws</sup> used to be in. But, we would weep if this authority (government) were to return back to humiliation, and for the Religion and the world to be consumed and we do not see for you<sup>asws</sup> a successor we can take our complaints to, nor a similar government we can have hope in establishing it".<sup>117</sup>

[984] - كا: علي بن إبراهيم عن أبيه و محمد بن علي، جميعاً عن إسماعيل بن مهران و أحمد بن محمد بن أحمد عن علي بن الحسن التيمي، و علي بن الحسين عن أحمد بن محمد بن خالد، جميعاً عن إسماعيل بن مهران عن المنذر بن جعفر عن الحكم بن ظهير عن عبد الله بن خريز العبدى. عن الأصمعي بن نباتة قال: أتى أمير المؤمنين عليه السلام عبد الله بن عمر و ولد أبي بكر و سعد بن أبي وقاص يطلبون منه التفضيل لهم، فصعد المنبر و مال الناس إليه

(The book) 'Al Kafi' - Ali Bin Ibrahim, from his father, and Muhammad Bin Ali, together from Ismail Bin Mahran, and Ahmad Bin Muhammad Bin Ahmad, from Ali Bin Al-hassan Al-Taymi, and Ali Bin Al-Husayn, from Ahmad Bin Muhammad Bin Khalid, together from Ismail Bin Mahran, from Al-Munzar Bin Jayfar, from Al-Hakam Bin Zaheer, from Abdullah Bin Jareer Al-Abdy, from Al-Asbagh Bin Nubata who said:

'There came to Amir-Al-Momineen<sup>asws</sup>, Abdullah Bin Umar and a son of Abu Bakr, and Sa'd bin Abu Waqqas, seeking from him<sup>asws</sup> the preferential treatment for themselves. He<sup>asws</sup> ascended the Pulpit, and the people turned their attention towards him<sup>asws</sup>.

فقال: الحمد لله ولي الحمد و منتهى الكرم، لا تدركه الصفات و لا تحُدُّ باللغات و لا يُعرفُ بالعَنايات. و أشهدُ أن لا إله إلا الله وحده لا شريك له، و أشهدُ أن محمداً رسولُ الله نبيُّ الهدى و موضعُ التقوى و رسولُ الربِّ الأعلى، جاءَ بالحقِّ من عندِ الحقِّ ليُنذِرَ بالقرآنِ المبينِ و البرهانِ المُستبِيرِ فصَدَعَ بالكتابِ المبينِ و مضى على ما مضى عليه الرُّسلُ الأولون.

He<sup>asws</sup> said: 'The Praise is due to Allah<sup>azwj</sup> to Whom belongs all Praise, and Who is extremely Generous. The descriptions do not fathom Him<sup>azwj</sup> nor is He<sup>azwj</sup> limited by the languages, nor can He<sup>azwj</sup> be understood by the wildest imaginations. And I<sup>asws</sup> testify that there is no god except Allah<sup>azwj</sup>, One with no associates to Him<sup>azwj</sup>, and that Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, a Prophet<sup>saww</sup> of Guidance and a place for the piety, and a Messenger<sup>saww</sup> of the Highest Lord<sup>azwj</sup> who<sup>saww</sup> came with the Truth from the Presence of the Truth, to warn by the Enlightening Quran and the Illuminating Proof. He<sup>saww</sup> declared by the Manifest Book and passed away upon what the former Messengers<sup>as</sup> had passed away.

أما بعد أيُّها الناس! فلا تقولنَّ رجالٌ قد كانت الدنيا عَمَرَتْهُمْ فَأَحْضَدُوا الْعَقَارَ وَ فَجَرُوا الْأَنْهَارَ وَ رَكِبُوا أَفْرَةَ الدَّوَابِّ وَ لَبَسُوا أَلْبَنَ الثِّيَابِ؛ فَصَارَ ذَلِكَ عَلَيْهِمْ عَاراً وَ شَنْاراً إِنْ لَمْ يَغْفِرْ لَهُمُ الْعَقَارُ إِذَا مَنَعَتْهُمْ مَا كَانُوا فِيهِ يَحْضُونُ، وَ صَبَرَتْهُمْ إِلَى مَا يَسْتَوْجِبُونَ فَيَقْعِدُونَ ذَلِكَ فَيَسْأَلُونَ: «ظَلَمْنَا ابْنَ أَبِي طَالِبٍ وَ حَزَمْنَا وَ مَنَعْنَا حُقُوقَنَا».

Having said that, O you people! Do not speak of the men who were immersed in the world, and acquired properties, and made canals to flow, and rode plenty of animals, and clothed themselves with soft clothing, for that would become a source of shame and ignominy for them if the Forgiver does not Forgive them. If I<sup>asws</sup> were to prevent them from what they used to be in (affluent lifestyle) and take them to what is necessary for them, they would lose all that and they would be saying that the son<sup>asws</sup> of Abu Talib<sup>asws</sup> has been unjust to us and has prohibited us and prevented us from our rights.

<sup>117</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 983



قَالَ اللَّهُ عَلَيْهِمُ الْمُسْتَعَانُ. مَنْ اسْتَقْبَلَ قِبْلَتَنَا وَ أَكَلَ ذَيْحَتَنَا وَ آمَنَ بِنَبِيِّنَا وَ شَهِدَ شَهَادَتَنَا وَ دَخَلَ فِي دِينِنَا، أَجْرَيْنَا عَلَيْهِ حُكْمَ الْقُرْآنِ بِحُدُودِ الْإِسْلَامِ، لَيْسَ لِأَحَدٍ عَلَى أَحَدٍ فَضْلٌ إِلَّا بِالتَّقْوَى. أَلَا وَ إِنَّ لِلْمُتَّقِينَ عِنْدَ اللَّهِ أَفْضَلَ الثَّوَابِ وَ أَحْسَنَ الْجَزَاءِ وَ الْمَأْبِ، لَمْ يَجْعَلِ اللَّهُ تَبَارَكَ وَ تَعَالَى الدُّنْيَا لِلْمُتَّقِينَ ثَوَابًا، وَ مَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ

Allah<sup>azwj</sup> is the Helper against the one who (Prays) in our direction (Qiblah), and eats the animals slaughtered by us, and believes by our Prophet<sup>saww</sup>, and testifies to what we testify, and enters our Religion, we<sup>asws</sup> will apply upon him the Judgements of the Quran, and the Limits of Al-Islam. There is no preference for anyone over anyone else except by the piety. Indeed! The pious ones have the highest Rewards in the Presence of Allah<sup>azwj</sup> the Exalted, and the best Recompense and the Return. Allah<sup>azwj</sup> did not Make the world to be for the pious ones as a form of Reward, and what is in the Presence of Allah<sup>azwj</sup> is better for the righteous.

انظُرُوا أَهْلَ دِينِ اللَّهِ! فِيمَا أَصَبْتُمْ فِي كِتَابِ اللَّهِ، وَ تَزَكُّتُمْ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ وَ جَاهَدْتُمْ بِهِ فِي دَاثِ اللَّهِ، أَمْ يَحْسَبُ أَمْ يَنْسِبُ؟ أَمْ يَعْمَلُ أَمْ يَطَاعَةُ أَمْ زَهَادَةٍ؟ وَ فِيمَا أَصْبَحْتُمْ فِيهِ رَاغِبِينَ.

People of the religion of Allah<sup>azwj</sup>! Consider what you find in the Book of Allah<sup>azwj</sup> and what you leave in the presence of the Rasool-Allah<sup>saww</sup> and what you have been striving by for the Sake of Allah<sup>azwj</sup>, either by nobility, or by lineage, or by deeds, or by obedience, or devotion, and regarding what you were interested in.

فَسَارِعُوا إِلَى مَوَازِلِكُمْ رَحِمَكُمُ اللَّهُ، الَّتِي أُمِرْتُمْ بِعِمَارَتِهَا الْعَامِرَةِ الَّتِي لَا تَحْرُبُ وَ الْبَاقِيَةِ الَّتِي لَا تَنْفَدُ، الَّتِي دَعَاكُمْ [اللَّهُ] إِلَيْهَا وَ حَصَّنَكُمْ عَلَيْهَا وَ رَغَّبَكُمْ فِيهَا، وَ جَعَلَ الثَّوَابَ عِنْدَهُ عَنْهَا.

So rush to your destinations, may Allah<sup>azwj</sup> have mercy upon you, which you have been Commanded to construct. Assets, which will not spoil and will remain, and will not diminish. The dwellings to which you have received invitations for, and are being encouraged to acquire, and recommended to be interested in, and the Rewards are Made to be in His<sup>azwj</sup> Presence.

فَاسْتَسْرِعُوا نَعَمَ اللَّهُ عَزَّ ذِكْرُهُ بِالتَّسْلِيمِ لِقَضَائِهِ، وَ الشُّكْرِ عَلَى نِعَمَائِهِ، فَمَنْ لَمْ يَرْضَ بِحَدِّ فَلَيْسَ مِنَّا وَ لَا إِلَيْنَا، وَ إِنَّ الْحَاكِمَ يَحْكُمُ بِكِتَابِ اللَّهِ وَ لَا خَشْيَةَ عَلَيْهِ مِنْ ذَلِكَ، أُولَئِكَ هُمُ الْمُفْلِحُونَ وَ فِي نُسْخَةِ [مِنْ كِتَابِ الْكَافِي] «وَ لَا وَخْشَةَ وَ أُولَئِكَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ».

Seek the completion of the Bounties of Allah<sup>azwj</sup> by the submission to His<sup>azwj</sup> Judgement, and the appreciation for His<sup>azwj</sup> Favours. The one, who is unhappy with this, is not from us<sup>asws</sup>, nor is he to us<sup>asws</sup>. The rulers who judge by the Judgement of Allah<sup>azwj</sup>, without being anxious from that, those are the successful ones'. (And in another copy): 'They are not anxious, and those are the ones who have no fear upon them, nor shall they grieve'.

وَ قَالَ [عَلَيْهِ السَّلَامُ]: وَ قَدْ عَاتَبْتُكُمْ بِدِرِّي الَّتِي أُعَاتِبُ بِهَا أَهْلِي فَلَمْ تُبَالُوا، وَ ضَرَبْتُكُمْ بِسَوْطِي الَّذِي أُقِيمُ بِهِ حُدُودَ رَبِّي فَلَمْ تَرْغَبُوا، أَ تَرِيدُونَ أَنْ أَضْرِبَكُمْ بِسَيْفِي؟ أَمَا إِنِّي أَعْلَمُ الَّذِي تَرِيدُونَ وَ يُقِيمُ أَوْدَكُمْ، وَ لَكِنْ لَا أَشْرِي صَلَاحَكُمْ بِفَسَادِ نَفْسِي،

And he<sup>asws</sup> said: 'And I<sup>asws</sup> will discipline you with my<sup>asws</sup> whip which I discipline my<sup>asws</sup> family with, so do not worry, and I<sup>asws</sup> will be striking you by my whip by which I<sup>asws</sup> establish the Limits of my<sup>asws</sup> Lord<sup>azwj</sup>. Do not be scared. Do you want that I<sup>asws</sup> should strike you by my<sup>asws</sup>



sword? But rather, I<sup>asws</sup> am more knowing of that which you want, and how to straighten your unevenness. But, I<sup>asws</sup> will not buy your correction in exchange for spoiling myself<sup>asws</sup>.

بَلْ يُسَلِّطُ اللَّهُ عَلَيْكُمْ قَوْمًا فَيَنْتَقِمَ لِي مِنْكُمْ، فَلَا دُنْيَا اسْتَمْتَعْتُمْ بِهَا وَلَا آخِرَةَ صِرْتُمْ إِلَيْهَا، فَبُعْدًا وَ سُخْفًا لِأَصْحَابِ السَّعِيرِ.

However, Allah<sup>azwj</sup> will Make a people to overcome you and will extract my<sup>asws</sup> Revenge from you all. So you will have no world that you can enjoy in, and no Hereafter that you can look forward to. Thus, remote and crushed are the companions of the blazing Fire”.<sup>118</sup>

[985] - كِتَابُ الْغَارَاتِ لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْقَفَّيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ [أَبِي] سَيْفٍ [الْمَدَائِنِيِّ] عَنْ أَبِي حُبَابٍ عَنْ رِبْعَةَ وَ عُمَارَةَ قَالَا: إِنَّ طَائِفَةً مِنْ أَصْحَابِ عَلِيٍّ عَلَيْهِ السَّلَامُ مَشَوْا إِلَيْهِ فَقَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ أَعْطِ هَذِهِ الْأَمْوَالَ وَ فَضِّلْ هَؤُلَاءِ الْأَشْرَافَ مِنَ الْعَرَبِ وَ قُرَيْشٍ عَلَى الْمَوَالِي وَ الْعَجَمِ وَ مَنْ تَخَافُ خِلَافَهُ مِنَ النَّاسِ وَ فِرَارَهُ

Kitab Al Gharaat of Ibrahim Bin Muhammad Al Saqafi, from Muhammad Bin Abdullah Bin usman, from Ali Bin AbuSafy Al Madaini, from Abu Hubab, from Rabie and Umarah who both said,

‘A group from the companions of Ali<sup>asws</sup> walked to him<sup>asws</sup> and they said, ‘O Amir Al-Momineen<sup>asws</sup>! Give this wealth and give preference to these nobles from the Arabs and Quraysh over the slaves and the non-Arabs and ones from the people whose opposition and fleeing you<sup>asws</sup> fear’.

قَالَ: وَ إِنَّمَا قَالُوا لَهُ ذَلِكَ لِلَّذِي كَانَ مُعَاوِيَةُ يَصْنَعُ بِمَنْ أَتَاهُ

He (the narrator) said, ‘And rather they had said that to him<sup>asws</sup> for the one who had gone to Muawiya and he had given him.

فَقَالَ هُمْ عَلِيٌّ عَلَيْهِ السَّلَامُ: أ تَأْمُرُونِي أَنْ أَطْلُبَ النَّصْرَ بِالْجُورِ؟! وَاللَّهِ لَا أَفْعَلُ مَا طَلَعَتْ شَمْسٌ وَ مَا لَاحَ فِي السَّمَاءِ بَجَمٍّ، وَ اللَّهُ لَوْ كَانَ مَاهُمْ لِي لَوَاسِيَتْ بَيْنَهُمْ، فَكَيْفَ وَ مَا هِيَ إِلَّا أَمْوَالُهُمْ!؟

Ali<sup>asws</sup> said to them: ‘Are you instructing me that I<sup>asws</sup> seek the help through the tyranny?! By Allah<sup>azwj</sup>! I<sup>asws</sup> will not do so for as long as the sun emerges and for as long as stars are shining in the sky! By Allah<sup>azwj</sup>! If their wealth was for me<sup>asws</sup>, I<sup>asws</sup> would have sympathized between them, so how can it be and it is not except their own wealth?!’

قَالَ: ثُمَّ أَرَمَ طَوِيلًا سَاجِدًا ثُمَّ قَالَ: مَنْ كَانَ لَهُ مَالٌ فَإِيَّاهُ وَ الْفَسَادَ! فَإِنَّ إِعْطَاءَ الْمَالِ فِي غَيْرِ حَقِّهِ تَبْذِيرٌ وَ إِسْرَافٌ، وَ هُوَ ذِكْرٌ لِصَاحِبِهِ فِي النَّاسِ وَ يَضَعُهُ عِنْدَ اللَّهِ، وَ لَمْ يَضَعْ رَجُلٌ مَالَهُ فِي غَيْرِ حَقِّهِ وَ عِنْدَ غَيْرِ أَهْلِهِ إِلَّا حَرَمَهُ اللَّهُ شُكْرَهُمْ وَ كَانَ لِعَيْزِهِ وَ دُهُمُ،

He (the narrator) said, ‘Then he<sup>asws</sup> was silent for a long while, then said: ‘One who had wealth for him, so it is him and the mischief! Surely, giving his the wealth in other than his right would be a wasting and extravagance, and it is a mention (subject of discussion) for its taker among the people, and it will be a lowering in the Presence of Allah<sup>azwj</sup>, and a person who will not place his wealth in other than its right (way) and with other than its rightful ones except Allah<sup>azwj</sup> would Deprive him of their thanks, and their love would be for someone else.

<sup>118</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 984

فَإِنْ بَقِيَ مَعَهُ مَنْ يُوَدُّهُ وَ يُظَاهِرُهُ لَهُ الْبَشَرُ فَإِنَّمَا هُوَ مَلَقٌ وَ كَذِبٌ، وَ إِنَّمَا يَنْوِي أَنْ يُنَالَ مِنْ صَاحِبِهِ مِثْلَ الَّذِي كَانَ يَأْتِي إِلَيْهِ مِنْ قَبْلُ، فَإِنْ زَلَّتْ بِصَاحِبِهِ النُّعْلُ فَاحْتَاجَ إِلَى مُعَوَّنَتِهِ وَ مُكَافَأَتِهِ فَشَرُّ خَلِيلٍ وَ أَلَمُ خَدِينٍ.

So, if there does remain someone with him who loves him and manifests the smile to him, he would be an adulator and a liar, and rather his intention would be to take something from his companion like the one who used to come to him before. If the slipper of his companion slips, and he is needy to his assistance and suffice him, he will be the worst friend and (just) puff his cheeks.

وَ مَنْ صَنَعَ الْمَعْرُوفَ فِيمَا آتَاهُ اللَّهُ، فَلْيَصِلْ بِهِ الْقَرَابَةَ، وَ لِيُحْسِنْ فِيهِ الضِّيَافَةَ، وَ لِيُفَكِّ بِهَ الْعَائِي، وَ لِيُعِينَ بِهِ الْعَارِمَ وَ ابْنَ السَّبِيلِ وَ الْفُقَرَاءَ وَ الْمُهَاجِرِينَ، وَ لِيُبَصِّرَ نَفْسَهُ عَلَى النَّوَائِبِ وَ الْخُطُوبِ فَإِنَّ الْفَوْزَ بِهَذِهِ الْحِصَالِ شَرَفٌ مَكَارِمِ الدُّنْيَا وَ دَرَكُ فَضَائِلِ الْآخِرَةِ.

And one who does the act of kindness in what Allah<sup>azwj</sup> has Given him, let him help the relatives with it, and let him be good to the guests with it, and let him free the captive with it, and let him assist the one in debt, and the traveller, and the poor, and the emigrants, and let he himself be patient upon the rewards and the rights, for the success with these characteristics is an honourable nobility of the world and a level of the merits of the Hereafter".<sup>119</sup>

[986] - نَهَجٌ: [وَ] قَالَ عَلَيْهِ السَّلَامُ فِي خُطْبَةٍ [لَهُ]: فَأَيُّنَ يُتَاهُ بِكُمْ؟! بَلْ كَيْفَ تَعْمَهُونَ وَ بَيْنَكُمْ عِزَّةٌ نَبِيِّكُمْ؟! وَ هُمْ أَزَمَةُ الْحَقِّ وَ أَلْسِنَةُ الصِّدْقِ، فَأَنْزِلُوهُمْ بِأَحْسَنِ مَنَازِلِ الْقُرْآنِ وَ رُدُّوهُمْ وَرُودَ الْهِمَمِ الْعِطَاشِ.

(The book) 'Nahj (Al Balagah) -

**'So where are you going? [81:26]?! But, How are you then being deluded? [6:95],** and between you is your Prophet<sup>saww</sup> and family<sup>asws</sup> of your Prophet<sup>saww</sup>?! And they<sup>asws</sup> are the signposts of the truth and tongues of truthfulness, so accord them<sup>asws</sup> the status with the excellent status of the Quran and return to them<sup>asws</sup> like the returning of the thirsty camels.

أَيُّهَا النَّاسُ! خُذُوهَا مِنْ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِنَّهُ يَمُوتُ مِنْ يَمُوتُ مِنَّا وَ لَيْسَ بِمَيِّتٍ وَ يَبْلَى مِنْ بَلَى مِنَّا وَ لَيْسَ بِبَالٍ، فَلَا تَقُولُوا بِمَا لَا تَعْرِفُونَ، فَإِنَّ أَكْثَرَ الْحَقِّ فِيمَا تُنْكِرُونَ، وَ اعْذِرُوا مَنْ لَا حُجَّةَ لَكُمْ عَلَيْهِ وَ أَنَا هُوَ،

O you people! Take it from the last of the Prophets<sup>saww</sup>: 'He is dying, one from us<sup>asws</sup> who dies and he<sup>asws</sup> isn't dead, and he is decaying, the one from us<sup>asws</sup> who decays, and he doesn't decay'. So, do not be saying you do not know, for most of the truth is in what you are denying, and excuse the one there is no argument for you upon him, and I<sup>asws</sup> am he.

أَلَمْ أَعْمَلْ فَيْكُمْ بِالنَّقْلِ الْأَكْبَرِ وَ أَتْرَكْتُ فَيْكُمْ النَّقْلَ الْأَصْغَرَ؟ وَ رَكَّزْتُ فَيْكُمْ رَايَةَ الْإِيمَانِ، وَ وَقَفْتُكُمْ عَلَى حُدُودِ الْحَلَالِ وَ الْحَرَامِ، وَ أَلْبَسْتُكُمْ الْعَافِيَةَ مِنْ عَذْلِي، وَ فَرَشْتُكُمْ الْمَعْرُوفَ مِنْ قَوْلِي وَ فِعْلِي، وَ أَرَبْتُكُمْ كَرَائِمَ الْأَخْلَاقِ مِنْ نَفْسِي؟ فَلَا تَسْتَعْمِلُوا الرَّأْيَ فِيمَا لَا يُدْرِكُ قَعْرَهُ الْبَصَرُ، وَ لَا يَتَغَلَّلُ إِلَيْهِ الْفِكْرُ.

Did I<sup>asws</sup> not work among you with the bigger heavy thing (Quran) and left among you the smaller (weighty thing – People<sup>asws</sup> of the Household)? And I<sup>asws</sup> fastened among you the flag

<sup>119</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 985

of Eman, and harmonised you upon the limits of the Permissible(s) and the Prohibitions, and clothed you in well-being from my<sup>asws</sup> justice, and furnished you with the kindness from my<sup>asws</sup> words and my<sup>asws</sup> deed, and showed you the honourable manners from myself<sup>asws</sup>? So, do not utilise the opinion in what you cannot realise its depths of the insight, nor can the thoughts (are) unable to penetrate”.<sup>120</sup>

[987] - نَهَجٌ: [وَمِنْ كَلَامِهِ لَهُ عَلَيْهِ السَّلَامُ:] وَ لَقَدْ أَحْسَنْتُ جَوَارِكُمْ، وَ أَخَطْتُ بِجُهْدِي مِنْ وَزَائِكُمْ، وَ اعْتَقْتُكُمْ مِنْ رِقِّ الدُّلِّ وَ حَلَقِ الضَّيِّمِ، شُكْرًا مَيِّ لِلْبَرِّ الْقَلِيلِ، وَ إِطْرَافًا عَمَّا أَذْرَكُهُ الْبَصَرُ وَ شَهَدَهُ الْبَدَنُ مِنَ الْمُنْكَرِ الْكَثِيرِ.

(The book) 'Nahj (Al Balagah)' -

'And from a speech of his<sup>asws</sup>: 'And I<sup>asws</sup> have been good in your vicinity and I<sup>asws</sup> encompassed by my<sup>asws</sup> striving from behind you, and I<sup>asws</sup> liberated you from the noose of disgrace and fetters of oppression, thanking from me<sup>asws</sup> for the little righteousness (from you), and overlooking from what my<sup>asws</sup> sights realised and the body witnessed of a lot of evil".<sup>121</sup>

[988] - نَهَجٌ: [وَمِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ:] اتَّخَذُوا الشَّيْطَانَ لِأَمْرِهِمْ مَلَكَ، وَ اتَّخَذَهُمْ لَهُ أَشْرَكَاءَ، فَبَاضَ وَ فَرَّخَ فِي صُدُورِهِمْ، وَ دَبَّ وَ دَرَجَ فِي حُجُورِهِمْ، فَتَنَزَّرَ بِأَعْيُنِهِمْ وَ نَطَقَ بِأَلْسِنَتِهِمْ، فَزَكَبَ بِهِمُ الرَّكْلَ، وَ زَيَّنَ لَهُمُ الْخَطْلَ، فَعَلَّ مَنْ قَدْ شَرِكُهُ الشَّيْطَانُ فِي سُلْطَانِهِ، وَ نَطَقَ بِالْبَاطِلِ عَلَى لِسَانِهِ.

(The book) 'Nahj (Al Balagah)' -

'From a sermon of his<sup>asws</sup>: 'They are taking the Satan<sup>la</sup> as a king for their affairs, and he<sup>la</sup> is taking them as partners for him<sup>la</sup>. He<sup>la</sup> lays eggs which hatch in their chests, and he<sup>la</sup> creeps and crawls in their laps. He<sup>la</sup> looks through their eyes and speak through their tongues. So, he<sup>la</sup> rides them on the errors and adorns the foul-mouthed-ness for them, a deed of the one whom the Satan<sup>la</sup> has associated him in his<sup>la</sup> authority and speak with the falsehood upon his tongue".<sup>122</sup>

[989] - نَهَجٌ: [وَمِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ:] فِي الْمَلَا حِمٍ: أَلَا يَا أَيُّهُنَّ أُمِّي مِنْ عِدَّةِ أَسْمَائِهِمْ فِي السَّمَاءِ مَعْرُوفَةٌ وَ فِي الْأَرْضِ مَجْهُولَةٌ.

(The book) 'Nahj (Al Balagah)' -

'And from a sermon of his<sup>asws</sup> regarding the future events: 'Indeed! By my<sup>asws</sup> father<sup>as</sup> and my<sup>asws</sup> mother<sup>as</sup> (be sacrificed for) the ones whose names in the sky are well-known and in the earth are unknown.

أَلَا فَتَوَقَّعُوا مَا يَكُونُ مِنْ إِذْ بَارِ أُمُورِكُمْ وَ انْقِطَاعِ وُصْلِكُمْ، وَ اسْتِعْمَالِ صِغَارِكُمْ ذَاكَ، حَيْثُ تَكُونُ ضَرْبَةُ السَّيْفِ عَلَى الْمُؤْمِنِ أَهْوَنَ مِنَ الدَّرْهِمِ مِنْ جِلَّةٍ. ذَاكَ حَيْثُ يَكُونُ الْمُعْطَى أَكْثَرَ مِنْ الْغَرِّ شَرَابٍ بَلَّ مِنْ النِّعْمَةِ وَ النَّعِيمِ!

Indeed! Anticipate what would be happening from the turning back (termination) of your affairs, and the cutting off of your connections, and utilising your young ones for that, when a strike of the sword upon the Momin would be easier than (earning) the Dirham (one cent)

<sup>120</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 986

<sup>121</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 987

<sup>122</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 988

from Permissible means. That would be when the Reward of the beggar would be greater than the giver. That would be when you will be intoxicated from other than a drink, but from bounties and plenty!

وَتَحْلِفُونَ مِنْ غَيْرِ اضْطِرَارٍ وَ تَكْذِبُونَ مِنْ غَيْرِ إِخْرَاجٍ. ذَاكَ إِذَا عَضَّكُمْ الْبَلَاءُ كَمَا يَعْضُ الْقَتَبُ غَارِبَ الْبَعِيرِ. مَا أَطْوَلَ هَذَا الْعَنَاءَ وَ أُبْعَدَ هَذَا الرَّجَاءَ!

And you will be swearing from without any desperation and lying without any embarrassment. That would be when the afflictions would bite you just as the saddle hurts the wild camel. How prolonged will these tribulations be and how remote would be this relief!

أَيُّهَا النَّاسُ! أَلْقُوا هَذِهِ الْأَزِمَةَ الَّتِي تَحْمِلُ ظُهُورَهَا الْأَثْقَالَ مِنْ أَيْدِيكُمْ، وَ لَا تَصَدَّعُوا عَلَى سُلْطَانِكُمْ فَتَدْمُوا غِبَّ فِعَالِكُمْ، وَ لَا تَفْتَحُوا مَا اسْتَقْبَلْتُمْ مِنْ قُورِ نَارِ الْفِتْنَةِ، وَ أَمِيطُوا عَنْ سَنَنِهَا وَ خَلُّوا قَصْدَ السَّبِيلِ لَهَا، فَقَدْ لَعِمَرِي يَهْلِكُ فِي هَيْبَتِهَا الْمُؤْمِنُ وَ يَسْلَمُ فِيهَا غَيْرُ الْمُسْلِمِ.

O you people! Cast off these reins which are carrying on its back the load from your hands (sins). Do not split away from your ruling authority for you will condemn the stupidity of your own deeds, not storm into what is facing you from the bursting flames of Fitna and take yourself away from its teeth and vacate the way for it, so by my<sup>asws</sup> life! The Momin would be destroyed in its flames and other Muslims would be safe in it.

إِنَّمَا مَثَلِي يَبْنِيكُمْ كَمَثَلِ السَّرَاجِ فِي الظُّلُمَةِ، يَسْتَضِيءُ بِهِ مَنْ وَلَجَهَا، فَاسْمَعُوا أَيُّهَا النَّاسُ وَ عُوا وَ أَحْضِرُوا آذَانَ قُلُوبِكُمْ تَفْهَمُوا!!.

But rather, my<sup>asws</sup> example among you is an example of the lamp in the darkness. One who enters it would be illuminated by it, therefore listen, O you people, and retain, and present the ears of your hearts, you will understand!!<sup>123</sup>

[990] - نَهَج: [وَمِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ:] الْحَمْدُ لِلَّهِ النَّاشِرِ فِي الْخَلْقِ فَضْلَهُ، وَ الْبَاسِطِ فِيهِمْ بِالْجُودِ يَدَهُ، نَحْمَدُهُ فِي جَمِيعِ أُمُورِهِ، وَ نَسْتَعِينُهُ عَلَى رِعَايَةِ حُقُوقِهِ، وَ نَشْهَدُ أَنْ لَا إِلَهَ غَيْرُهُ،

(The book) 'Nahj (Al Balagah)' -

'And from a sermon of his<sup>asws</sup>: 'The Praise is for Allah<sup>azwj</sup> the Spreader of His<sup>azwj</sup> Grace among the creatures, and the Extender among them of His<sup>azwj</sup> Hand with the generosity. We praise Him<sup>azwj</sup> regarding the entirety of His<sup>azwj</sup> matters and we seek His<sup>azwj</sup> Help upon taking care of His<sup>azwj</sup> Rights, and we testify that there is no god apart from Him<sup>azwj</sup>.

وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِأَمْرِهِ صَادِعاً وَ بِذِكْرِهِ نَاطِقاً، فَأَدَّى أَمِيناً وَ مَضَى رَشِيداً وَ خَلَفَ فِينَا زَايَةً الْحَقِّ، مَنْ تَقَدَّمَهَا مَرَقَ وَ مَنْ تَخَلَّفَ عَنْهَا زَهَقَ، وَ مَنْ لَزِمَهَا لَحِقَ.

And that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>. He<sup>azwj</sup> Sent him<sup>saww</sup> as a proclaimer of His<sup>azwj</sup> Commands and a speaker of His<sup>azwj</sup> Mention. He<sup>saww</sup> fulfilled trustworthily and passed away being rightfully guided, and left behind among us the flag of truth. One who precedes it deviates, and one who stays behind from it is obliterated, and one who sticks to it catches up.

<sup>123</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 989

دَلِيلُهَا مَكِيثُ الْكَلَامِ بَطِيءُ الْقِيَامِ سَرِيعٌ إِذَا قَامَ، فَإِذَا أَنْتُمْ أَنْتُمْ لَهُ رِقَابُكُمْ وَأَشْرَتُمْ إِلَيْهِ بِأَصَابِعِكُمْ حَاءُ الْمَوْتِ فَذَهَبَ بِهِ، فَلَيْشْتُمْ بَعْدَهُ مَا شَاءَ اللَّهُ حَتَّى يُطْلِعَ اللَّهُ لَكُمْ مَنْ يَجْمَعُكُمْ وَيَضُمُّ نَشْرُكُمْ.

Its guide is short of speech, slow to stand, quick when he<sup>asws</sup> does rise. When you incline your necks towards him<sup>asws</sup> and indicate to him<sup>asws</sup> with your fingers, the death would come to him<sup>asws</sup> and go away with him<sup>asws</sup>. You will remain after him<sup>asws</sup> for as long as Allah<sup>azwj</sup> so Desires, until Allah<sup>azwj</sup> would Send to you one<sup>asws</sup> who would unite you and collect your spread out ones.

فَلَا تَطْمَعُوا فِي غَيْرِ مُقِيلٍ، وَلَا تَيَاسُوا مِنْ مُدِيرٍ، فَإِنَّ الْمُدِيرَ عَسَى أَنْ تَزِلَّ إِحْدَى قَائِمَتَيْهِ وَتَثْبُتَ الْأُخْرَى فَتَرْجَعَا حَتَّى تَثْبُتَا جَمِيعًا.

Do not be eager regarding one who is not coming, nor despair from the one turning around, for the one turning around, perhaps one of his feet has slipped and the other one is firm, so he would return until they are both affirmed.

أَلَا وَإِنَّ مَثَلَ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَمَثَلِ بُحُورِ السَّمَاءِ إِذَا خَوَى بَحْمٌ طَلَعَ بَحْمٌ، فَكَأَنَّكُمْ قَدْ تَكَامَلْتُمْ مِنَ اللَّهِ فِيكُمْ الصَّنَائِعُ، وَارَأَيْتُمْ مَا كُنْتُمْ تَأْمَلُونَ.

Indeed! And an example of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> is like an example of stars of the sky. When a star goes down, a star emerges. It is as if you have been completed of the Makings from Allah<sup>azwj</sup> regarding you, and He<sup>azwj</sup> has Shown you what you used to wish for<sup>124</sup>.

[991] - نَهَجٌ: [و] مِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ: أَيُّهَا الْغَائِلُونَ غَيْرَ الْمَغْفُولِ عَنْهُمْ، وَ التَّارِكُونَ الْمَأْخُودَ مِنْهُمْ! مَا لِي أَرَاكُمْ عَنِ اللَّهِ دَاهِيِينَ وَ إِلَى غَيْرِهِ رَاغِبِينَ؟! كَأَنَّكُمْ نَعَمَ أَرَاخَ بِهَا سَائِمٌ إِلَى مَرْعَى وَبِيٍّ وَ مَشْرَبٍ دَوِيٍّ، [و] إِنَّمَا هُوَ كَالْمَغْلُوفَةِ لِلْمُدَى، لَا تَعْرِفُ مَا دَا يُرَادُ بِهَا، إِذَا أَحْسِنَ إِلَيْهَا تَحَسَّبُ يَوْمَهَا دَهْرَهَا وَ شَبَعَهَا أَمْرَهَا.

(The book) 'Nahj (Al Balagah)' –

'From a sermon of his<sup>asws</sup>: 'O you heedless ones not being heedless from, and the neglecters, the ones to be Seized from them! What is the matter with me<sup>asws</sup> I<sup>asws</sup> see you all going away from Allah<sup>azwj</sup> and are being desirous to someone else? It is as if you are cattle being pastured taken to a disease ridden pasture and a sickly watering place, and rather it is like the one fed for the slaughter not knowing what is being intended with it. When good is being done to it, it reckons its day as being its whole life and its satiation as its (main) affair.

وَاللَّهُ لَوْ شِئْتُ أَنْ أُخْرِجَ كُلَّ رَجُلٍ مِنْكُمْ بِمَخْرَجِهِ وَ مَوْجِئِهِ وَ جَمِيعِ شَأْنِهِ لَفَعَلْتُ! وَ لَكِنْ أَخَافُ أَنْ تَكْفُرُوا بِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، أَلَا وَ إِلَيَّ مُفْضِيهِ إِلَى الْخَاصَّةِ مِمَّنْ يُؤْمِنُ ذَلِكَ مِنْهُ.

By Allah<sup>azwj</sup>! If I<sup>asws</sup> so desire, to inform every man from you with his exit (death) and his entry (what he will do), and the entirety of his matters, I<sup>asws</sup> can do so! But, I<sup>asws</sup> fear that you will disbelieve in me<sup>asws</sup> with Rasool-Allah<sup>saww</sup>. Indeed! And I<sup>asws</sup> shall divulge it to the special one, from the ones who will believe that to be from him<sup>saww</sup>.

<sup>124</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 990

وَالَّذِي بَعَثَهُ بِالْحَقِّ وَاصْطَفَاهُ عَلَى الْخَلْقِ، مَا أَنْطَقَ إِلَّا صَادِقًا، وَ لَقَدْ عَاهَدَ إِلَيَّ بِذَلِكَ كُلُّهُ وَ بِمَهْلِكٍ مِنْ يَهْلِكُ وَ مَنْحَى مِنْ يَنْحُو وَ مَالٍ هَذَا الْأَمْرِ، وَ مَا أَبْقَى شَيْئًا يَمُرُّ عَلَى رَأْسِي إِلَّا أَفْرَعَهُ فِي أُذُنِي وَ أَفْضَى بِهِ إِلَيَّ.

By the One<sup>azwj</sup> Who Sent him<sup>saww</sup> with the truth and Chose him<sup>asws</sup> over the creatures! I<sup>asws</sup> do not speak except true matters, and he<sup>saww</sup> pactured to me<sup>asws</sup> with that, all of it, and with the destruction of the one who will be destroyed, and salvation of the one who will attain salvation, and the inclining of this command, and there did not remain anything passing over my<sup>asws</sup> head except it was poured into my<sup>asws</sup> ears and he<sup>saww</sup> divulged it to me<sup>asws</sup>.

أَيُّهَا النَّاسُ! وَ اللَّهُ لَا أَخْتَكُمُ عَلَى طَاعَةٍ إِلَّا وَ أَسِيقُكُمْ إِلَيْهَا، وَ لَا أَنْهَأُكُمْ عَنْ مَعْصِيَةٍ إِلَّا وَ أَنْتَاهَى قَبْلَكُمْ عَنْهَا.

O you people! By Allah<sup>azwj</sup>! I<sup>asws</sup> do not urge you upon obedience except and I<sup>asws</sup> precede you all to it, nor do I<sup>asws</sup> forbid you from an act of disobedience except and I<sup>asws</sup> say away from it before you do”.<sup>125</sup>

[992] - نَهَج: [و] مِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ: أَمَّا بَعْدُ، فَإِنَّ اللَّهَ سُبْحَانَهُ بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ لَيْسَ أَحَدٌ مِنَ الْعَرَبِ يَقْرَأُ كِتَابًا وَ لَا يَدْعِي نُبُوَّةً وَ لَا وَحْيًا، فَقَاتَلَ بَيْنَ أَطَاعَةٍ مِنْ عَصَاهُ، يَسُوقُهُمْ إِلَى مَنْجَاتِهِمْ، وَ يُبَادِرُ بِهِمُ السَّاعَةَ أَنْ تَنْزِلَ بِهِمْ.

(The book) 'Nahj (Al Balagah)' –

'From a sermon of his<sup>asws</sup>: 'As for after, Surely Allah<sup>azwj</sup> the Glorious Sent Muhammad<sup>saww</sup> and there wasn't anyone from the Arabs who had read any (Divine) Book, nor claimed Prophet-hood nor any Revelation. He<sup>saww</sup> with the ones who obeyed him<sup>saww</sup> against the ones who disobeyed him<sup>saww</sup>, ushering them to their salvation, and rushing with them lest the Hour (death) may descend with them.

يَخْسِرُ الْحَسِيرُ وَ يَقِفُ الْكَسِيرُ فَيَقِيمُ عَلَيْهِ حَتَّى يُلْحِقَهُ غَايَتُهُ، إِلَّا هَالِكًا لَا خَيْرَ فِيهِ، حَتَّى أَرَاهُمْ مَنْجَاتَهُمْ، وَ بَوَّاهُمْ مَحَلَّتَهُمْ، فَاسْتَدَارَتْ رَحَاهُمْ، وَ اسْتَقَامَتْ قَنَائَتُهُمْ.

The tired one would sigh and the distressed one would stop, so he<sup>saww</sup> would stand to him until he<sup>saww</sup> made him join up to his peak, except a destroyed one, there being no good in him, until he<sup>saww</sup> had shown them their salvation, had taken them to their places. Their mill turned (time passed) and their channels (affairs) were straightened.

وَ أَنْتُمْ اللَّهُ لَقَدْ كُنْتُمْ مِنْ سَاقَتِهَا حَتَّى تَوَلَّيْتُمْ بِحَذَائِيرِهَا، وَ اسْتَوْسَمْتُمْ فِي قِيَادِهَا، مَا ضَعُفْتُ وَ لَا جُبْنْتُ، وَ لَا خُنْتُ وَ لَا وَهَنْتُ.

And I<sup>asws</sup> swear by Allah<sup>azwj</sup>! I<sup>asws</sup> used to be from its ushers until I<sup>asws</sup> was in charge of its entirety, and I<sup>asws</sup> systemised in guiding it. I<sup>asws</sup> neither weakened, nor showed any cowardice, nor betrayed, nor was I<sup>asws</sup> feeble.

وَ أَنْتُمْ اللَّهُ لَا تَنْفَرَنَّ الْبَاطِلَ حَتَّى أُخْرِجَ الْحَقُّ مِنْ خَاصِرَتِهِ.

And I<sup>asws</sup> swear by Allah<sup>azwj</sup>! I<sup>asws</sup> will cleave asunder the falsehood until I<sup>asws</sup> extract the truth from its sides”.<sup>126</sup>

<sup>125</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 991

[993] - نَهَجٌ: [وَمِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ:] تَالَلَّهِ لَقَدْ عَلَّمْتُ تَبْلِيغَ الرِّسَالَةِ وَ إِمَامَةَ الْعِدَاتِ وَ تَمَامَ الْكَلِمَاتِ، وَ عِنْدَنَا أَهْلُ الْبَيْتِ أَبْوَابُ الْحُكْمِ وَ ضِيَاءُ الْأُمْرِ.

(The book) 'Nahj (Al Balagah) -

'From a speech of his<sup>asws</sup>: 'By Allah<sup>azwj</sup>! I<sup>asws</sup> have learnt delivery of the Messages, and completion of promises, and the complete phrases, and with us<sup>asws</sup>, People<sup>asws</sup> of the Household, there are doors of wisdom and illumination of the matters.

أَلَا وَ إِنَّ شَرَائِعَ الدِّينِ وَاحِدَةٌ، وَ سُبُلُهُ قَاصِدَةٌ، مَنْ أَخَذَ بِهَا لَحِقَ وَ غَنِمَ، وَ مَنْ وَقَفَ عَنْهَا ضَلَّ وَ نَدِمَ.

Indeed! And surely the laws of religion are one, and its ways are moderate. One who takes by these would catch up and achieve, and one who pauses away from it would stray and regret.

اعْمَلُوا لِيَوْمٍ تَذْخُرُ لَهُ الذَّخَائِرُ، وَ تُبْلَى فِيهِ السَّرَائِرُ، وَ مَنْ لَا يَنْفَعُهُ حَاضِرُ بَيْتِهِ فَعَازِيَةُ عَنْهُ أَعْجَزُ وَ غَائِبُهُ أَعْوَزُ. وَ اتَّقُوا نَاراً حَرُّهَا شَدِيدٌ، وَ قَعْرُهَا بَعِيدٌ وَ جَلِيئُهَا حَدِيدٌ وَ شَرَابُهَا صَدِيدٌ.

Work for a day the provisions are being stored for it, and the secrets would be Tested, and one who is not benefit by his present understanding and distances away from it, would be more frustrated and his absent (understanding) would be even more remote. Fear a Fire, the heat of it is severe, and its bottom is remote, and its clothes are iron, and its drink is pus.

أَلَا وَ إِنَّ اللِّسَانَ الصَّالِحَ يَجْعَلُهُ اللَّهُ لِلْمَرْءِ فِي النَّاسِ خَيْرٌ لَهُ مِنَ الْمَالِ يُوْرُهُ مَنْ لَا يَحْمَدُهُ.

Indeed! And the righteous reputation Allah<sup>azwj</sup> Makes it to be for the person among the people, is better for him that the wealth inherited by the one who will not praise him".<sup>127</sup>

[994] - نَهَجٌ: [وَمِنْ خُطْبَتِهِ عَلَيْهِ السَّلَامُ] الْمَعْرُوفَةِ بِالْقَاصِصَةِ: أَلَا وَ إِنَّكُمْ قَدْ نَفَضْتُمْ أَيْدِيَكُمْ مِنْ حَبْلِ الطَّاعَةِ، وَ تَلَمَّثْتُمْ حِصْنَ اللَّهِ الْمَضْرُوبَ عَلَيْكُمْ بِأَحْكَامِ الْجَاهِلِيَّةِ،

(The book) 'Nahj (Al Balagah) -

'And from a sermon of his<sup>asws</sup> well-known as 'The disparagement': 'Indeed! And you have shaken off your hands from the rope of obedience, and cracked a fortress of Allah<sup>azwj</sup> which had been struck upon you by your pre-Islamic period rulings.

وَ إِنَّ اللَّهَ سُبْحَانَهُ قَدْ امْتَنَّنَ عَلَى جَمَاعَةٍ هَذِهِ الْأُمَّةِ فِيمَا عَقَدَ بَيْنَهُمْ مِنْ حَبْلِ هَذِهِ الْأَلْفَةِ الَّتِي يَنْتَقِلُونَ فِي ظِلِّهَا وَ يَأْوُونَ إِلَى كَنْفِهَا، بِنِعْمَةٍ لَا يَعْرِفُ أَحَدٌ مِنَ الْمَخْلُوقِينَ لَهَا قِيَمَةً، لِأَنَّهَا أَرْجَحُ مِنْ كُلِّ نَمْنٍ وَ أَجَلُ مِنْ كُلِّ خَطَرٍ.

And Allah<sup>azwj</sup> the Glorious has Conferred upon a group of this community regarding what they have tied between them a rope of this affection which they are moving in its shade and are sheltering to its patronage through a bounty no one from the creatures is recognising a

<sup>126</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 992

<sup>127</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 993



value for it, because it is more outweighing that every price and more majestic that every occurrence in the mind.

وَاغْلَمُوا أَنْتُمْ قَدْ صِرْتُمْ بَعْدَ الْهَجْرَةِ أَغْرَابًا، وَ بَعْدَ الْمَوْلَاةِ أَحْزَابًا، مَا تَتَعَلَّقُونَ مِنَ الْإِسْلَامِ إِلَّا بِاسْمِهِ، وَ لَا تَعْرِفُونَ مِنَ الْإِيمَانِ إِلَّا رِسْمَهُ، تَقُولُونَ: «النَّارَ وَ لَا الْعَارَ»، كَأَنَّكُمْ تُرِيدُونَ أَنْ تُكْفِفُوا الْإِسْلَامَ عَلَى وَجْهِهِ انْتِهَاكَ لِحُجَّتِهِ، وَ نَقْضًا لِمِيثَاقِهِ الَّذِي وَضَعَهُ اللَّهُ لَكُمْ، حَرَمًا فِي أَرْضِهِ وَ أَمْنًا بَيْنَ خَلْقِهِ.

And know, you have become Bedouins after the emigration, and allied after the partisanship. You have not link from Al-Islam except with its name, nor are you knowing from the Eman except its ritual. You are saying, 'The Fire (yes), and not the shame', as if you are intending that you will overturn Al-Islam upon its face violating its sanctity, and breaking its Covenant which Allah<sup>azwj</sup> has Placed it for you, a Sanctuary in His<sup>azwj</sup> earth and a security between His<sup>azwj</sup> creatures.

وَ إِنَّكُمْ إِنْ جِئْتُمْ إِلَى غَيْرِهِ حَارَبَكُمْ أَهْلُ الْكُفْرِ، ثُمَّ لَا جَبْرِئِيلَ وَ لَا مِيكَائِيلَ وَ لَا مُهَاجِرُونَ وَ لَا أَنْصَارَ يَنْصُرُونَكُمْ إِلَّا الْمُقَارَعَةَ بِالسُّيُوفِ حَتَّى يَخْتِمَ اللَّهُ بَيْنَكُمْ.

If you seek shelter to something else, the people of Kufr will be at war with you, then neither Jibraeel<sup>as</sup> nor Mikaeel<sup>as</sup>, nor the emigrants nor the Helpers would be helping you except the clashing of the swords until Allah<sup>azwj</sup> Decides between you all.

وَ إِنَّ عِنْدَكُمْ الْأَمْتَالَ مِنْ بَأْسِ اللَّهِ وَ قَوَارِعِهِ وَ أَتَامِهِ وَ وَقَائِعِهِ، فَلَا تَسْتَبْطِنُوا وَعِيدَهُ جَهْلًا بِأَخْذِهِ، وَ تَهَاوُنًا بِطُغْيِهِ، وَ يَأْسًا مِنْ بَأْسِهِ.

And that with you there are examples of the Prowess of Allah<sup>azwj</sup> and His<sup>azwj</sup> Punishment, and His<sup>azwj</sup> days and His<sup>azwj</sup> events. So, do not delay in taking being ignorant of His<sup>azwj</sup> Promises, and taking lightly with His<sup>azwj</sup> calamity, and despair from His<sup>azwj</sup> Prowess.

فَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يَلْعَنِ الْقَرْنَ الْمَاضِي بَيْنَ أَيْدِيكُمْ إِلَّا لِتَرْكِهِمُ الْأَمْرَ بِالْمَعْرُوفِ وَ التَّهْيِي عَنِ الْمُنْكَرِ، فَلَعَنَ السُّفَهَاءَ لِرُكُوبِ الْمَعَاصِي، وَ الْحُلَمَاءَ لِتَرْكِ النَّهْيِ.

Surely, Allah<sup>azwj</sup> the Glorious did not Curse the past generation in front of you except due to their neglecting enjoining of the good and forbidding from the evil. He<sup>azwj</sup> Cursed the foolish one for indulging in the acts of disobedience, and the wise ones for neglecting the forbidding (them from it).

أَلَا وَ قَدْ قَطَعْتُمْ قَيْدَ الْإِسْلَامِ، وَ عَطَلْتُمْ حُدُودَهُ وَ أَمْتَمْتُمْ أَحْكَامَهُ.

Indeed! You have cut the bonds of Al-Islam and suspended its legal punishment, and killed off its rulings.

أَلَا وَ قَدْ أَمَرَنِي اللَّهُ بِقِتَالِ أَهْلِ الْبَغْيِ وَ التَّكْثِ وَ الْفَسَادِ فِي الْأَرْضِ، فَأَمَّا النَّكَثُونَ فَقَدْ قَاتَلْتُ، وَ أَمَّا الْقَاسِطُونَ فَقَدْ جَاهَدْتُ، وَ أَمَّا الْمَارِقُونَ فَقَدْ دَوَّخْتُ، وَ أَمَّا شَيْطَانُ الرَّذْهَةِ فَقَدْ كُفَيْتُهُ بِصَغْفَةٍ سَمِعْتُ لَهَا وَجْبَةً قَلْبِهِ وَ رَحْمَةً صَدْرِهِ،

Indeed! And Allah<sup>azwj</sup> has Commanded me<sup>asws</sup> with fighting the people of rebellion, and the breaking (of the allegiance), and the mischief in the earth. As for the allegiance breakers, I<sup>asws</sup> have already fought, and as for the deviants, I<sup>asws</sup> have already done Jihad, and as for

the renegades, I<sup>asws</sup> have stunned them, and as for the Satan<sup>la</sup> of the pit (The one with the breast), he was sufficed by a thunderbolt (in battle of Nahrawan), the cream of his heart and the shaking of his chest was heard to it.

وَبَقِيَتْ بَقِيَّةٌ مِنْ أَهْلِ الْبَغْيِ، وَلَيْنَ أَدَانَ اللَّهُ فِي الْكَرَةِ عَلَيْهِمْ لَأَدِيلَنَّ مِنْهُمْ إِلَّا مَا يَتَشَدَّرُ فِي أَطْرَافِ الْبِلَادِ تَشَدُّرًا.

And there remains a remainder from the rebellious people, and if Allah<sup>azwj</sup> Permits regarding the return to them, I<sup>asws</sup> shall conclude from them except what fragments there would be in the outskirts of the city in a scattering.

أَنَا وَضَعْتُ [فِي الصَّغَرِ] بِكَالِكِلِ الْعَرَبِ وَكَسَرْتُ نَوَاجِمَ قُرُونٍ رَبِيعَةً وَ مَضَرَ. وَ قَدْ عَلِمْتُمْ مَوْضِعِي مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِالْقَرَابَةِ الْقَرِيبَةِ وَ الْمَنْزِلَةِ الْخُصِيصَةِ، وَضَعْنِي فِي حَجَرِهِ وَ أَنَا وَلِيدٌ، يَضُمُّنِي إِلَى صَدْرِهِ وَ يَكْنُفُنِي فِي فِرَاشِهِ وَ يُسْنِي جَسَدَهُ وَ يُشِمُّنِي عَرْفَهُ، وَ كَانَ يَمَضَعُ الشَّيْءَ ثُمَّ يُلْقِمُنِيهِ، وَ مَا وَجَدَ لِي كَذِبَةً فِي قَوْلٍ وَ لَا خَطْلَةً [خَطِيئَةً «خ»] فِي فِعْلٍ.

I<sup>asws</sup>, during the youth, had dropped the famous Arabs and broken the horns of (tribes of) Rabie and Muzar, and you have known my<sup>asws</sup> place from Rasool-Allah<sup>saww</sup> with the kinship and the special status. He<sup>saww</sup> had placed me<sup>asws</sup> in his<sup>saww</sup> lap and I<sup>asws</sup> had been born, pressing me<sup>asws</sup> to his<sup>saww</sup> chest and covering me<sup>asws</sup> in his<sup>saww</sup> shawl and touching me<sup>asws</sup> with his<sup>saww</sup> body and making me<sup>asws</sup> smell his<sup>saww</sup> aroma, and he<sup>saww</sup> would chew the thing (morsel) then feed me<sup>asws</sup> it, and he<sup>saww</sup> did not find any lie in my<sup>saww</sup> words nor any mistake in any deed”<sup>128</sup>.

[995] - نَهَجٌ: [و] مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ: أَلَا وَ إِنَّ اللِّسَانَ بَضْعَةٌ مِنَ الْإِنْسَانِ، فَلَا يُسْعِدُهُ الْقَوْلُ إِذَا امْتَنَعَ، وَ لَا يُنْهَلُهُ النُّطْقُ إِذَا اتَّسَعَ، وَ إِنَّا لَأَمْرَاءُ الْكَلَامِ، وَ فِينَا تَنْشَبُثُ عُزُوفُهُ، وَ عَلَيْنَا تَهْدَلُتْ عُصُوفُهُ.

(The book) 'Nahj (Al Balagah) -

‘Indeed! And the tongue is part of the human being, so the words do not assist him when it prevents, nor does the talking respite him when it dilates, and we are commanders of the speech, and in us are its roots and upon us its branches are hanging.

وَ اعْلَمُوا رَحِمَكُمُ اللَّهُ أَنْتُمْ فِي زَمَانٍ، الْقَائِلُ فِيهِ بِالْحَقِّ قَلِيلٌ، وَ اللِّسَانُ عَنِ الصِّدْقِ كَلِيلٌ، وَ الْأَزْمُ لِلْحَقِّ ذَلِيلٌ، أَهْلُهُ مُعْتَكِفُونَ عَلَى الْعَصِيَانِ، مُصْطَلِحُونَ عَلَى الْإِذْهَانِ، فَتَاهُمْ عَارِمْ، وَ شَائِيَهُمْ آثِمٌ، وَ عَالِيَهُمْ مُنَافِقٌ، وَ قَارِئُهُمْ مُمَازِقٌ، لَا يُعْظَمُ صَغِيرُهُمْ كَبِيرُهُمْ، وَ لَا يَحُولُ غَنِيَّهُمْ فَقِيرُهُمْ.

And know, may Allah<sup>azwj</sup> have Mercy on you all, you are in an era there are few speakers of the truth during it, and tongues are scarce from the truthfulness, and the one sticking to the truth is disgraced. Its people are secluding upon the disobedience, getting used to the vulgarities. Their young ones are violent, their youth are sinful, their learned are hypocrites, and their readers (of the Quran) are insincere. Their small ones are not revering their elders, nor are their rich supporting their poor”<sup>129</sup>.

[996] - نَهَجٌ: [و] مِنْ حُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ: وَ أَسْتَعِينُهُ عَلَى مَدَاحِرِ الشَّيْطَانِ وَ مَزَاجِرِهِ وَ الْإِعْتِصَامِ مِنْ حَبَائِلِهِ وَ خَوَاتِلِهِ.

<sup>128</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 994

<sup>129</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 995

(The book) 'Nahj (Al Balagah)' –

'And from a sermon of his<sup>asws</sup>: 'And I<sup>asws</sup> seek His<sup>azwj</sup> Assistance upon his<sup>la</sup> cheating, and his<sup>la</sup> deceits, and holding fast to his<sup>la</sup> ropes (allurements), and his<sup>la</sup> sneak attacks.

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَنَجِيُّهُ وَصَفْوَتُهُ، لَا يُؤَاوِي فَضْلُهُ، وَلَا يُجْبِرُ فَقْدُهُ، أَضَاعَتْ بِهِ الْبِلَادُ بَعْدَ الضَّلَالَةِ الْمُظْلِمَةِ وَالْجَهَالَةِ الْعَالِيَةِ وَالْجَفْوَةِ الْجَافِيَةِ، وَالنَّاسُ يَسْتَحِلُّونَ الْحَرِيمَ وَيَسْتَدِلُّونَ الْحَكِيمَ، يَحْيُونَ عَلَى فِتْرَةٍ وَيَمُوتُونَ عَلَى كُفْرَةٍ.

And I<sup>asws</sup> testify that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant, and His<sup>azwj</sup> Rasool<sup>saww</sup>, and His<sup>azwj</sup> Highborn. Neither are his<sup>saww</sup> merits hidden, nor can his<sup>saww</sup> loss be replaced. The cities were illuminated by him<sup>saww</sup> after the darkness of straying and the overwhelming ignorance, and the habitual rudeness, and the people were permitting the Prohibition(s) and humiliating the wise ones, living upon a gap period (without any Prophets<sup>as</sup>) and dying upon Kufr.

ثُمَّ إِنَّكُمْ مَعَشَرَ الْعَرَبِ! أَغْرَاضُ بَلَايَا قَدْ اقْتَرَبَتْ، فَأَتَّقُوا سَكَرَاتِ النِّعَمَةِ، وَاحْذَرُوا بَوَائِقِ النَّقْمَةِ، وَتَبَيَّنُوا فِي قَتَامِ الْعِشْوَةِ، وَاغْوَجَاجِ الْفِتْنَةِ عِنْدَ طُلُوعِ جَنِينِهَا، وَظُهُورِ كَمِينِهَا، وَانْتِصَابِ قُطْبِهَا، وَمَدَارِ رَحَاهَا،

Then you, community of Arabs, are the aim of calamities which have drawn near, therefore fear the intoxication of the bounties (wealth), and be cautioned with the punishment to befall, and be steadfast during the darkness of austerity, and crookedness of the Fitna during the emergence of its foetus (birth), and appearance of its snares, and its axis is installed, and its mills (begin to) rotate.

تَبَدُّأً فِي مَدَارِجِ خَفِيَّةٍ، وَتَقُولُ إِلَى فُطَاةٍ خَلِيَّةٍ، شِبَابُهَا كَشِبَابِ الْعُلَامِ، وَأَثَارُهَا كَأَثَارِ السَّلَامِ، تَتَوَارَتْهَا الظُّلُمَةُ بِالْغُمُودِ، أَوَّلُهُمْ قَائِدٌ لِآخِرِهِمْ، وَآخِرُهُمْ مُقْتَدٍ بِأَوَّلِهِمْ، يَتَنَافَسُونَ فِي دُنْيَا دَنِيَّةٍ، وَيَتَكَالَبُونَ عَلَى حِيْفَةٍ مُرِيحَةٍ، وَ عَنْ قَلِيلٍ يَتَبَرَّأُ التَّابِعُ مِنَ الْمُتَّبِعِ، وَالْقَائِدُ مِنَ الْمَقُودِ، فَيَتَرَايِلُونَ بِالْبَغْضَاءِ وَيَتَلَاغَتُونَ عِنْدَ اللَّقَاءِ.

It begins in hidden steps and develops into a manifest atrocity. Its youthfulness is like the youthfulness of the adolescent boy and its impacts are like the impacts of peace (and harmony). The oppressors inherit it by the agreements, their first one being a guide to their last one, and their last one being led by their first one. They are competing regarding a lowly world and are leaping upon a stinking carcass, and after a little while the follower will disavow from the followed, and the leader from the led. They will separate with the hatred (for each other), and will be curing during the meeting.

ثُمَّ يَأْتِي بَعْدَ ذَلِكَ طَالِعُ الْفِتْنَةِ الرَّجُوفِ وَالْقَاصِمَةِ الرَّخُوفِ، فَتَزِيغُ قُلُوبٌ بَعْدَ اسْتِقَامَةٍ، وَتَضِلُّ رِحَالٌ بَعْدَ سَلَامَةٍ، وَتُخْتَلِفُ الْأَهْوَاءُ عِنْدَ هُجُومِهَا، وَتَلْتَبِسُ الْأَرَاءُ عِنْدَ جُجُومِهَا.

Then, after that will arrive the rising Fitna, the shockwave, and the crushing ruination. The hearts will deviate after having been straight and men will stray after safety, and the personal desires will differ at its gathering, and the opinions will be confused at its peak.

مَنْ أَشْرَفَ لَهَا قَصَمَتْهُ، وَمَنْ سَعَى فِيهَا حَطَمَتْهُ، يَتَكَادَمُونَ فِيهَا نَكَادِمَ الْحُمْرِ فِي الْعَانَةِ، قَدْ اضْطَرَبَ مَعْقُودُ الْحَبْلِ، وَعَمِيَ وَجْهُ الْأَمْرِ، تَغِيضُ فِيهَا الْحِكْمَةَ، وَتَنْطَلِقُ فِيهَا الظُّلُمَةُ،

One who approaches towards it, it would shatter him, and one who strives in it and it would crush him. They will bruise each other during it like the bruising by the donkeys in the herd enclosure. The twists of the rope would be restless, and the faces of the affairs would be blinded. The wise ones would diminish during it and the oppressors would be speaking during it.

و تَذُقُ أَهْلُ الْبَدْوِ بِمَسْحَلِهَا، وَ تَرْضُهُمْ بِكَلْكَلِهَا. يَضِيعُ فِي غُبَارِهَا الْوُحْدَانُ، وَ يَهْلِكُ فِي طَرِيقِهَا الرُّكْبَانُ، تَرْدُ بِمَرِّ الْقَضَاءِ، وَ تَحْلُبُ عَيْبُ الدَّمَاءِ، وَ تَنْلُمُ مَنَارَ الدِّينِ، وَ تَنْقُضُ عَقْدَ الْيَقِينِ.

The Bedouins will be pounded by its hammers and crushed by all of it. The lone marchers will be wasted in its dust and the riders would be destroyed in its path. It will arrive with bitterness of the Decree and exude blood (instead of) milk, and the minarets of religion would be dented, and the ties of certainty will be broken.

تَهْرُبُ مِنْهَا الْأَكْيَاسُ، وَ تَدْبِرُهَا الْأَرْحَاسُ، مِرْعَادُ مِزَاقٍ، كَاشِفَةٌ عَنْ سَاقٍ، تُقَطِّعُ فِيهَا الْأَرْحَامَ، وَ يُفَارِقُ عَلَيْهَا الْإِسْلَامُ، بَرِيْقُهَا سَقِيمٌ، وَ طَاعِنُهَا مُقِيمٌ.

The clever will flee from it and the evil ones will manage it, thundering, flashing (like lightning), uncovering from a leg. The kinship would be terminated during it and Al-Islam would be separated upon it. Its healthy one would be sick (affected) and its thoughtful one would stay'.

[و] مِنْهَا: بَيْنَ قَبِيلٍ مَطْلُولٍ، وَ خَائِفٍ مُسْتَجِيرٍ، يَخْتَلُونَ بِعَقْدِ الْإِيمَانِ، وَ يَغْزِرُ الْإِيمَانُ، فَلَا تَكُونُوا أَنْصَابَ الْفِتَنِ وَ أَعْلَامَ الْبِدْعِ، وَ الزُّمُومَا مَا عُقِدَ عَلَيْهِ حَبْلُ الْجَمَاعَةِ، وَ يُبَيِّتُ عَلَيْهِ أَرْكَانُ الطَّاعَةِ، وَ اقْدُمُوا عَلَى اللَّهِ مَظْلُومِينَ وَ لَا تَقْدُمُوا عَلَيْهِ ظَالِمِينَ،

And from it: 'Between the un-avenged slain ones and the sheltered fearful ones, they will be confused by the ties of oaths, and deceptive beliefs. So, do not become monuments of Fitna and flags of innovations, and stick to what the rope of unity is tied upon, and elements of obedience are built upon, and proceed to Allah<sup>azwj</sup> as oppressed, and do not proceed to Him<sup>asws</sup> as oppressors.

وَ اتَّقُوا مَدَارِجَ الشَّيْطَانِ وَ مَهَابِطَ الْغَدَوَانِ، وَ لَا تُدْجِلُوا بُطُونَكُمْ لِعَقِّ الْحَرَامِ، فَإِنَّكُمْ بَعَيْنٌ مِنْ حَرَمٍ عَلَيْكُمْ الْمَعْصِيَةِ وَ سَهْلٌ لَكُمْ سَبِيلُ الطَّاعَةِ.

And fear the encroachments of Satan<sup>la</sup> and places of aggression, and do not insert into your bellies Prohibited morsels for you are in the Eye (surveillance) of the One<sup>azwj</sup> who has Prohibited the acts of disobedience upon you and has Eased for you the ways of obedience".<sup>130</sup>

[997] - نَهَجٌ: [و] مِنْ حُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ: فَبَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِالْحَقِّ لِيُخْرِجَ عِبَادَهُ مِنْ عِبَادَةِ الْأَوْثَانِ إِلَى عِبَادَتِهِ، وَ مِنْ طَاعَةِ الشَّيْطَانِ إِلَى طَاعَتِهِ، يُقْرَأُ قَدْ بَيَّنَّهُ وَ أَحْكَمَهُ، لِيَعْلَمَ الْعِبَادُ رَهْمَهُمْ إِذْ جَهِلُوهُ، وَ لِيَقْرَبُوا بِهِ إِذْ جَحَدُوهُ، وَ لِيُثْبِتُوهُ بَعْدَ إِذْ أَنْكَرُوهُ.

(The book) 'Nahj (Al Balagah) -

<sup>130</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 996

'He<sup>azwj</sup> Sent Muhammad<sup>saww</sup> with the truth to Extract His<sup>azwj</sup> servants from worshipping the idols to His<sup>azwj</sup> worship, and from obedience of Satan<sup>la</sup> to His<sup>azwj</sup> obedience, (having Sent him<sup>saww</sup>) with the Quran of His<sup>azwj</sup> Explanations and His<sup>azwj</sup> Rules, to teach the servants of their Lord<sup>azwj</sup> when they were ignoring Him<sup>azwj</sup>, and to acknowledge Him<sup>azwj</sup> when they had rejected Him<sup>azwj</sup>, and to affirm Him<sup>azwj</sup> when they had denied Him<sup>azwj</sup>.

فَتَجَلَّى سُبْحَانَهُ لَهُمْ فِي كِتَابِهِ مِنْ غَيْرِ أَنْ يَكُونُوا رَأَوْهُ، بِمَا أَرَاهُمْ مِنْ قُدْرَتِهِ، وَ خَوْفُهُمْ مِنْ سَطَوَاتِهِ، وَ كَيْفَ حَقَّ مَنْ حَقَّ بِالْمَثَلَاتِ وَ اخْتَصَدَ مَنْ اخْتَصَدَ [وَ اخْتَصَدَ مَنْ اخْتَصَدَ «خ»] بِالنَّقِمَاتِ.

The Glorious Flashed at them in His<sup>azwj</sup> Book without they having seen Him<sup>azwj</sup>, by what He<sup>azwj</sup> Showed them of His<sup>azwj</sup> Power, and Frightening them from His<sup>azwj</sup> Influence, and how He<sup>azwj</sup> Obliterated the one He<sup>azwj</sup> Obliterated by exemplary Punishments, and Cut down the one He<sup>azwj</sup> Cut down with the Retribution.

وَ إِنَّهُ سَيَأْتِي عَلَيْكُمْ مِنْ بَعْدِي زَمَانٌ، لَيْسَ فِيهِ شَيْءٌ أَخْفَى مِنَ الْحَقِّ وَ لَا أَظْهَرَ مِنَ الْبَاطِلِ وَ لَا أَكْثَرَ مِنَ الْكَذِبِ عَلَى اللَّهِ وَ رَسُولِهِ، وَ لَيْسَ عِنْدَ أَهْلِ ذَلِكَ الزَّمَانِ سُلْعَةٌ أَبْوَرُ مِنَ الْكِتَابِ إِذَا تُلِيَ حَقَّ تِلَاوَتِهِ، وَ لَا أَنْفَقَ مِنْهُ إِذَا حُرِفَ عَنْ مَوَاضِعِهِ، وَ لَا فِي الْبِلَادِ شَيْءٌ أَنْكَرَ مِنَ الْمَعْرُوفِ وَ لَا أَعْرَفَ مِنَ الْمُنْكَرِ،

There will come a time upon you during it; there would neither be anything more hidden than the truth nor more apparent than the falsehood, nor anything more frequent than lies upon Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>. And there wouldn't be commodity more valueless in the view of the people of that time than the Book (Quran) when it is being recited as is the right of its recitation, nor anything more valuable than it when it is altered from its places, nor would there be anything more disliked in the country than the act of kindness nor more recognise than the evil.

فَقَدْ نَبَذَ الْكِتَابَ حَمَلُهُ وَ تَنَاسَاهُ حَقِظُهُ، فَالْكِتَابُ يَوْمَئِذٍ وَ أَهْلُهُ مُنْفِيَّانِ طَرِيدَانِ، وَ صَاحِبَانِ مُصْطَلَجَانِ فِي طَرِيقٍ وَاحِدٍ، لَا يُؤْوِيهِمَا مُؤْوٍ، فَالْكِتَابُ وَ أَهْلُهُ فِي ذَلِكَ الزَّمَانِ فِي النَّاسِ وَ لَيْسَا فِيهِمْ، وَ مَعَهُمْ وَ لَيْسَا مَعَهُمْ، لِأَنَّ الصَّلَاةَ لَا تُوَافِقُ الْهُدَى وَ إِنْ اجْتَمَعَا.

The bearers of the Book would have discarded it and its memorisers would have forgotten it. In those days, the Book and its people would be exiled, expelled, and these are two companions accompanying each other in one path. No one will grant them asylum. During that time the Book and its people would among the people, but they would not be among them, and with them without being with them, because the straying cannot be harmonious to the guidance even if they are together.

وَ اجْتَمَعَ الْقَوْمُ عَلَى الْفُرْقَةِ وَ افْتَرَقُوا عَنِ الْجَمَاعَةِ، كَأَنَّهُمْ أَيْمَةُ الْكِتَابِ وَ لَيْسَ الْكِتَابُ إِمَامَهُمْ، فَلَمْ يَبْقَ عِنْدَهُمْ مِنْهُ إِلَّا اسْمُهُ وَ لَا يَعْرِفُونَ إِلَّا خَطَّهُ وَ زُيْرَهُ. وَ مِنْ قَبْلُ مَا مَثَلُوا بِالصَّالِحِينَ كُلِّ مَثَلَةٍ، وَ سَمَوْا صِدْقَهُمْ عَلَى اللَّهِ فُرْيَةً وَ جَعَلُوا فِي الْحُسْنَةِ عُقُوبَةَ السَّيِّئَةِ.

And the people will be upon the sects and they would be separate from the community. It is as if they are leaders of the Book and the Book is not their leader. There will not remain with them except its name, nor will they understand except its writing and its sheets. And from before that they would be inflicting hardships upon the righteous ones will be every difficulty, and they would name their truthfulness upon Allah<sup>azwj</sup> as being a libel, and they would make the punishment of the evil deed to be regarding the good deed.

وَ إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِطُولِ آمَالِهِمْ وَ تَعْيِبِ آحَالِهِمْ، حَتَّى نَزَلَ بِهِمُ الْمُوعُودُ الَّذِي تُرِدُّ عَنْهُ الْمَغْدِرَةُ، وَ تُرْفَعُ عَنْهُ التَّوْبَةُ، وَ تَحُلُّ مَعَهُ الْقَارِعَةُ وَ النَّقْمَةُ.

And rather the ones before you were destroyed due to the their prolonged hopes and their absent mindedness of their deaths, until the threat descended with them, which the excuses were returned from it, and the repentance was raised away from it, and the Punishment and the Retribution was released with it.

أَيُّهَا النَّاسُ! إِنَّهُ مَنْ اسْتَنْصَحَ اللَّهَ وَفَّقَ، وَ مَنْ اتَّخَذَ قَوْلَهُ دَلِيلًا هُدِيَ لِلَّتِي هِيَ أَقْوَمُ، فَإِنَّ جَارَ اللَّهِ آمِنٌ وَ عَدُوُّهُ خَائِفٌ.

O you people! One who seeks Advise of Allah<sup>azwj</sup> would be harmonised, and one who takes His<sup>azwj</sup> Words as a pointer would be guided to that which is most upright, for surely, the one Sheltered by Allah<sup>azwj</sup> is secure and His<sup>azwj</sup> enemies are fearful.

وَ إِنَّهُ لَا يَنْبَغِي لِمَنْ عَرَفَ عَظَمَةَ اللَّهِ أَنْ يَتَعَظَّمْ، فَإِنَّ رِفْعَةَ الَّذِينَ يَعْلَمُونَ مَا عَظَمَتُهُ أَنْ يَتَوَاضَعُوا لَهُ، وَ سَلَامَةَ الَّذِينَ يَعْلَمُونَ مَا قُدْرَتُهُ أَنْ يَسْتَسْلِمُوا لَهُ، فَلَا تُتَفَرَّوْا مِنَ الْحَقِّ نِفَارَ الصَّحِيحِ مِنَ الْأَجْرَبِ وَ الْبَارِي مِنْ ذِي السَّئِمِ.

And it is not befitting for the one who recognises the Magnificence of Allah<sup>azwj</sup> that he be magnified, for the rising of the ones who know what is the Magnificence of Allah<sup>azwj</sup> is that they should be humbling to Him<sup>azwj</sup>, and safety of the ones who know what His<sup>azwj</sup> Power is, they should be submitting to Him<sup>azwj</sup>. So, do not flee from the truth like the fleeing of the healthy one from the scabby (diseased), and the cured one from the one with illness.

وَ اعْلَمُوا أَنَّكُمْ لَنْ تَعْرِفُوا الرُّشْدَ حَتَّى تَعْرِفُوا الَّذِي تَرَكْتُمْ، وَ لَنْ تَأْخُذُوا بِمِيثَاقِ الْكِتَابِ حَتَّى تَعْرِفُوا الَّذِي نَقَضْتُمْ، وَ لَنْ تَمْسُكُوا بِهِ حَتَّى تَعْرِفُوا الَّذِي نَبَذْتُمْ.

And know that you will never recognise the rightful guidance until you recognise those who have neglected it, and you will never take with the Covenant of the Book until you recognise those who have broken it, and you will never adhere with it until you recognise those who have discarded it.

فَاتْلَمِسُوا ذَلِكَ مِنْ عِنْدِ أَهْلِهِ فَإِنَّهُمْ عَيْشُ الْعِلْمِ وَ مَوْتُ الْجَهْلِ، هُمْ الَّذِينَ يُخْبِرُكُمْ حُكْمُهُمْ عَنْ عِلْمِهِمْ، وَ صَمْتُهُمْ عَنْ مَنْطِقِهِمْ، وَ ظَاهِرُهُمْ عَنْ بَاطِنِهِمْ، لَا يُخَالِفُونَ الدِّينَ وَ لَا يَحْتَلِفُونَ فِيهِ، [فَهُوَ] بَيْنَهُمْ شَاهِدٌ صَادِقٌ وَ صَامِتٌ نَاطِقٌ.

Seek that from the presence of its rightful people, for they<sup>asws</sup> are the life of knowledge and death of the ignorance. They<sup>asws</sup> are those, their wisdom informs you about their<sup>asws</sup> knowledge, and their<sup>asws</sup> silence about their<sup>asws</sup> talking, and their<sup>asws</sup> apparent about their<sup>asws</sup> hidden. They<sup>asws</sup> are neither opposing the religion and nor are they<sup>asws</sup> differing from it. It is between them<sup>asws</sup>, as a truthful witness and a silent speaker”<sup>131</sup>.

998- نَهْجٌ: [و] مِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ: حَتَّى بَعَثَ اللَّهُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ شَهِيدًا وَ بَشِيرًا وَ نَذِيرًا، خَيْرَ الْبَرِيَّةِ طِفْلاً وَ أَجْمَحَهَا كَهْلًا، أَطْهَرَ الْمُطَهَّرِينَ شَيْعَةً وَ أَحْوَدَ الْمُسْتَطَرِّينَ دِيعةً.

(The book) ‘Nahj (Al Balagah) –

<sup>131</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 997

'From a speech of his<sup>asws</sup>: 'Until He<sup>azwj</sup> Send Muhammad<sup>saww</sup> as a witness, and giver of glad tidings, and Warner, best of the Created beings as a child, and their most chaste when older, purest of the Purified in conduct, and most generous of the ones approached for it.

فَمَا اخْلَوْلَتْ لَكُمْ الدُّنْيَا فِي لَذَّتِهَا، وَ لَا تَمَكَّنْتُمْ مِنْ رِضَاعِ اخْلَافِهَا، إِلَّا مِنْ بَعْدِ [مَا] صَادَقْتُمُوهَا جَائِلًا خِطَامُهَا، فَلِقَاءَ وَضِيئِهَا، قَدْ صَارَ خَرَامُهَا عِنْدَ أَقْوَامٍ يَمْتَرِلَةُ السِّدْرِ الْمَخْضُودِ، وَ خَالَهَا بَعِيدًا غَيْرَ مَوْجُودِ،

The world was not sweetened for you in its pleasures, nor were you enabled from the udders of its leftovers, except after whatever you came across, its reins were trailing, its Prohibitions, in the presence of a people had come to be at the status of the thorn-less lotus and its Permissible(s) were remote, not-existent.

وَ صَادَقْتُمُوهَا وَ اللَّهُ ظِلًّا مَمْدُودًا إِلَى أَجَلٍ مَعْدُودٍ، فَأَلْأَرْضُ لَكُمْ شَاغِرَةٌ، وَ أَيْدِيكُمْ فِيهَا مَبْسُوطَةٌ، وَ أَيْدِي الْقَادَةِ عَنْكُمْ مَكْفُوفَةٌ، وَ سُيُوفُكُمْ عَلَيْهَا مُسَلَّطَةٌ، وَ سُيُوفُهُمْ عَنْكُمْ مَقْبُوضَةٌ.

And by Allah<sup>azwj</sup>, you will come across it as an extended shade to a numbered term. So, the earth would be empty for you and your hands would be extended in it, and hand of the leaders would be withheld from you, and your swords would be overcoming upon it and their swords would be withheld from you.

أَلَا [وَ إِن] لِكُلِّ دَمٍ ثَائِرًا، وَ لِكُلِّ حَقٍّ طَالِبًا، وَ إِنَّ الثَّائِرَ فِي دِمَائِنَا كَالْحَاكِمِ فِي حَقِّ نَفْسِهِ، وَ هُوَ اللَّهُ الَّذِي لَا يُعْجِزُهُ مَنْ طَلَبَ وَ لَا يَقْوَئُهُ مَنْ هَرَبَ.

Indeed! And for every blood is an avenger, and for every right there is a seeker, and that the avenger regarding our<sup>asws</sup> blood is like the judge regarding a right of his<sup>asws</sup> own self, and by Allah<sup>azwj</sup>, he<sup>asws</sup> is the one, the one he<sup>asws</sup> seeks will not frustrate him<sup>asws</sup> nor will the one fleeing escape from him<sup>asws</sup>.

فَأُقْسِمُ بِاللَّهِ يَا بَنِي أُمَيَّةَ، عَمَّا قَلِيلٍ لَعَنَافَتُهَا فِي أَيْدِي غَيْرِكُمْ وَ فِي دَارِ عَدُوِّكُمْ. أَلَا إِنَّ أَبْصَرَ الْأَبْصَارِ مَا نَقَدَ فِي الْخَيْرِ طَرَفُهُ، أَلَا إِنَّ أَسْمَعَ الْأَسْمَاعِ مَا وَعَى التَّدْكِيرَ وَ قَبْلَهُ.

By Allah<sup>azwj</sup>! I<sup>asws</sup> swear, O clan of Umayyaa, after a little while you will be recognising (seeing) it (caliphate) to be in the hands of other and in the house of your enemies. Indeed! The most insightful of the sights is what its glance would be in good. Indeed! The most hearing of the ears is what retains the remembrance (Zikar) and accepts it.

أَيُّهَا النَّاسُ! اسْتَضْبَحُوا مِنْ شُعْلَةِ مِصْبَاحٍ وَاعِظٍ مُتَعِظٍ، وَ امْتَاخُوا مِنْ صَفْوِ عَيْنٍ قَدْ رُوِّقَتْ مِنَ الْكَدَرِ.

O you people! Become preached from the flames of the lamp of preaching and enjoy from the clear spring having been kept away from the dirt.

عِبَادَ اللَّهِ! لَا تَزْكُنُوا إِلَى جَهَالَتِكُمْ وَ لَا تَنْقَادُوا لِأَهْوَائِكُمْ، فَإِنَّ النَّارَ بِهَذَا الْمَنْزِلِ نَازِلٌ بِشَقٍّ حَرْفٍ هَارٍ، يَنْقُلُ الرَّدَى عَلَى ظَهْرِهِ مِنْ مَوْضِعٍ لِرَأْيٍ يُحْدِثُهُ بَعْدَ رَأْيٍ، يُرِيدُ أَنْ يُلْصِقَ مَا لَا يَلْتَصِقُ وَ يُقَرِّبَ مَا لَا يَتَقَارَبُ.

Servants of Allah<sup>azwj</sup>! Do not incline to your ignorance nor be led by your whims, for the one lodging in this (world) is like a guest on the edge of a cliff, the ruination would run upon his



back from a place (to another) due to a new opinion after an opinion, intending to stick to what cannot be struck to, and drawing near to what cannot be drawn closer to.

قَالَ اللَّهُ أَنْ تَشْكُوا إِلَى مَنْ لَا يُشْكِي شَجْوَكُمْ، وَ لَا مَنْ يَنْقُضُ بَرَاهِهِ مَا قَدْ أُبْرِمَ لَكُمْ.

So, Allah<sup>azwj</sup>, Allah<sup>azwj</sup>, if you were to complain to the one who cannot redress your complaint, nor one who is deficient of his view what had been accomplished for you.

إِنَّهُ لَيْسَ عَلَى الْإِمَامِ إِلَّا مَا حُمِّلَ مِنْ أَمْرِ رَبِّهِ، الْإِبْلَاقُ فِي الْمُوعِظَةِ، وَالْإِجْتِهَادُ فِي النَّصِيحَةِ، وَالْإِحْيَاءُ لِلْسُنَّةِ، وَ إِقَامَةُ الْحُدُودِ عَلَى مُسْتَحَقِّهَا، وَ إِصْدَارُ السُّهُمَانِ عَلَى أَهْلِهَا.

It isn't upon the Imam<sup>asws</sup> except what he<sup>asws</sup> has been loaded upon with the Commands of his<sup>asws</sup> Lord<sup>azwj</sup>, the delivering and the preaching, and the struggling in the advising, and the revival of the Sunnah, and establishing the legal penalties upon its deserving ones, and implementation of the two portions (shares) upon its rightful ones.

فَبَادِرُوا الْعِلْمَ مِنْ قَبْلِ تَصْوِيحِ نَبِيِّهِ، وَ مِنْ قَبْلِ أَنْ تُشْغَلُوا بِأَنْفُسِكُمْ عَنْ مُسْتَشَارِ الْعِلْمِ مِنْ عِنْدِ أَهْلِهِ، وَ انْتَهُوا عَنِ الْمُنْكَرِ وَ تَنَاهَوْا عَنْهُ فَإِنَّمَا أُمِرْتُمْ بِالنَّهْيِ بَعْدَ التَّنَاهِي.

Therefore, rush to the knowledge from before its vegetation dries up, and from before you are too pre-occupied with yourselves from consulting the knowledge from the presence of its people<sup>asws</sup>, and forbid from the evil and keep away from it, for rather you have been Command with the forbidding (but only) after having stayed away from it (yourself)".<sup>132</sup>

[999] - نَهَجٌ: [و] مِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ وَ هِيَ مِنْ خُطْبِ الْمَلَا حِمٍ: الْحَمْدُ لِلَّهِ الْمُتَجَلَّى لِخَلْقِهِ بِخَلْقِهِ، الظَّاهِرُ لِقُلُوبِهِمْ بِحُجَّتِهِ، خَلَقَ الْخَلْقَ مِنْ غَيْرِ رَوِيَّةٍ، إِذْ كَانَتْ الرُّوِيَّاتُ لَا تَلِيْقُ بِدَوِي الضَّمَائِرِ، وَ لَيْسَ بِذِي ضَمِيرٍ فِي نَفْسِهِ. خَرَقَ عِلْمُهُ بَاطِنَ غَيْبِ السُّرَاتِ وَ أَحَاطَ بِغُمُوضِ عَقَائِدِ السَّرِيَّاتِ.

(The book) 'Nahj (Al Balagah)' –

'And from a sermon of his<sup>asws</sup>, and it is from the sermons of the future events: 'The Praise is for Allah<sup>azwj</sup>, the Evident to His<sup>azwj</sup> creatures by His<sup>azwj</sup> creation, the Apparent to their hearts by His<sup>azwj</sup> Arguments. He<sup>azwj</sup> Created the creation from without any forethought, when the forethought can only be linked to the one with a mind (thinking organ), and He<sup>azwj</sup> isn't with a thinking organ within Himself<sup>azwj</sup>. His<sup>azwj</sup> Knowledge moved in the interior of the unseen veils and surround the obscure beliefs of the secrets.

[و] مِنْهَا فِي ذِكْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: اخْتَارَهُ مِنْ شَجَرَةِ الْأَنْبِيَاءِ وَ مَشْكَاتِ الضِّيَاءِ وَ دُرَاهَةِ الْعُلْيَاءِ وَ سُرَّةِ الْبَطْحَاءِ وَ مَصَابِيحِ الظُّلُمَةِ وَ نَبَائِعِ الْحِكْمَةِ.

And from it, regarding mention of the Prophet<sup>saww</sup>: 'He<sup>azwj</sup> Chose him<sup>asws</sup> from the tree of Prophet-hood, and lamps of illumination, and the lofty forelocks, and navel (centre) of al Bat'ha, and lamps for the darkness, and springs of wisdom'.

<sup>132</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 998

[و] مِنْهَا: طَبِيبٌ دَوَّارٌ بِطَبِّهِ، قَدْ أَحْكَمَ مَرَاهِمَهُ، وَ أَحْمَى مَوَاسِمَهُ، يَضَعُ مِنْ ذَلِكَ حَيْثُ الْحَاجَةُ إِلَيْهِ مِنْ قُلُوبٍ عُمِيٍّ، وَ آذَانٍ صُمٍّ، وَ أَلْسِنَةٍ بُكْمٍ، مُتَّبِعٌ بِدَوَائِهِ مَوَاضِعَ الْعُقْلَةِ وَ مَوَاطِنَ الْحَيَرَةِ.

And from it: 'He<sup>saww</sup> was a physician of the households of Bat'ha. He<sup>saww</sup> prepared his<sup>saww</sup> ointments and heated up his<sup>saww</sup> instruments, placing from that wherever there was a need to it, from the blind hearts, and deaf ears, and mute tongues, pursuing the places of heedlessness with his<sup>saww</sup> medications and places of confusion.

لَمْ يَسْتَضِيئُوا بِأَضْوَاءِ الْحِكْمَةِ وَ لَمْ يَقْدَحُوا بِزِنَادِ الْعُلُومِ النَّاقِبَةِ، فَهُمْ فِي ذَلِكَ كَالْأَنْعَامِ السَّائِمَةِ وَ الصُّخُورِ الْقَاسِيَةِ.

But they did not take illumination with the rays of wisdom and were not ignited by the sparks of the shining knowledge. So during that, they were like the grazing cattle and hard rocks.

قَدْ انْجَابَتِ السَّرَائِرُ لِأَهْلِ الْبَصَائِرِ، وَ وَصَحَتْ مَحَجَّةُ الْحَقِّ لِجَاوِطِهَا، وَ أَسْفَرَتِ السَّاعَةُ عَنْ وَجْهِهَا، وَ ظَهَرَتِ الْعَلَامَةُ لِمُتَوَسِّمِهَا.

The secrets have been born for the people of insight, and the arguments of truth have become clear for its mixer, and the Hour has become visible from its face, and the signs have appeared for its markers.

مَا لِي أَرَاكُمْ أَشْبَاحًا بِلَا أَنْوَاحٍ! وَ أَنْوَاحًا بِلَا أَشْبَاحٍ! وَ نُسَاكًا بِلَا صَلَاحٍ! وَ بُحَارًا بِلَا أَنْزَاحٍ! وَ أَتِفَاقًا نُومًا! وَ شُهُودًا غُيْبًا! وَ نَاطِرَةً عَمِيَاءَ! وَ سَامِعَةً صَمَاءَ! وَ نَاطِقَةً بِكَمَاءَ!.

What is the matter for me<sup>asws</sup>, I<sup>asws</sup> am seeing you all as bodies without souls! And souls without bodies! Ritualists without righteousness! And traders without profit! And wakeful sleepers! And present absentees, and blind beholders! And deaf listeners and speaking mutes!

رَأَيْتُمْ ضَلَالَةً قَدْ قَامَتْ عَلَى قُطْبِهَا، وَ تَفَرَّقَتْ بِشُعْبِهَا، تَكِيلُكُمْ بِصَاعِهَا وَ تَحْطِطُكُمْ بِبَاعِهَا، قَائِدُهَا خَارِجٌ مِنَ الْمِلَّةِ عَلَى الصَّلَةِ، فَلَا يَبْقَى يَوْمَئِذٍ [مِنْكُمْ] إِلَّا نُفَالَةٌ كُنْفَالَةِ الْقَدْرِ، أَوْ نِقَاضَةٌ كُنْفَاضَةِ الْعِكْمِ،

I<sup>asws</sup> see straying to have stood up upon its leaders, and spread out with its branches, weighing you down with its burdens, and confusing you with its transactions. Its leader is outside from the religion being upon the straying. In those days, there would not remain (anyone) from you except as a residue like the residue of the (cooking) pot, or dust like the dust of the package.

تَغْرُكُكُمْ عَزَّكَ الْأَدِيمَ، وَ تَدُوسُكُمْ دُوسَ الْحَصِيدِ، وَ تَسْتَخْلِصُ الْمُؤْمِنَ مِنْ بَيْنِكُمْ اسْتَخْلَاصَ الطَّيْرِ الْحَبَّةِ الْبَطِينَةِ مِنْ بَيْنِ هَرَبِلِ الْحَبِّ! أَيْنَ تَذْهَبُ بِكُمْ الْمَذَاهِبُ! وَ تَتَّبِعُ بِكُمْ الْعَيَاهِبُ وَ تَخْدَعُكُمْ الْكَوَاذِبُ! وَ مِنْ أَيْنَ تُؤْتُونَ! وَ أَيْنَ تُؤْفَكُونَ!

It would scrape you (like) the scraping of the leather, and trample you like trampling of the harvest, and the Momin would be picked out from between you (like) the bird picking the fat seed from between the thin seeds! Where are the doctrines going with you all! And the individuals are misleading you and the liars are deceiving you! And from where are you coming! And to where are you being deluded!

فَ لِكُلِّ أَجَلٍ كِتَابٌ، وَ لِكُلِّ غَيْبَةٍ إِيَابٌ، فَاسْتَمِعُوا مِنْ رَبَّائِكُمْ، وَ أَحْضِرُوا قُلُوبَكُمْ، وَ اسْتَيْقِظُوا إِنْ هَتَفَ بِكُمْ، وَ لِيُصَدِّقْ زَائِدُ أَهْلِهِ، وَ لِيَجْمَعَ شَمْلُهُ، وَ لِيُحْضِرَ ذَهْنَهُ؛ فَلَقَدْ فَلَقَ لَكُمْ الْأَمْرَ فَلَقَ الْحَزَرَ وَ قَرَفَهُ قَرَفَ الصَّمْعَةِ.

So, **For every term there is an Ordainment [13:38]**, and for every absentee there is a return. Listen intently from your Divine leader and present your hearts, and be wakeful if he<sup>asws</sup> speaks with you, and let a pioneer be truthful to his family and let him gather his wits, and let him present his mind. He<sup>asws</sup> has split the matter for you (like) splitting of the bead and separated the separation of the eucalyptus gum.

فَعِنْدَ ذَلِكَ أَخَذَ الْبَاطِلُ مَاخِذَهُ وَ رَكِبَ الْجَهْلُ مَرَاجِيهَهُ، وَ عَظُمَتِ الطَّاعِيَةُ وَ قَلَّتِ الدَّاعِيَةُ، وَ صَالَ الدَّهْرُ صِيَالِ السَّيِّعِ الْعُفُورِ، وَ هَدَرَ فَنِيْقُ الْبَاطِلِ بَعْدَ كُطُومٍ، وَ تَوَاحَى النَّاسُ عَلَى الْمُجُورِ، وَ تَهَاجَرُوا عَلَى الدِّينِ، وَ تَحَايُوا عَلَى الْكَذِبِ، وَ تَبَاغَضُوا عَلَى الصِّدْقِ.

During that, the falsehood would seize its seizure, and the ignorance would ride its ride, and the tyrants would be mighty and the callers would be scarce, and the times have assaulted like the assaults of the rapacious predators, and the precision of the falsehood would roll after silence, and the people would establish brotherhood upon the immoralities and forsaking upon religion, and they would love each other upon the lies, and hate each other upon the truthfulness.

فَإِذَا كَانَ ذَلِكَ كَانَ الْوَلْدُ غَيْظًا، وَ الْمَطَرُ قَيْضًا، وَ تَفِيضُ اللَّثَامِ قَيْضًا، وَ تَعْيِضُ الْكِرَامِ غَيْضًا.

So when that happens, the child would be (cause of) rage (for the parents), and rain would be blamed for a flood, and the benevolence would decrease to be scarce.

وَ كَانَ أَهْلُ ذَلِكَ الزَّمَانِ ذُنَابًا، وَ سَلَاطِينُهُ سِبَاعًا، وَ أَوْسَاطُهُ أَكْثَالًا، وَ فُقَرَاؤُهُ أَمْوَاتًا، وَ غَارَ الصِّدْقُ وَ قَاضَ الْكَذِبُ، وَ اسْتُعْمِلَتِ الْمَوَدَّةُ بِاللَّسَانِ، وَ تَشَاجَرَ النَّاسُ بِالْقُلُوبِ، وَ صَارَ الْفُسُوقُ نَسَبًا، وَ الْعَقَافُ عَجَبًا، وَ لَيْسَ الْإِسْلَامُ لُبْسَ الْقُرَى مَقْلُوبًا!.

And the people of that time would be wolves, and its rulers would be predators, and its middle class would be consumers (gluttons), and its poor ones would be (like) deceased, and the truthfulness would be raided and the lies would win, and the cordiality would be utilised by the tongue, and the people would quarrel with the hearts, and the debauchers would become lineage, and the chastity as (something) strange, and Al-Islam would (be made to) wear the clothing of fur (beast but disguised) turned upside down".<sup>133</sup>

[1000] - نَهَجٌ: [و] خُطْبَةٌ لَهُ عَلَيْهِ السَّلَامُ: أَمِينٌ وَحِيهِ وَ خَاتَمٌ رُسُلِهِ وَ بَشِيرٌ رَحْمَتِهِ وَ نَذِيرٌ نِقْمَتِهِ.

(The book) 'Nahj (Al Balagah)' -

'And a sermon of his<sup>asws</sup>: 'He<sup>saww</sup> is a trustee of His<sup>azwj</sup> Revelation, and Last of His<sup>azwj</sup> Rasools<sup>as</sup>, and a giver of glad tidings of His<sup>azwj</sup> Mercy, and a Warner of His<sup>azwj</sup> Reprisal.

أَيُّهَا النَّاسُ! إِنَّ أَحَقَّ النَّاسِ بِهَذَا الْأَمْرِ أَقْوَاهُمْ عَلَيْهِ، وَ أَعْمَلُهُمْ بِأَمْرِ اللَّهِ فِيهِ. فَإِنْ شَعَبَ شَاغِبٌ اسْتُعِيبَ، فَإِنْ أَتَى قُوتِلَ. وَ لَعَمْرِي لَئِنْ كَانَتْ الْإِمَامَةُ لَا تَنْعَقِدُ حَتَّى تُحْضَرَهَا عَائِمَةُ النَّاسِ مَا إِلَى ذَلِكَ سَبِيلٌ، وَ لَكِنْ أَهْلُهَا يُحْكُمُونَ عَلَى مَنْ غَابَ عَنْهَا ثُمَّ لَيْسَ لِلشَّاهِدِ أَنْ يَرْجِعَ وَ لَا لِلْغَائِبِ أَنْ يُحْتَارَ.

<sup>133</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 999

O you people! The most rightful of the people with this command is their straightest upon it, and their most working with the Commands of Allah<sup>azwj</sup> in it. If a rioter riots, he would be called to repent, and if he refuses, he would be fought. And by my<sup>asws</sup> life! If the Imamate was not to be decided until the generality of the people are present, there would be no way to that, but its people (present) ones would be deciding upon the ones absent from it, then it would be for the one present that he retracts nor for the absentee than he chooses (someone else).

أَلَا وَ إِنِّي أَقَاتِلُ رَجُلَيْنِ: رَجُلًا ادَّعَى مَا لَيْسَ لَهُ، وَ آخَرَ مَنَعَ الَّذِي عَلَيْهِ.

Indeed! And I<sup>asws</sup> shall fight against two (types of) men – a man claiming what Isn't for him and another who prevents the ones who is (rightful) upon it.

أَوْصِيَكُمْ بِتَقْوَى اللَّهِ، فَإِنَّهُ خَيْرٌ مَّا تَوَاصَى الْعِبَادُ بِهِ وَ خَيْرٌ عَوَاقِبِ الْأُمُورِ عِنْدَ اللَّهِ، وَ قَدْ فُتِحَ بَابُ الْحَرْبِ بَيْنَكُمْ وَ بَيْنَ أَهْلِ الْقِبْلَةِ،

I<sup>asws</sup> advise you with having fear of Allah<sup>azwj</sup>, for it is the best of what the servants can be advised with, and the matter of the best end-result in the Presence of Allah<sup>azwj</sup>, and the door of war has been opened up between you and the people of the Qiblah (Muslims).

وَ لَا يَحْمِلُ هَذَا الْعِلْمَ إِلَّا أَهْلُ الْبَصَرِ وَ الصَّبْرِ وَ الْعِلْمِ بِمَوَاقِعِ الْحَقِّ، فَاْمْضُوا لِمَا تُؤْمَرُونَ بِهِ وَ قِفُوا لِمَا تُنْهَوْنَ عَنْهُ، وَ لَا تَعْجَلُوا فِي أَمْرِ حَتَّى تَبَيَّنُوا فَإِنَّ لَنَا مَعَ كُلِّ أَمْرٍ تُنْكَرُونَهُ غَيْرًا.

And no one will bear this knowledge except the people of insight, and the patience, and the knowledge in places of truth, therefore continue to what you have been Commanded with and pause at what you have been Prohibited from, and do not be hasty in any matter until it is clear, because for us<sup>asws</sup>, along with every matter you are denying, is (right to) change.

أَلَا وَ إِنَّ هَذِهِ الدُّنْيَا الَّتِي أَصْبَحْتُمْ تَتَمَنَّوْنَهَا وَ تَرْغَبُونَ فِيهَا وَ أَصْبَحَتْ تُغْضِبُكُمْ وَ تُرْضِيكُمْ، لَيْسَتْ بِدَارِكُمْ وَ لَا مَنْزِلُكُمْ الَّذِي خُلِقْتُمْ لَهُ وَ لَا الَّذِي دُعِيتُمْ إِلَيْهِ.

Indeed! And this word which you have come to be wishing for it and being desirous in it, and your hatred and your pleasure has become for it, it isn't your (permanent) house, nor is it your home which you have been Created for nor that which you have been invited to.

أَلَا وَ إِنَّهَا لَيْسَتْ بِبَاقِيَةٍ لَكُمْ وَ لَا تَبْقَوْنَ عَلَيْهَا، وَ هِيَ وَ إِنَّ غَرْبَكُمْ مِنْهَا فَقَدْ حَدَرْتُمْ شَرَّهَا، فَدَعُوا غُرُورَهَا لِتَخْذِيرِهَا، وَ أَطْمَاعَهَا لِتَخْوِيفِهَا، وَ سَابِقُوا فِيهَا إِلَى الدَّارِ الَّتِي دُعِيتُمْ إِلَيْهَا، وَ انْصَرِفُوا بِقُلُوبِكُمْ عَنْهَا، وَ لَا يَخْتَلِ أَحَدُكُمْ خَيْرَ الْأَمَةِ عَلَى مَا رُوي عَنْهُ مِنْهَا، وَ اسْتَمْتُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ بِالصَّبْرِ عَلَى طَاعَةِ اللَّهِ، وَ الْمُحَافَظَةِ عَلَى مَا اسْتَحْفَظَكُمْ مِنْ كِتَابِهِ.

Indeed! And it isn't going to be lasting for you nor will you be lasting for it, and it, and although you are being deceived from it, so its evil has cautioned you from it, so leave its deceit for its caution, and (leave) its greed for its fear, and be first in it to the house which you are being invited to, and turn away from it (world) with your hearts, and not one of you should squeal (scream) the squealing of the maid upon what has been impeded from her, and complete the Favours of Allah<sup>azwj</sup> upon you with the patience upon obedience of Allah<sup>azwj</sup>, and the preserving upon what you can preserve from His<sup>azwj</sup> Book.

أَلَا وَ إِنَّهُ لَا يَضُرُّكُمْ تَضْيِيعُ شَيْءٍ مِنْ دُنْيَاكُمْ بَعْدَ حِفْظِكُمْ قَائِمَةَ دِينِكُمْ. أَلَا وَ إِنَّهُ لَا يَنْفَعُكُمْ بَعْدَ تَضْيِيعِ دِينِكُمْ شَيْءٌ حَافِظْتُمْ عَلَيْهِ مِنْ أَمْرِ دُنْيَاكُمْ، أَخَذَ اللَّهُ بِقُلُوبِنَا وَ قُلُوبِكُمْ إِلَى الْحَقِّ وَ أَلْهَمَنَا وَ إِيَّاكُمْ الصَّبْرَ.

Indeed! And surely it will not harm you, the loss of anything from your world after your preserving the principles of your religion. Indeed! And surely nothing will benefit you after your wasting your religion, your preserving upon it from the matters of your world. May Allah<sup>azwj</sup> Take our hearts and your hearts to the truth and Inspire us and you the patience".<sup>134</sup>

[1001] - نَهَجٌ: [و] مِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ: أَرْسَلَهُ عَلَى جِبِنِ فِتْرَةٍ مِنَ الرُّسُلِ، وَ طُولِ هَجْعَةٍ مِنَ الْأُمَمِ، وَ اعْتِزَامٍ مِنَ الْفِتَنِ، وَ انْتِشَارٍ مِنَ الْأُمُورِ وَ تَلَطُّ مِنَ الْحُرُوبِ، [و] الدُّنْيَا كَاسِفَةُ النُّورِ، ظَاهِرَةُ الْغُرُورِ، عَلَى جِبِنِ اصْفَرَارٍ مِنْ وَرَقِهَا، وَ إِيَّاسٍ مِنْ ثَمَرِهَا، وَ اغْوَارٍ مِنْ مَائِهَا،

(The book) 'Nahj (Al Balagah)' –

'He<sup>azwj</sup> Sent him<sup>saww</sup> when there was a gap period from the Messengers<sup>as</sup>, and a prolonged slumber from the communities, and an aim from the Fitna, and scattering of the affairs, and blazes from the wars, and the world was eclipsed from the Noor, the deception was prevailing, when there was paleness from its leaves, and despair from its fruits, and evaporation of its waters (springs).

قَدْ دَرَسَتْ أَعْلَامُ الْهَدَى، وَ ظَهَرَتْ أَعْلَامُ الرَّذَى، فَهِيَ مُتَحَمِّمَةٌ لِأَهْلِهَا، عَابِسَةٌ فِي وَجْهِ طَالِبِهَا، تَمَرُّهَا الْفِتْنَةُ، وَ طَعَامُهَا الْحَيْفَةُ، وَ شِعَارُهَا الْخَوْفُ، وَ دِنَارُهَا السَّيْفُ.

The flags of guidance had been obscured and the flags of ruination had appeared. It was grim to its people, frowning in the faces of its seekers. Its fruit was the Fitna and its food was the carcass, and its motto was the fear, and its garment was the sword.

فَاعْتَبِرُوا عِبَادَ اللَّهِ! وَ اذْكُرُوا تِيكَ الَّتِي آبَاؤُكُمْ وَ إِخْوَانُكُمْ بِهَا مَرَّتَهُنَّ وَ عَلَيْهَا مُحَاسِبُونَ، وَ لَعْمَرِي مَا تَقَادَمَتْ بِكُمْ وَ لَا يَحِمْ الْعُهُودُ، وَ لَا خَلَتْ فِيمَا بَيْنَكُمْ وَ بَيْنَهُمُ الْأَحْقَابُ وَ الثُّرُونُ، وَ مَا أَنْتُمْ الْيَوْمَ مِنْ يَوْمٍ كُنْتُمْ فِي أَصْلَابِهِمْ بِبَعِيدٍ.

Take lessons, O servants of Allah<sup>azwj</sup>, and recall the straying which your fathers and your brothers were pledged with and would be Reckoned upon it. And by my<sup>asws</sup> life! Neither have the eras (time intervals) preceded with you nor with them, nor have the aeons (ages) and the centuries passed in what is between you and them, nor are you today remote from the day you were in their loins.

وَ اللَّهُ مَا أَسْمَعُكُمْ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ شَيْئًا إِلَّا وَ هَا أَنَا ذَا الْيَوْمِ مُسْمِعُكُمْوهُ، وَ مَا أَسْمَاعُكُمْ الْيَوْمَ بِدُونِ أَسْمَاعِكُمْ بِالْأَمْسِ، وَ لَا شُقَّتْ لَهُمُ الْأَبْصَارُ وَ حَعَلَتْ لَهُمُ الْأَفْئِدَةُ فِي ذَلِكَ الْأَوَانِ إِلَّا وَ قَدْ أُعْطِيتُمْ مِثْلَهَا فِي هَذَا الزَّمَانِ.

By Allah<sup>azwj</sup>! The Rasool<sup>saww</sup> did not make you listen to anything except and here I<sup>asws</sup> am, making you listen to it (again), and I<sup>asws</sup> am not making you listen today to anything other than what I<sup>asws</sup> had made you listen to yesterday. Neither the sights which were opened for them nor the hearts which were made to be for them during that time (any different), and you have been given similar to it in this time period.

<sup>134</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 100

وَاللَّهُ مَا بَصُرْتُمْ بَعْدَهُمْ شَيْئاً جَهْلُوهُ، وَلَا أَصْفَيْتُمْ بِهِ وَحُرْمُوهُ، وَلَقَدْ نَزَلَتْ بِكُمْ الْبَلِيَّةُ حَائِلًا حِطَامُهَا، رِخْوًا بِطَانُهَا، فَلَا يَغُرَّنَّكُمْ مَا أَصْبَحَ فِيهِ أَهْلُ الْغُرُورِ، فَإِنَّمَا هُوَ ظِلٌّ مَدُودٌ إِلَى أَجَلٍ مَعْدُودٍ.

And by Allah<sup>azwj</sup>! You have not been given insight of anything they had been ignorant of, nor have you been given it and they were depriving of it. And the affliction has befallen with you, it throat is relaxed, and its rein is loosened. So, let it not deceive you what the people of deceit had come to be in, for rather it is an extended shade to a numbered term”<sup>135</sup>.

[1002] - يَف: مُحَمَّدُ بْنُ مُحَمَّدٍ النَّيْشَابُورِيُّ، بِإِسْنَادٍ مُتَّصِلٍ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلَيْهِ السَّلَامُ: أَنَّ عَلِيًّا كَانَ فِي خَلْقَةٍ مِنْ رِجَالٍ قُرَيْشٍ يُنْشِدُونَ الْأَشْعَارَ وَ يَتَفَاخَرُونَ حَتَّى بَلَغُوا إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالُوا: قُلْ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَدْ قَالَ أَصْحَابُكَ.

(The book) ‘Al Taraif’ – Muhammad Bin Muhammad Bin Al Neyshapuri,

By a chain connecting to, Ja’far<sup>asws</sup> Bin Muhammad Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup>: ‘Ali<sup>asws</sup> was in a circle of men of Quraysh prosing the poems and priding over each other until they reached to Amir Al-Momineen<sup>asws</sup>. They said, ‘Speak, O Amir Al-Momineen<sup>asws</sup>, for your<sup>asws</sup> companions have already spoken’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ:

اللَّهُ وَقَعْنَا لِنَصْرِ مُحَمَّدٍ	وَبِنَا أَقَامَ دَعَائِمَ الْإِسْلَامِ
وَبِنَا أَعَزَّ نَبِيَّهُ وَكِتَابَهُ	وَأَعَزَّنَا بِالنَّصْرِ وَالْإِقْدَامِ
فِي كُلِّ مَعْرَكَةٍ تَطِيرُ سَيُوفُنَا	فِيهَا الْجَمَاجِمُ عَنْ قُرَاشِ الْأَهَامِ
يَتَنَابُنَا جَبْرِيلُ فِي أَنْبِيَانِنَا	بِقُرَائِضِ الْإِسْلَامِ وَالْأَحْكَامِ
فَنَكُونُ أَوَّلَ مُسْتَجِلٍّ جَلَّةٍ	وَمُحَرَّمٍ لِلَّهِ كُلِّ حَرَامِ
نَحْنُ الْخِيَارُ مِنَ الْبَرِيَّةِ كُلِّهَا	وَأِمَامُهَا وَإِمَامُ كُلِّ إِمَامِ
الْحَائِضُونَ عُمَارَ كُلِّ كَرِيهَةٍ	وَالضَّامِنُونَ خَوَادِثَ الْأَيَّامِ
إِنَّا لَنَمْنَعُ مَنْ أَرَدْنَا مَنَعَهُ	وَنَجُودُ بِالْمَعْرُوفِ وَالْإِنْعَامِ

Amir Al-Momineen<sup>asws</sup> said (in prose): ‘Allah<sup>azwj</sup> Harmonised us to help Muhammad<sup>saww</sup>, and by us He<sup>azwj</sup> Established the pillars of Al-Islam, and by us He<sup>azwj</sup> Strengthened His<sup>azwj</sup> Prophet<sup>saww</sup> and His<sup>azwj</sup> Book, and Strengthened us with the Help and the advancing. In every battle, our swords made the skulls to fly in it away from the bodies of the important ones.

Jibraeel<sup>as</sup> circles around us during our nights with Obligations of Al-Islam and the rulings, so we became the first to permit His<sup>azwj</sup> Permissible(s) and prohibit every Prohibition of Allah<sup>azwj</sup>. We are the choice from the created beings, all of them, and their leader, and leader of every leader, being in the midst of all abhorrence(s), and responsible of the newly occurring events of the days. We are not preventing the ones we want to prevent. We are existing for the acts of kindness and the virtuous acts”.

فَقَالُوا: يَا أَبَا الْحَسَنِ مَا تَزَكَّتْ لَنَا شَيْئاً نَقُولُهُ.

<sup>135</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 1001

They said, 'O Abu Al-Hassan<sup>asws</sup>! You<sup>asws</sup> have not left anything for us to say".<sup>136</sup>

[1003] - حَتَص: أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ عَبْدِ وَاحِدٍ [مِنْ أَصْحَابِنَا] مِنْهُمْ بَكَّارُ بْنُ كَزْدَمٍ وَ عَيْسَى بْنُ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالُوا سَمِعْنَاهُ يَقُولُ: جَاءَتْ امْرَأَةٌ مُتَنَقِّبَةً وَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَى الْمِنْبَرِ، وَ قَدْ قَتَلَ أَخَاهَا وَ أَبَاهَا فَقَالَتْ: هَذَا قَاتِلُ الْأَجْبَةِ.

(The book) 'Al Ikhtisaas' – Ahmad Bin Muhammad Bin Isa, from Umar Bin Abdul Aziz, from someone else from our companions, from them were Bukar Bin Kardam and isa Bin Suleyman,

From Abu Abdullah<sup>asws</sup>, they (narrators) said, 'We heard him<sup>asws</sup> saying: 'A veiled woman came while Amir Al-Momineen<sup>asws</sup> was upon the pulpit, and he<sup>asws</sup> had killed her brother and her father. She said, 'This is a killer of the loved ones!'

فَنَظَرَ إِلَيْهَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالَ: يَا سَلْفُ يَا حَرِيَّةُ يَا بَذِيَّةُ يَا مُتَكَبِّرَةٌ، يَا الَّتِي لَا تَحِيضُ كَمَا تَحِيضُ النِّسَاءُ، يَا الَّتِي عَلَى هَيْبَتِهَا شَيْءٌ بَيْنَ مُدَلٍّ.

Amir Al-Momineen<sup>asws</sup> looked at her and said: 'O viper! O audacious! O vulgar! O arrogant! O one who does not menstruate like what the women menstruate! O one upon her private part there is something between her two thighs!

فَمَضَتْ [الْمَرْأَةُ] وَ تَبَعَهَا عَمْرُو بْنُ حُرَيْثٍ وَ كَانَ عُثْمَانِيًّا فَقَالَ: يَا أُتَيْتُهَا الْمَرْأَةُ إِنَّا لَا نَزَالُ يُسْمِعُنَا [عَلَيْ] الْعَجَائِبِ، مَا نَدْرِي حَقَّهَا مِنْ بَاطِلِهَا، وَ هَذِهِ دَارِي فَادْخُلِي فَإِنَّ لِي أُمَهَاتٍ أَوْلَادِهِ حَتَّى يَنْظُرُنَ حَقًّا مَا قَالَ أَمْ بَاطِلًا؟ وَ أَهَبْ لَكَ شَيْئًا.

The women went away and Amro Bin Hureys followed her, and he was an Usman supporter. He said, 'O you woman! We have not ceased to listen to strange things from Ali<sup>asws</sup>. We do not know their true ones from their false ones, and this here is my house, so enter it, for there are mothers of the children for me, until they look, whether he<sup>asws</sup> has spoken the truth of a falsity, and I shall gift something to you'.

فَدَخَلَتْ [الْمَرْأَةُ] بَيْتَ عَمْرٍو فَأَمَرَ أُمَهَاتِ أَوْلَادِهِ فَنَظَرْنَ إِلَيْهَا، فَإِذَا شَيْءٌ عَلَى رَكَبِهَا مُدَلٍّ فَقَالَتْ: يَا وَلَيْلَهَا اطَّلَعَ مِنْهَا عَلَيُّ بْنُ أَبِي طَالِبٍ عَلَى شَيْءٍ لَمْ تَطَّلِعْ [عَلَيْهِ] إِلَّا أُمِّي أَوْ قَابِلِي. قَالَ: وَ وَهَبْ لَهَا عَمْرُو بْنُ حُرَيْثٍ شَيْئًا.

The woman entered the house of Amro. He instructed the mothers of his children, and they looked at her, and there was something upon her hanging between her legs. She said, 'O its woe! Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> has notified upon something no one had been notified upon except my mother or my midwife. And Amro Bin Hureys gifted her something".<sup>137</sup>

[1004] - حَتَص: الْيَقُطِينِيُّ وَ إِبْرَاهِيمُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ عَنِ ابْنِ ثُبَّانَةَ قَالَ: كُنَّا وَفُوقًا عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِالْكُوفَةِ وَ هُوَ يُعْطِي الْعَطَاءَ فِي الْمَسْجِدِ، إِذْ جَاءَتْ امْرَأَةٌ فَقَالَتْ: يَا أَمِيرُ الْمُؤْمِنِينَ أَعْطَيْتَ الْعَطَاءَ جَمِيعَ الْأَحْيَاءِ مَا خَلَا هَذَا الْحَيَّ مِنْ مُرَادٍ لَمْ تُعْطِهِمْ شَيْئًا

(The book) 'Al Ikhtisaas' – Al Yaqteeny and Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Al Haris Bin Haseyra, from Ibn Nubata who said,

<sup>136</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 1002

<sup>137</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 1003



'We were standing at Amir Al-Momineen<sup>asws</sup> at Al-Kufa and he<sup>asws</sup> was giving out the (financial) awards in the Masjid, when a woman came and she said, 'O Amir Al-Momineen<sup>asws</sup>! You<sup>asws</sup> gave the award to the entirety of the tribes apart from this tribe from Murad. You<sup>asws</sup> did not give them anything'.

فَقَالَ [لَهَا]: اسْكُنِي يَا حَرِيْقَةُ يَا بَذِيْقَةُ يَا سَلْفُوعُ يَا سَلْفُلُقُ يَا مَنْ لَا تَحِيْضُ كَمَا تَحِيْضُ النِّسَاءُ!

He<sup>asws</sup> said to her: 'Be quiet, O audacious! O vulgar! O veiled! O chatterbox! O one who does not menstruate like what the women (tend to) menstruate!'

قَالَ: قَوْلْتُ فَخَرَجْتُ مِنَ الْمَسْجِدِ فَتَبِعَهَا عَمْرُو بْنُ حُرَيْثٍ فَقَالَ لَهَا: أَتَيْتُهَا الْمَرْأَةُ قَدْ قَالَ عَلِيٌّ فِيكَ مَا قَالَ أَ فَصَدَقَ عَلَيْكَ؟

He (the narrator) said: 'She went out from the Masjid, and Amro Bin Hureys followed her and said to her, 'O you woman! Ali<sup>asws</sup> has said regarding you what he<sup>asws</sup> said. Was he<sup>asws</sup> truthful upon you?'

فَقَالَتْ: وَ اللَّهُ مَا كَذَبَ وَإِنْ كُلَّ مَا زَمَانِي بِهِ لَفِيٍّ؛ وَ مَا أَطْلَعَ عَلَيَّ أَحَدٌ إِلَّا اللَّهُ الَّذِي خَلَقَنِي وَ أُمِّي الَّتِي وَلَدَتْنِي.

She said, 'By Allah<sup>azwj</sup>, he<sup>asws</sup> did not lie, and all what he<sup>asws</sup> shot at me with, is in me, and no one has been notified upon me except Allah<sup>azwj</sup> Who Created me, and my mother who gave birth to me'.

فَرَجَعَ عَمْرُو بْنُ حُرَيْثٍ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ تَبِعْتُ الْمَرْأَةَ فَسَأَلْتُهَا عَمَّا رَمَيْتُهَا بِهِ فِي بَدَنِهَا، فَأَقَرَّتْ بِذَلِكَ كُلَّهُ، فَمَنْ أَيْنَ عَلِمْتَ ذَلِكَ؟

Amro Bin Hureys returned and said, 'O Amir Al-Momineen<sup>asws</sup>! I followed the woman and asked her about what you<sup>asws</sup> had accuser her with to be in her body, and she acknowledge with that, all of it. So, from where did you<sup>asws</sup> know that?'

فَقَالَ [عَلَيْهِ السَّلَامُ]: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَّمَنِي أَلْفَ بَابٍ مِنَ الْحَالِلِ وَ الْحَرَامِ، يُفْتَحُ [مِنْ] كُلِّ بَابٍ أَلْفُ بَابٍ، حَتَّى عَلِمْتُ الْمَنَائَا وَ الْوَصَايَا وَ فَضْلَ الْخِطَابِ وَ حَتَّى عَلِمْتُ الْمَذْكُرَاتِ مِنَ النِّسَاءِ، وَ الْمُؤَنَّثِينَ مِنَ الرِّجَالِ.

He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> taught me<sup>asws</sup> a thousand doors from the Permissible(s) and the Prohibitions, a thousand doors opened upon from each door to the extent that I<sup>asws</sup> know the deaths, and the inheritances, and the decisive address (Holy Verses) and until I<sup>asws</sup> knew the masculine from the women, and the feminine from the men'.<sup>138</sup>

[1005] - حَتَص: عَبَادُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ ابْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: بَيْنَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَوْمًا جَالِسًا فِي الْمَسْجِدِ وَ أَصْحَابُهُ حَوْلَهُ، فَأَتَاهُ رَجُلٌ مِنْ شِيعَتِهِ فَقَالَ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ اللَّهَ يَعْلَمُ أَنِّي أَدْبَيْتُهُ بِوَلَايَتِكَ وَ أُجْبِكَ فِي السِّرِّ كَمَا أُجْبِكَ فِي الْعَلَانِيَةِ، وَ أَتَوَلَّكَ فِي السِّرِّ كَمَا أَتَوَلَّكَ فِي الْعَلَانِيَةِ.

(The book) 'Al Ikhtisaas' – Abbad Bin Suleyman, from Muhammad Bin Suleyman, from his father, from Haroun Bin Al Jahm, from Ibn Tareyf,

<sup>138</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 1004

'From Abu Ja'far<sup>asws</sup> having said: 'One day while Amir Al-Momineen<sup>asws</sup> was seated in the Masjid and his<sup>asws</sup> companions were around him<sup>asws</sup>, a man from his<sup>asws</sup> Shias came to him<sup>asws</sup>. He said to him<sup>asws</sup>, 'O Amir Al-Momineen<sup>asws</sup>! Allah<sup>azwj</sup> Knows I make to be His<sup>azwj</sup> religion with your<sup>asws</sup> Wilayah, and I<sup>asws</sup> love you in the secret like what I love you<sup>asws</sup> in the open, and I<sup>asws</sup> befriend you in the secret like what I befriend you in the open'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ [عَلَيْهِ السَّلَامُ]: صَدَقْتَ، أَمَا لِلْفَقْرِ فَاتَّخِذْ جَلْبَابًا، فَإِنَّ الْفَقْرَ أَسْرَعُ إِلَى شِيعَتِنَا مِنَ السَّبِيلِ إِلَى قَرَارِ الْوَادِي!

Amir Al-Momineen<sup>asws</sup> said to him: 'You speak the truth! As for the poverty, take a robe, for the poverty is quicker to our Shias than the torrent is to the bottom of the valley!'

قَالَ: قَوْلِي الرَّجُلُ وَهُوَ يَبْكِي فَرَحًا لِقَوْلِ أَمِيرِ الْمُؤْمِنِينَ [عَلَيْهِ السَّلَامُ لَهُ]: «صَدَقْتَ»

He (the narrator) said, 'The man turned around (to go) and he was crying due to the words of Amir Al-Momineen<sup>asws</sup>: 'You speak the truth''.

قَالَ: وَكَانَ هُنَاكَ رَجُلٌ مِنَ الْخَوَارِجِ وَصَاحِبٌ لَهُ قَرِيبٌ مِنْ أَمِيرِ الْمُؤْمِنِينَ، فَقَالَ أَحَدُهُمَا: اللَّهُ إِنْ رَأَيْتُ كَالْيَوْمِ قَطُّ، إِنَّهُ أَتَاهُ رَجُلٌ فَقَالَ لَهُ: إِنِّي أُحِبُّكَ فَقَالَ لَهُ: صَدَقْتَ.

He (the narrator) said, 'And over there was a man from the Kharijites, and a companion of his was near from Amir Al-Momineen<sup>asws</sup>. One of them said, 'Allah<sup>azwj</sup>, (have you) seen a day like today at all? A man came to him and said, 'I love you<sup>asws</sup>, and he<sup>asws</sup> said to him: 'You speak the truth!''

فَقَالَ لَهُ الْآخَرُ: مَا أَنْكَرْتَ مِنْ ذَلِكَ! أَيْحَدُ بَدَأَ مِنْ أَنْ إِذَا قِيلَ [لَهُ]: «إِنِّي أُحِبُّكَ» أَنْ يَقُولَ: صَدَقْتَ؟ أَمْ تَعْلَمُ أَنِّي أُحِبُّهُ! فَقَالَ: لَا. قَالَ: فَأَنَا أَقُولُ فَأَقُولُ لَهُ مِثْلَ مَا قَالَ لَهُ الرَّجُلُ فَيَرُدُّ عَلَيَّ مِثْلَ مَا رَدَّ عَلَيْهِ. قَالَ: نَعَمْ.

The other one said to him, 'What are you denying from that! Could he<sup>asws</sup> have found any escape, when it was said to him<sup>asws</sup>, 'I love you<sup>asws</sup>, that he<sup>asws</sup> should be saying: 'You are speaking the truth'? Do you know that I love him<sup>asws</sup> (as well)?' He said, 'No'. He said, 'I shall say to him similar to what the man had said to him, and he<sup>asws</sup> would respond to me<sup>asws</sup> similar to what he<sup>asws</sup> had responded to him'. He said, 'Yes'.

فَقَامَ الرَّجُلُ فَقَالَ لَهُ مِثْلَ مَقَالَةِ الرَّجُلِ الْأَوَّلِ، فَنَظَرَ [أَمِيرُ الْمُؤْمِنِينَ] إِلَيْهِ مَلِيًّا ثُمَّ قَالَ: كَذَبْتَ لَا وَاللَّهِ مَا تُحِبُّنِي وَلَا أُحِبُّنِي [يَوْمًا].

The man stood and said to him<sup>asws</sup> similar to the words of the first man. Amir Al-Momineen<sup>asws</sup> looked at him for a while, then said: 'By Allah<sup>azwj</sup>! You are lying. You neither love me<sup>asws</sup> nor have you loved me<sup>asws</sup> even for a day'.

قَالَ: فَبَكَى الْخَارِجِيُّ ثُمَّ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ تَسْتَقْبِلُنِي بِهَذَا وَ قَدْ عَلِمَ اللَّهُ خِلَافَهُ! ابْسُطْ يَدَكَ أَبَايَعُكَ. فَقَالَ عَلِيٌّ: عَلَى مَا دَا؟ قَالَ: عَلَى مَا عَمِلَ بِهِ أَبُو بَكْرٍ وَ عُمَرُ.

He (the narrator) said, 'The Kharijite cried, then said, 'O Amir Al-Momineen<sup>asws</sup>! You<sup>asws</sup> accept me with this, and Allah<sup>azwj</sup> has Known its opposite! Spread out your<sup>asws</sup> hand, I shall pledge allegiance to you<sup>asws</sup>'. Ali<sup>asws</sup> said: 'Upon what would that be?' He said, 'Upon what Abu Bakr and Umar had worked with'.

قَالَ: فَمَدَّ يَدَهُ فَقَالَ لَهُ: اصْفِقْ لَعَنَ اللَّهُ الْاِثْنَيْنِ وَاللَّهُ لَكَأَنِّي بِكَ قَدْ قُتِلْتُ عَلَى ضَلَالٍ وَوَطِئَ وَجْهَكَ دَوَابُّ الْعِرَاقِ وَلَا يَعْرِفُكَ قَوْمُكَ.

He (the narrator) said, 'He<sup>asws</sup> extended his<sup>asws</sup> hand and said to him: 'Clap (pledge), may Allah<sup>azwj</sup> Curse the two (Abu Bakr and Umar). By Allah<sup>azwj</sup>! It is as if I<sup>asws</sup> am with you, and you have been killed upon straying and the animals of Al-Iraq are treading on your face, and your people do not recognise you''.

قَالَ: فَلَمْ يَلْبَثْ أَنْ خَرَجَ عَلَيْهِ أَهْلُ النَّهْرَوَانِ وَخَرَجَ الرَّجُلُ مَعَهُمْ فَقُتِلَ.

He (the narrator) said, 'It was not long before the people of Al-Nahrawan came out against him<sup>asws</sup>, and the man came out with them, and he was killed'.<sup>139</sup>

[1006] - كِتَابُ سُلَيْمِ بْنِ قَيْسٍ، عَنْ أَبَانَ عَنْهُ أَنَّهُ قَالَ: صَعِدَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَاتَّقَى عَلَيْهِ وَ قَالَ: أَيُّهَا النَّاسُ أَنَا الَّذِي فَقَأْتُ عَيْنَ الْفِتْنَةِ، وَ لَمْ يَكُنْ لِيُخْرِئَ عَلَيْهَا غَيْرِي.

Kitab Suleym Bin Qays – from Aban, from him having said,

'Amir Al-Momineen<sup>asws</sup> ascended the pulpit, praised Allah<sup>azwj</sup> and extolled Him<sup>azwj</sup> and said: 'O you people! I<sup>asws</sup> am the one who gouged out the eye of the 'Fitna' (strife) and it was not for anyone apart from me<sup>asws</sup> to be able to do that.

وَ اَنْتُمْ اللَّهُ لَوْ لَمْ أَكُنْ فِيكُمْ لَمَّا قُوتِلَ أَهْلُ الْجَمَلِ، وَ لَا أَهْلُ صِفِّينَ، وَ لَا أَهْلُ النَّهْرَوَانِ.

And I<sup>asws</sup> say by Allah<sup>azwj</sup>, had I<sup>asws</sup> not been among you all, you would not have fought against the people of the Camel (Al-Jamal), nor the people of Siffeen, nor the people of Al-Nahrawan.

وَ اَنْتُمْ اللَّهُ لَوْ لَا أَنْ تَتَكَلَّمُوا وَ تَدْعُوا الْعَمَلَ، لَخَدَثْتُكُمْ بِمَا قَضَى اللَّهُ عَلَى لِسَانِ نَبِيِّهِ [مُحَمَّدٍ] صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِمَنْ قَاتَلَهُمْ مُسْتَبْصِرًا فِي ضَلَالَتِهِمْ، عَارِفًا بِالْمُهْدَى الَّذِي نَحْنُ عَلَيْهِ.

And I<sup>asws</sup> say by Allah<sup>azwj</sup>, if you had spoken and claimed what Allah<sup>azwj</sup> has Decreed upon the tongue of His<sup>azwj</sup> Prophet<sup>saww</sup> you would have visualised and recognised the error of those that were killed, and the guidance that we are on.

ثُمَّ قَالَ: سَلُونِي عَمَّا شِئْتُمْ قَبْلَ أَنْ تَفْقِدُونِي، فَوَ اللَّهُ إِنِّي بِطَرِيقِ السَّمَاءِ أَعْلَمُ مِنِّي بِطَرِيقِ الْأَرْضِ.

Then he<sup>asws</sup> said: 'Ask me whatsoever that you like before you lose me<sup>asws</sup>, for by Allah<sup>azwj</sup> I<sup>asws</sup> am more aware of the pathways of the sky than I<sup>asws</sup> am of the roads of the earth.

أَنَا يَعُصُوبُ الْمُؤْمِنِينَ، وَ أَوَّلُ السَّابِقِينَ، وَ إِمَامُ الْمُتَّقِينَ، وَ خَاتَمُ الْوَصِيِّينَ، وَ وَارِثُ النَّبِيِّينَ وَ خَلِيفَةُ رَبِّ الْعَالَمِينَ. أَنَا دَيَّانُ النَّاسِ يَوْمَ الْقِيَامَةِ، وَ قَسِيمُ اللَّهِ بَيْنَ أَهْلِ الْجَنَّةِ وَ النَّارِ.

I<sup>asws</sup> am the 'Yasoob' (leader) of the Momineen, and the first of the preceding ones, and the Imam<sup>asws</sup> of the pious, and the seal-(ultimate) of the successors, and the inheritor of the

<sup>139</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 1005

Prophets<sup>as</sup>, and the Caliph of the Lord<sup>azwj</sup> of the worlds. I<sup>asws</sup> am the examiner of the people on the Day of Qiyamah and Allah<sup>azwj</sup>'s (Appointed) Divider of people between the Paradise and the Fire.

وَأَنَا الصَّدِيقُ الْأَكْبَرُ، وَالْفَارُوقُ الَّذِي أَفَرَّقَ بَيْنَ الْحَقِّ وَالْبَاطِلِ، وَإِنَّ عِنْدِي عِلْمَ الْمَنَابِ وَالْبَلَايَا وَفَصْلَ الْخُطَابِ، وَمَا مِنْ آيَةٍ نَزَلَتْ إِلَّا وَ قَدْ عَلِمْتُ فِيهَا نَزَلَتْ وَعَلَى مَنْ نَزَلَتْ.

And I<sup>asws</sup> am the Great Truthful (Al-Siddique Al-Akbar), and the great Differentiator (Al-Farouq) who differentiates between the truth and the falsehood, and with me<sup>asws</sup> is the knowledge of the deaths, and the afflictions, and the intricacies of the speech. And there is no Verse which has Descended except that I<sup>asws</sup> know with regards to what was Descended, and where it Descended, and about whom it was Descended.

أَيُّهَا النَّاسُ! إِنَّهُ وَشَيْكَ أَنْ تَفْقِدُونِي، إِنِّي مُفَارِقُكُمْ، وَإِنِّي مَيِّتٌ أَوْ مُقْتُولٌ، مَا يَنْتَظِرُ أَشَقَّاهَا أَنْ يَخْضِبَهَا مِنْ فَوْقِهَا؟! وَ فِي رِوَايَةٍ أُخْرَى: مَا يَنْتَظِرُ أَشَقَّاهَا أَنْ يَخْضِبَ هَذِهِ مِنْ دَمِ هَذَا؟! يَعْني لِحْيَتُهُ مِنْ دَمِ رَأْسِهِ-.

O you people! It is imminent that you will miss me<sup>asws</sup>. I<sup>asws</sup> will separate from you all, and I<sup>asws</sup> will soon leave, being assassinated. What is he waiting for (killer) to dye it (with my blood) from above it (from head)?' Meaning his<sup>asws</sup> beard from the blood of his<sup>asws</sup> head.

وَالَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ وَ فِي نُسخَةٍ أُخْرَى: وَ الَّذِي نَفْسِي بِيَدِهِ لَا تَسْأَلُونِي عَنْ فِتْنَةٍ تَبْلُغُ ثَلَاثِمِائَةً فَمَا فَوْقَهَا مِمَّا بَيْنَكُمْ وَ بَيْنَ قِيَامِ السَّاعَةِ، إِلَّا أَنْبَأْتُكُمْ بِسَائِقِهَا وَ قَائِلِهَا وَ نَاعِقِهَا، وَ مَخْرَابِ الْعُرْصَاتِ، مَتَى تُخْرَبُ، وَ مَتَى تُعْمَرُ بَعْدَ خَرَابِهَا إِلَى يَوْمِ الْقِيَامَةِ.

'By the One<sup>azwj</sup> Who Split the seed and Formed the person, you will not ask me about a group which has reached three hundred (in number) nor above it between you all (at present) and the Establishment of the Hour, except that I<sup>asws</sup> will give you the news of its ushers, and its guides and its callers, and the spoiling of the ground, when it will get spoiled and when it will be revived after it having been taken by force to the Day of Qiyamah'.

فَقَامَ رَجُلٌ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنَا عَنِ الْبَلَايَا.

So a man stood up and said, 'O Amir Al-Momineen<sup>asws</sup>, inform us about the afflictions'.

فَقَالَ [عَلَيْهِ السَّلَامُ]: إِذَا سَأَلَ سَائِلٌ فَلْيَسْأَلْ، وَإِذَا سُئِلَ [مَسْئُولٌ] فَلْيَسْأَلْ، إِنَّ مِنْ وَرَائِكُمْ أُمُورًا مُلْتَجَةً مُجْلِلَةً، وَ بَلَاءٌ مُكَلِّحًا مُبْنِحًا.

He<sup>asws</sup> said: 'When a questioner asks so he should understand, and when the questioned one is asked, he should reply responsibly. There are matters behind you, which will weaken you and concern you, frightening and difficult afflictions.

وَالَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ، لَوْ قَدْ فَقَدْتُمُونِي وَ نَزَلَتْ عَزَائِمُ الْأُمُورِ وَ حَقَائِقُ الْبَلَاءِ، لَقَدْ أَطْرَقَ كَثِيرٌ مِنَ السَّائِلِينَ، وَ اشْتَغَلَ كَثِيرٌ مِنَ الْمَسْئُولِينَ وَ فِي نُسخَةٍ أُخْرَى: وَ فَشِلَ كَثِيرٌ مِنَ الْمَسْئُولِينَ وَ ذَلِكَ إِذَا ظَهَرَتْ خُرُوبُكُمْ وَ نَصَلَتْ عَنْ نَابٍ، وَ قَامَتْ عَلَى سَائِقٍ، وَ صَارَتْ الدُّنْيَا بَلَاءً عَلَيْكُمْ حَتَّى يَفْتَحَ اللَّهُ لِقِيَّتِهِ الْأَبْرَارَ.

By the One<sup>azwj</sup> Who Split the seed and Formed the person, if you were to lose me<sup>asws</sup>, and the great matters descend upon you and the reality of the afflictions dawn upon you, many

of the questioners will get frustrated and many of them will be humiliated by trying to find solutions (to their problems). And that will happen when you will be forced into wars and it will engulf the entire world, and the world will become a scourge for you all until such time when Allah<sup>azwj</sup> will Grant a victory through the remainder of the righteous ones.

فَقَالَ رَجُلٌ: يَا أَمِيرَ الْمُؤْمِنِينَ حَدِّثْنَا عَنِ الْفِتَنِ.

A man stood up and said, 'O Amir Al-Momineen<sup>asws</sup>, narrated to us about the 'Fitna' (strife).

فَقَالَ [عَلَيْهِ السَّلَامُ]: إِنَّ الْفِتْنَ إِذَا أَقْبَلَتْ شَبَّهَتْ وَ فِي رِوَايَةٍ أُخْرَى: اشْتَبَهَتْ وَ إِذَا أَذْبَرَتْ أَشْفَرَتْ. وَ إِنَّ الْفِتْنَ لَهَا مَوْجٌ كَمَوْجِ الْبَحْرِ، وَ إِعْصَارٌ كَإِعْصَارِ الرِّيحِ، تُصِيبُ بِلْدًا وَ تُخْطِئُ الْآخَرَ. فَانْظُرُوا أَقْوَامًا كَانُوا أَصْحَابَ رَايَاتٍ يَوْمَ بَدْرٍ، فَانْصُرُوهُمْ تُنْصَرُوا وَ تُجْرُوا وَ تُغْدَرُوا.

He<sup>asws</sup> said: 'The 'Fitna' when it comes, places you in doubt'. And in another report: 'Creates doubt, and when it goes away it becomes obvious (leaves behind its disastrous effects). And the 'Fitna' has waves for it like the waves of the sea and gusts like the gusts of the wind (hurricane), affecting one country and leaving another. So look at the people<sup>asws</sup> who were the standard bearers on the Day of Badr. Help them<sup>asws</sup> and you will be helped and rewarded and be excused.

أَلَا [وَ] إِنَّ أَخْوَفَ الْفِتَنِ عَلَيْكُمْ عِنْدِي فِتْنَةُ بَنِي أُمَيَّةَ، [فَ] إِنَّهَا فِتْنَةٌ عَمِيَاءُ وَ صَمَاءٌ، مُطَبَّقَةٌ مُظْلِمَةٌ عَمَتْ وَ فِتْنَتُهَا وَ خَصَّتْ بَلِيَّتُهَا، أَصَابَ الْبَلَاءُ مَنْ أَنْصَرَ فِيهَا، وَ أَخْطَأَ الْبَلَاءُ مَنْ عَمِيَ عَنْهَا، أَهْلُ بَاطِلِهَا ظَاهِرُونَ عَلَى [أَهْلِ] حَقِّهَا، يَمْلِكُونَ الْأَرْضَ بِدَعَا وَ ظُلْمًا وَ جَوْرًا وَ أَوَّلُ مَنْ يَضَعُ حَبْرُوتَهَا وَ يَكْسِرُ عُمُودَهَا. وَ يَنْزِعُ أَوْتَادَهَا، اللَّهُ رَبُّ الْعَالَمِينَ وَ قَاصِمُ الْجَبَّارِينَ.

I<sup>asws</sup> fear the Fitna. Nay! I<sup>asws</sup> fear for you all the 'Fitna' of the clan of Umayya. It will be blind, deaf, and have levels of darkness. Its Fitna will be general but its affliction will be specific. It will trouble the one who sees it, and stray the one who would avoid it. Its wrongful ones will force themselves upon its rightful ones, filling the earth with innovation, injustice and oppression. The first one to End its tyranny and Break its pillars and Remove its pegs will be no one but Allah<sup>azwj</sup> the Lord<sup>azwj</sup> of the Worlds, the Crusher of the tyrants.

أَلَا [وَ] إِنَّكُمْ سَتَجِدُونَ بَنِي أُمَيَّةَ أَرْبَابَ سُوءٍ عِنْدِي، كَالنَّابِ الضَّرُوسِ تَعَضُّ فِيهَا، وَ تَخْطِطُ بِيَدَيْهَا، وَ تَضْرِبُ بِرِجْلَيْهَا، وَ تَمْنَعُ دَرَكًا. وَ أَنْتُمْ اللَّهُ لَا تَزَالُ فِتْنَتُهُمْ حَتَّى لَا يَكُونَ نُصْرُهُ أَحَدَكُمْ لِنَفْسِهِ إِلَّا كُنُصْرَةُ الْعَبْدِ لِنَفْسِهِ مِنْ سَيِّدِهِ، إِذَا غَابَ سَبَّهُ، وَ إِذَا حَضَرَ أَطَاعَهُ. وَ أَنْتُمْ اللَّهُ لَوْ شَرَدُوكُمْ تَحْتَ كُلِّ كَوْكَبٍ جَمَعَكُمْ اللَّهُ لِشَرِّ يَوْمٍ هُمْ.

Indeed! You will find the clan of Umayya to be evil lords after me<sup>asws</sup>, like the teeth of a canine biting by it, hitting by its hands and striking by its legs and preventing from its pearls. And I<sup>asws</sup> swear by Allah<sup>azwj</sup>, their Fitna will not cease until not one of you will be able to help himself but like the help of the bad slave for his master, if he is absent he abuses him, and if he is present, he obeys him. And I<sup>asws</sup> swear by Allah<sup>azwj</sup>, even if you disperse to be underneath each of the stars, Allah<sup>azwj</sup> will Gather you all for their evil days.

فَقَالَ الرَّجُلُ: فَهَلْ مِنْ جَمَاعَةٍ يَا أَمِيرَ الْمُؤْمِنِينَ بَعْدَ ذَلِكَ! قَالَ: إِنَّهَا سَتَكُونُونَ جَمَاعَةً شَقِيٍّ، عَطَاؤُكُمْ وَ حَكْمُكُمْ وَ أَسْفَارُكُمْ [وَاحِدَةً] وَ الْقُلُوبُ مُخْتَلِفَةٌ

The man said, 'Will there be a community after that, O Amir Al-Momineen?' He<sup>asws</sup> said: 'There will be a diverse community. Your charities and your Hajj and your travels will be one, but your hearts will be different'.

قَالَ وَاحِدٌ [مِنْهُمْ]: كَيْفَ تَخْتَلِفُ الْقُلُوبُ؟ قَالَ: هَكَذَا وَ شَبَّكَ بَيْنَ أَصَابِعِهِ ثُمَّ قَالَ: يَقْتُلُ هَذَا هَذَا، وَ هَذَا هَذَا، هَزَجًا هَزَجًا وَ يَبْقَى طَعَامًا، جَاهِلِيَّةً لَيْسَ فِيهَا مَنَارٌ هُدًى، وَ لَا عِلْمٌ يُرَى، نَحْنُ أَهْلُ الْبَيْتِ مِنْهَا بِحُجَّةٍ وَ لَسْنَا فِيهَا بِدُعَاةٍ.

One of them said, 'How will their hearts be different?' He<sup>asws</sup> said: 'Like this' – and tangled his<sup>asws</sup> fingers – then said: 'This one will kill this one, and this one will kill this one. There will be trouble after trouble, and the unfairness of the era of ignorance will remain. There will not be a minaret of guidance or a flag to be seen. We<sup>asws</sup>, the People<sup>asws</sup> of the Household will be rescued from it, and we<sup>asws</sup> will not be preaching 'calling' (that will be the time of Taaqeeya during that time).

قَالَ [الرَّجُلُ]: فَمَا أَصْنَعُ فِي ذَلِكَ الزَّمَانِ يَا أَمِيرَ الْمُؤْمِنِينَ؟

One asked, 'So what shall I do in that time, O Amir Al-Momineen<sup>asws</sup>?'

قَالَ: انْصُرُوا أَهْلَ بَيْتِ نَبِيِّكُمْ، فَإِنْ لَبَدُوا فَالْبَدُوا وَ إِنْ اسْتَنْصَرُوكُمْ فَانْصُرُوهُمْ تُنْصَرُوا وَ تُعَذَّبُوا، فَإِنَّهُمْ لَنْ يُخْرِجُوكُمْ مِنْ هُدًى وَ لَنْ يَدْعُوكُمْ إِلَى رَدًى، وَ لَا تَسْفِكُوهُمْ بِالتَّقْدِمِ فَيُضْرَعُكُمْ الْبَلَاءُ وَ تُشْمِتُ بِكُمْ الْأَعْدَاءُ.

He<sup>asws</sup> said: 'Look at the People<sup>asws</sup> of the Household of your Prophet<sup>saww</sup>. If they<sup>asws</sup> remain at their<sup>asws</sup> homes, you remain at your homes, and if they<sup>asws</sup> ask you for your help, help them so that you will be helped and be excused, for they<sup>asws</sup> will never exit you from guidance, and will never call you all to destruction, and do not place yourselves in front of them<sup>asws</sup> or else you will be killed by the afflictions and your enemies will rejoice over you.

قَالَ [الرَّجُلُ]: فَمَا يَكُونُ بَعْدَ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ؟

He said, 'So what will happen after that, O Amir Al-Momineen<sup>asws</sup>?'

قَالَ: يُفَرِّجُ اللَّهُ الْبَلَاءَ بِرَجُلٍ مِنْ أَهْلِ بَيْتِي كَانْفِرَاجِ الْأَيْمِ مِنْ بَيْتِهِ، ثُمَّ يَرْفَعُونَ إِلَى مَنْ يَسُومُهُمْ حَسَنًا وَ يَسْقِيهِمْ بِكَأْسٍ مُصَبَّرَةٍ، لَا يُعْطِيهِمْ وَ لَا يُقْبَلُ مِنْهُمْ إِلَّا السَّيْفُ

He<sup>asws</sup> said: 'Allah<sup>azwj</sup> will Effect the Release from the affliction by a man<sup>asws</sup> from my<sup>asws</sup> Household, but many will turn against him<sup>ajfj</sup>. Then He<sup>azwj</sup> will Raise them to the one<sup>asws</sup> who will swallow up their afflictions and quench them with a consoling cup, and he<sup>asws</sup> will neither give them nor will he<sup>asws</sup> accept from them anything except with the sword.

هَزَجًا هَزَجًا، يَحْمِلُ السَّيْفَ عَلَى عَاتِقِهِ ثَمَانِيَةَ أَشْهُرٍ، حَتَّى تَوَدَّ قُرَيْشٌ بِالْأُذُنِ مَا فِيهَا أَنْ يَرَوْهُ فِي مَقَامٍ وَاحِدٍ، فَأَعْطِيَهُمْ وَ آخَذَ مِنْهُمْ بَعْضَ مَا قَدْ مَنَعُونِي وَ أَقْبَلَ عَنْهُمْ بَعْضَ مَا يَرُدُّ عَلَيْهِمْ حَتَّى يَقُولُوا: مَا هَذَا مِنْ قُرَيْشٍ، لَوْ كَانَ هَذَا مِنْ قُرَيْشٍ وَ مِنْ وَلَدِ فَاطِمَةَ لَرَحِمْنَا.

There will be (at that time) troubles after troubles, he<sup>asws</sup> will carry the sword for eight months, to the extent that the Quraysh would wish to give the whole world and whatever it contains (in order to find relief) to be able to see me<sup>asws</sup> at least once, so they can give me

back whatever they had taken from me. But he (Imam e Zaman<sup>ajfi</sup>) will be very severe on them (without giving them any allowances) until they will say, 'This man is not from the Quraysh. Had he<sup>asws</sup> been from the Quraysh and from the children of Fatima<sup>asws</sup>, he<sup>asws</sup> would be merciful to us'.

و يُعْرِيه اللَّهُ بَنِي أُمِّيَّةَ فَجَعَلَهُمْ [اللَّهُ] «مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَ قُتِلُوا تَقْتِيلًا سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَ لَنْ يَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا».

Thus Allah<sup>azwj</sup> will Give him<sup>asws</sup> victory over the clan of Umayya. Allah<sup>azwj</sup> would Make them: ***(They are) Accursed! Wherever they are found they shall be seized and killed with a massacre [33:61] Being a Sunnah of Allah regarding those who have gone before, and you will never find any alteration in the Sunnah of Allah [33:62].***

أَمَّا بَعْدُ فَإِنَّهُ لَا بُدَّ مِنْ رَحَى تَطْحَنُ ضَلَالَةً، فَإِذَا طَحَنَتْ قَامَتْ عَلَى فُطَيْهَا، أَلَا وَ إِنَّ لَطَحْنَهَا رُفْقًا، وَ إِنَّ رُفْقَهَا حَدُّهَا وَ عَلَى اللَّهِ قُلُوبُهَا. أَلَا وَ إِنِّي وَ أَبْنَاءُ عِثْرِي وَ أَطْلَابُ أَرْوَمِي أَخْلَمُ النَّاسَ صِغَارًا وَ أَغْلُمُهُمْ كِبَارًا،

Having said that, it does not have to be a hand mill in order to grind the misguidance, for the mill stands upon its pole. Indeed! When it is grinding, it has a limit to it, and upon Allah<sup>azwj</sup> there is not. Indeed! Myself<sup>asws</sup> and my<sup>asws</sup> good Family<sup>asws</sup> and the good ones from my<sup>asws</sup> relatives are the most forbearing of the people when they are young and the most knowledgeable of them in their adulthood.

مَعَنَا رَايَةُ الْحَقِّ وَ الْهُدَى، مَنْ سَبَقَهَا مَرَقَ، وَ مَنْ خَذَلَهَا حُجِقَ وَ مَنْ لَزِمَهَا لَحِقَ.

With us is the banner of the truth and guidance, the one who wants to overtake it will exit Religion due to misguidance, and the one who abandons it will perish (meet destruction), and the one who adheres to it will catch up.

إِنَّا أَهْلُ بَيْتٍ مِنْ عِلْمِ اللَّهِ عَلِمْنَا وَ مِنْ حُكْمِ اللَّهِ الصَّادِقِ قِيلْنَا، وَ مِنْ قَوْلِ الصَّادِقِ سَمِعْنَا، فَإِنْ تَتَّبَعُونَا تَهْتَدُوا بِبَصَائِرِنَا، وَ إِنْ تَتَوَلَّوْا عَنَّا يُعَذِّبْكُمْ اللَّهُ بِأَيْدِينَا أَوْ بِمَا شَاءَ. نَحْنُ أَفْقَى الْإِسْلَامِ بِنَا يَلْحَقُ الْمُبْطِلُ وَ إِلَيْنَا يَرْجِعُ النَّاسُ.

We People<sup>asws</sup> of the Household, we teach from the Knowledge of Allah<sup>azwj</sup>, and it is from the Wisdom of Allah<sup>azwj</sup> that we speak truthfully, and it is from the truthful speech that we<sup>asws</sup> hear. So, if you all were to follow us<sup>asws</sup>, you will be guided by our<sup>asws</sup> vision, and if you turn away from us<sup>asws</sup> you will be Punished by Allah<sup>azwj</sup> by our<sup>asws</sup> hands or in whatever manner that He<sup>azwj</sup> so Desires. We are the zenith of Islam. It is by us<sup>asws</sup> that the one who lags behind can catch up, and the one who repents can return.

وَ اللَّهُ لَوْ لَا أَنْ تَسْتَعْجِلُوا وَ يَتَأَخَّرَ الْحَقُّ، لَنَبَأْتُكُمْ بِمَا يَكُونُ فِي شَبَابِ الْعَرَبِ وَ الْمَوَالِي، فَلَا تَسْأَلُوا أَهْلَ بَيْتِ نَبِيِّكُمْ مُحَمَّدٍ الْعَلَمَ قَبْلَ إِتَابِهِ، وَ لَا تَسْأَلُوهُمْ الْمَالَ عَلَى الْعُسْرِ فَتُبْخَلُوهُمْ فَإِنَّهُ لَيْسَ مِنْهُمْ الْبُخْلُ.

By Allah<sup>azwj</sup>, if you do not make haste and truth is not delayed, I<sup>asws</sup> would give you the news of that which would even be understood by the youths of the Arabs and their friends. However, do not ask the People<sup>asws</sup> of the Household of Muhammad<sup>saww</sup> about the knowledge before its time, and do not ask them<sup>asws</sup> for the wealth during hardship, lest you consider them<sup>asws</sup> to be miserly, for miserliness is not from them<sup>asws</sup>.



وَكُونُوا أَخْلَاسَ الْبُيُوتِ وَلَا تَكُونُوا عَجَلًا بُدْرًا، [و] كُونُوا مِنْ أَهْلِ الْحَقِّ تُعَرِّفُوا بِهِ وَتَتَعَارَفُوا عَلَيْهِ، فَإِنَّ اللَّهَ خَلَقَ الْخَلْقَ بِقُدْرَتِهِ وَجَعَلَ بَيْنَهُمُ الْفَضَائِلَ يَعْلَمُهُ، وَجَعَلَ مِنْهُ عِبَادًا اخْتَارَهُمْ لِنَفْسِهِ لِيَحْتَجَّ بِهِمْ عَلَى خَلْقِهِ،

And assume (honourable) positions in your dwellings rather becoming like the wandering calves. Be from the people of the truth and to be recognised by it, for Allah<sup>azwj</sup> Created the creatures by His<sup>azwj</sup> Power and Made preferences to be between them by His<sup>azwj</sup> Knowledge, and Made servants<sup>asws</sup> from among them Chosen by Himself<sup>azwj</sup> in order to establish arguments over His<sup>azwj</sup> creatures by them<sup>asws</sup>.

فَجَعَلَ عَلَامَةً مَنْ أَكْرَمَ مِنْهُمْ طَاعَتَهُ، وَ عَلَامَةً مَنْ أَهَانَ مِنْهُمْ مَعْصِيَتَهُ، وَ جَعَلَ ثَوَابَ أَهْلِ طَاعَتِهِ النَّصْرَةَ فِي وَجْهِهِ فِي دَارِ الْأَمْنِ وَ الْخُلْدِ الَّذِي لَا يُرْوَعُ أَهْلُهُ، وَ جَعَلَ عُقُوبَةَ مَعْصِيَتِهِ نَارًا تَأْجَّجُ لِعَظْمِهِ، [و] مَا ظَلَمَهُمُ اللَّهُ تَعَالَى وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

So He<sup>azwj</sup> Made them<sup>asws</sup> to be the 'Signs'. The one who honours them<sup>asws</sup> will be in obedience, and the one who disregards them<sup>asws</sup> will be disobedient. And He<sup>azwj</sup> Made the Reward for the obedient ones to be blissful in their faces in the House of Safety and the eternity in which they will not separate from their families, and Made the Punishment for the people of disobedience to be the Fire which has been ignited by His<sup>azwj</sup> Wrath. **and Allah is not unjust to them, but they were unjust to their own selves [16:33].**

يَا أَيُّهَا النَّاسُ! إِنَّا أَهْلَ بَيْتٍ بِنَا بَيْنَ اللَّهِ الْكَذِبِ، وَ بِنَا يُفَرِّجُ اللَّهُ الرِّمَانَ الْكَلْبِ، وَ بِنَا يَنْزِعُ اللَّهُ رِقْقَ الدُّلِّ مِنْ أَعْنَاقِكُمْ، وَ بِنَا يَفْتَحُ اللَّهُ وَ بِنَا يَحْتَمِ اللَّهُ.

O you people! It is through us<sup>asws</sup>, the People<sup>asws</sup> of the Household, that Allah<sup>azwj</sup> Exposed the lies, and it is by us<sup>asws</sup> that Allah<sup>azwj</sup> Removes the hardships from the dogs (aggressors), and it is by us<sup>asws</sup> that Allah<sup>azwj</sup> Removes the rope of humiliation from your necks, and it is by us<sup>asws</sup> that Allah<sup>azwj</sup> Begins and it is by us<sup>asws</sup> that Allah<sup>azwj</sup> Ends.

فَاعْتَبِرُوا بِنَا وَ يَعْدُونَا وَ يَحْدَانَا وَ يَحْدَاهُمْ وَ بِسِيرَتِنَا وَ سِيرَتِهِمْ وَ مَيِّتِنَا وَ مَيِّتِهِمْ، يَمُوتُونَ بِالْذَّلَالِ وَ الْقُرْحِ وَ الدُّبَيْلَةِ، وَ تَمُوتُ بِالْبَطْنِ وَ الْقَتْلِ وَ الشَّهَادَةِ وَ بِمَا شَاءَ اللَّهُ.

So, take lessons by us<sup>asws</sup> and by our<sup>asws</sup> enemies, and by our<sup>asws</sup> guidance and by their guidance, and by our<sup>asws</sup> ways and by their ways, and by our departed ones<sup>asws</sup> and by their dead ones. They die from bad illnesses and ulcers and lumps, whilst we<sup>asws</sup> die from abdominal pain and murder and martyrdom.

ثُمَّ انْتَفَتَ إِلَى بَنِيهِ فَقَالَ: يَا بَنِيَّ لَيْسَ صِعَارُكُمْ كِبَارُكُمْ، وَ لَيْزَحَمَ كِبَارُكُمْ صِعَارُكُمْ، وَ لَا تَكُونُوا أَمْثَالَ السُّفَهَاءِ الْجَهَّالِ الَّذِي لَا يُعْطُونَ فِي اللَّهِ الْيَقِينَ كَقَبِضٍ بَيْضٍ فِي أَدَاخٍ.

Then he<sup>asws</sup> turned towards his<sup>asws</sup> sons<sup>asws</sup> and said: 'O my<sup>asws</sup> sons<sup>asws</sup>! Your<sup>asws</sup> younger ones should be good to your<sup>asws</sup> elder ones, and your<sup>asws</sup> elder ones should be good to your<sup>asws</sup> younger ones, and do not become like the ignorant fools who never achieve certainty in Allah<sup>azwj</sup>, like the eggs with which children play (example of useless game for life of an ignorant).

أَلَا وَنَحْنُ لِلْفِرَاحِ فِرَاحُ آلِ مُحَمَّدٍ مِنْ خَلْفٍ مُسْتَخْلِفٍ عَزِيزٍ مُتَرَفٍّ، يُقْتَلُ خَلْفِي وَ خَلْفِ الْخَلْفِ بَعْدِي.

Indeed! destruction is for that who after gaining power suppressed the children of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, a wealthy tyrant who will kill my<sup>asws</sup> successor<sup>asws</sup>, and successor<sup>asws</sup> of my<sup>asws</sup> successor<sup>asws</sup> after me<sup>asws</sup>.

أَمَّا وَاللَّهِ لَعَدُّ عَلِمْتُ تَبْلِيغَ الرِّسَالَاتِ، وَ تَجْزِيزَ الْعِدَاتِ، وَ تَمَامَ الْكَلِمَاتِ، وَ فُتْحَ لِی الْأَسْبَابِ، وَ أَجْرِي لِی السَّحَابِ، وَ نَظَرْتُ فِي الْمَلَكُوتِ، لَمْ يَغُزِبْ عَلَيَّ شَيْءٌ فَاتَ وَ لَمْ يُفْتِنِي مَا سَبَقَنِي، وَ لَمْ يَشْرِكْنِي أَحَدٌ فِيمَا أَشْهَدُنِي رَبِّي، أَقُومُ بِهِ يَوْمَ يَقُومُ الْأَشْهَادُ،

But, by Allah<sup>azwj</sup>, I<sup>asws</sup> know the preaching of the (Divine) Messages, and the fulfilling of the promises, and the completion of the words, and reasons have been opened up for me<sup>asws</sup>, and I<sup>asws</sup> know the lineages and the clouds have been made to flow for me<sup>asws</sup> (to carry me) so that I<sup>asws</sup> look at the kingdom. There is nothing in the past that is hidden from me<sup>asws</sup> and nor I have missed from what would take place either, and there is no one associated with me<sup>asws</sup> in what my<sup>asws</sup> Lord<sup>azwj</sup> will Make me<sup>asws</sup> to witness on the Day when the witnesses are established.

وَ فِي يَوْمِ اللَّهِ مُوَعِدَهُ وَ يُكْمَلُ كَلِمَاتِهِ. وَ أَنَا النِّعْمَةُ الَّتِي أَنْعَمَهَا اللَّهُ عَلَى خَلْقِهِ، وَ الْإِسْلَامُ الَّذِي ارْتَضَاهُ لِنَفْسِهِ، كُلُّ ذَلِكَ مِنَ اللَّهِ بِهِ عَلَيَّ وَ أَذَلُّ بِهِ مِنْكَ.

And it is by me<sup>asws</sup> that Allah<sup>azwj</sup> will Fulfil His<sup>azwj</sup> Promises and Complete His<sup>azwj</sup> Words, and I<sup>asws</sup> am the 'Blessing' through which Allah<sup>azwj</sup> Awards His<sup>azwj</sup> (pious) creatures, and I<sup>asws</sup> am the Islam which He<sup>azwj</sup> has Chosen for Himself<sup>azwj</sup>. And all these are the bounties of Allah<sup>azwj</sup> extended towards me<sup>asws</sup> and have Made easier for me the grand atrocities.

وَ لَيْسَ إِمَامٌ إِلَّا وَ هُوَ عَارِفٌ بِأَهْلِ وَلَايَتِهِ، وَ ذَلِكَ قَوْلُ اللَّهِ حَلَّ وَ عَزَّ: إِمَّا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ

And there is no (true) Imam<sup>asws</sup> but he<sup>asws</sup> recognises the people of Wilayah (who submit to our mastership), and that is the Words of Allah<sup>azwj</sup> Mighty and Majestic: **But rather, you are a Warner, and for every people there is a Guide [13:7].**

ثُمَّ نَزَلَ [عَنِ الْمُنْبَرِ] صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ الطَّاهِرِينَ الْأَخْيَارِ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا.

Ali<sup>asws</sup>, then descended (from the pulpit). Blessing of Allah<sup>azwj</sup> as well as numerous Greetings be upon him<sup>asws</sup> and his<sup>asws</sup> purified Progeny<sup>asws</sup>, the righteous (among them<sup>asws</sup>)<sup>140</sup>.

[1007] - كِتَابُ الْغَرَاةِ لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْقَفْقَفِيِّ: عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ عَبْدِ الْغَفَّارِ بْنِ الْقَاسِمِ عَنِ الْمُنْهَالِ بْنِ عَمْرٍو عَنْ زُرِّ بْنِ حُبَيْشٍ قَالَ: سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَخْطُبُ.

Kitab Al Gharaat of Ibrahim Bin Muhammad Al Saqafi, from Ismail Bin Aban in the presence of Abdul Ghaffar, from Al Minhal Bin Amro, from Zir Bin Hubeysh who said,

'I heard Amir Al-Momineen<sup>asws</sup> addressing'.

- قَالَ إِبْرَاهِيمُ: وَ أَخْبَرَنِي أَحْمَدُ بْنُ عِمْرَانَ بْنِ مُحَمَّدٍ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ عَنْ ابْنِ أَبِي لَيْلَى عَنِ الْمُنْهَالِ عَنْ زُرِّ بْنِ حُبَيْشٍ، قَالَ: خَطَبَ عَلِيُّ عَلَيْهِ السَّلَامُ بِالنُّهْرَوَانِ [...] وَ سَأَقَ الْحَدِيثَ نَحْوَ حَدِيثِ سُلَيْمٍ إِلَى قَوْلِهِ: وَ لَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

<sup>140</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 1006

Ibrahim said, 'And I have been informed by Ahmad Bin Imran Bin Muhammad Bin Abu Layli, from his father, from Ibn Abu layli, from Al Minhal, from Zirr Bin Jubeysh who said,

'Ali<sup>asws</sup> was at Al-Nahrawan' – and he continued the Hadeeth approximate to the Hadeeth of Suleym up to his<sup>asws</sup> words: **and you will never find any alteration in the Sunnah of Allah [33:62]**".<sup>141</sup>

[1008] - يَج: رُوِيَ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: دَخَلْتُ فِي بَعْضِ الْأَيَّامِ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي جَامِعِ الْكُوفَةِ، فَإِذَا بِجَمٍّ غَفِيرٍ وَمَعَهُمْ عَبْدٌ أَسْوَدُ فَقَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا الْعَبْدُ سَارِقٌ.

(The book) 'Al Kharaij' – It is reported from Al Asbagh Bin Nubata who said,

'During one of the days, I entered to see Amir Al-Momineen<sup>asws</sup> in the central (Masjid) of Al-Kufa, and there was a huge crowd, and with them was a black slave. They said, 'O Amir Al-Momineen<sup>asws</sup>! This slave is a thief'.

فَقَالَ لَهُ الْإِمَامُ: أَسَارِقُ أَنْتَ يَا غُلَامُ! فَقَالَ لَهُ: نَعَمْ. فَقَالَ لَهُ مَرَّةً ثَانِيَةً: أَسَارِقُ أَنْتَ يَا غُلَامُ! فَقَالَ: نَعَمْ يَا مَوْلَايَ. فَقَالَ لَهُ الْإِمَامُ عَلَيْهِ السَّلَامُ: إِنْ فُلَّتْهَا ثَالِثَةً قَطَعْتُ يَمِينَكَ فَقَالَ أَسَارِقُ أَنْتَ يَا غُلَامُ! قَالَ: نَعَمْ يَا مَوْلَايَ.

The Imam<sup>asws</sup> said to him: 'Did you steal, O boy!' He said to him<sup>asws</sup>, 'Yes'. He<sup>asws</sup> said to him for a second time: 'Did you steal, O boy!' He said, 'Yes, O my Master<sup>asws</sup>'. The Imam<sup>asws</sup> said to him: 'If you say it for a third time, I<sup>asws</sup> shall cut your right hand. Did you steal, O boy!' He<sup>asws</sup> said: 'Yes, O my Master<sup>asws</sup>'.

فَأَمَرَ الْإِمَامُ بِقَطْعِ يَمِينِهِ فَمُطِئَتْ، فَأَخَذَهَا بِشِمَالِهِ وَهِيَ تَقْطُرُ دَمًا، فَلَقِيَهُ ابْنُ الْكَوَّاءِ وَكَانَ يَشْتَأُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالَ لَهُ: مَنْ قَطَعَ يَمِينَكَ؟

The Imam<sup>asws</sup> (ordered) with the cutting of his right hand, so it was cut. He grabbed it by his left hand, and it was dripping blood. Ibn Al-Kawa met him, and he (Ibn Al-Kawa) was an adversary of Amir Al-Momineen<sup>asws</sup>. He said to him, 'Who cut your right hand?'

قَالَ: قَطَعَ يَمِينِي الْأَنْزَرُ الْبَطِينُ، وَبَابُ الْيَقِينِ، وَحَبْلُ اللَّهِ الْمَتِينُ، وَالشَّافِعُ يَوْمَ الدِّينِ الْمُصَلِّي إِحْدَى وَخَمْسِينَ.

He said, 'My right hand was cut by the filled belly (Anza'a Al-Bateen), and the door of certainty, and the strong Rope of Allah<sup>azwj</sup>, and the intercessor on the Day of Reckoning, the prayer of fifty-one (Cycles of Salat).

قَطَعَ يَمِينِي إِمَامُ التَّقَى، وَابْنُ عَمِّ الْمُصْطَفَى، شَقِيقُ النَّبِيِّ الْمُحْتَجِّ، لَيْثُ الثُّرَى غَيْثُ الْوَرَى، حَنْفُ الْعِدَى، وَمِفْتَاحُ النَّدَى، وَمُصْبَاحُ الدُّجَى.

My right hand was cut by the Imam<sup>asws</sup> of the pious, and son<sup>asws</sup> of an uncle<sup>as</sup> of the Chosen one<sup>saww</sup>, compassionate to the Selected Prophet<sup>saww</sup>, lion of the earth, downpour of the devoutness, the sword (against) the enemies, and the key of the calling, and lamp for the darkness.

<sup>141</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 1007

قَطَعَ يَمِينِي إِمَامُ الْحَقِّ، وَ سَيِّدُ الْخَلْقِ، [وَ] فَارُوقُ الدِّينِ، وَ سَيِّدُ الْعَابِدِينَ وَ إِمَامُ الْمُتَّقِينَ، وَ خَيْرُ الْمُهْتَدِينَ، وَ أَفْضَلُ السَّابِقِينَ، وَ حُجَّةُ اللَّهِ عَلَى الْخَلْقِ أَجْمَعِينَ.

My right hand was cut by the Imam<sup>asws</sup> of the truth, and chief of the creatures, and distinguisher of the religion, and chief of the worshippers, and Imam<sup>asws</sup> of the pious, and best of the Guided ones, and superior of the preceding ones, and Divine Authority of Allah<sup>azwj</sup> upon the creatures altogether.

قَطَعَ يَمِينِي إِمَامٌ حَظِيٌّ بَدْرِيٌّ أَحَدِيٌّ مَكِّيٌّ مَدَنِيٌّ أَبْطَحِيٌّ هَاشِمِيٌّ قُرَشِيٌّ أَرْبَحِيٌّ مَوْلَوِيٌّ طَالِبِيٌّ جَرِيٌّ قَوِيٌّ لَوْذَعِيٌّ الْوَلِيُّ الْوَصِيُّ.

My right hand was cut by the Imam<sup>asws</sup>, the pure of status, (participant of) Badr, (participant of) Ohad, (from) Makkah, (from) Madani, (from) Bat'ha, Hashimite, Qureyshite, of capacious morals, strong, the iron-hearted, the guardian, the successor.

قَطَعَ يَمِينِي دَاجِيٌّ بَابُ خَيْبَرٍ، وَ قَاتِلُ مَرْحَبٍ وَ مَنْ كَفَرَ، وَ أَفْضَلُ مَنْ حَجَّ وَ اعْتَمَرَ، وَ هَلَّلَ وَ كَبَّرَ، وَ صَامَ وَ أَفْطَرَ، وَ خَلَقَ وَ نَحَرَ.

My right hand was cut by the up-rooter of the door of Khyber, and killer of Marhab and the ones committing Kufr, and superior of the ones performing Hajj and Umrah, and extols the Holiness (of Allah<sup>azwj</sup>), and exclaims the Greatness (of Allah<sup>azwj</sup>), and Fasting ones, and breakers of the Fast, and shaves (head), and sacrifices.

قَطَعَ يَمِينِي شَجَاعٌ جَرِيٌّ، جَوَادٌ سَحِيٌّ، بُهْلُولٌ شَرِيفُ الْأَصْلِ [الْأَصُولِ «خ»] ابْنُ عَمِّ الرَّسُولِ، وَ رَوْحُ الْبُتُولِ وَ سَيْفُ اللَّهِ الْمَسْلُوعِ، الْمَرْذُودُ لَهُ الشَّمْسُ عِنْدَ الْأُفُولِ.

My right hand was cut by an audacious brave, a benevolent generous ones, smiler, one of noble origins, son<sup>asws</sup> of an uncle<sup>as</sup> of the Rasool<sup>saww</sup>, and husband of the chaste one<sup>asws</sup>, and sword of Allah<sup>azwj</sup> the unsheathed, one the sun returned for him during the setting.

قَطَعَ يَمِينِي صَاحِبُ الْقِبْلَتَيْنِ، الضَّارِبُ بِالسَّيْفَيْنِ، الطَّاعِنُ بِالرُّيْحَيْنِ، [وَ] وَارِثُ الْمَشْعَرَيْنِ، الَّذِي لَمْ يُشْرِكْ بِاللَّهِ طَرْفَةَ عَيْنٍ، أَسْمَحُ كُلِّ ذِي كَفَرٍ، وَ أَفْصَحُ كُلِّ ذِي شَفْعَتَيْنِ، أَبُو السَّيِّدَيْنِ الْحَسَنِ وَ الْحُسَيْنِ.

My right hand was cut by the Master (prayer to) the two Qiblahs, the striker with the two swords, and stabber with two spears, and inheritor of the two sentinels, the one who did not associate with Allah<sup>azwj</sup> even for the blink of an eye, most forgiving of everyone one with two palms, more eloquent than all with two lips, father of the two chiefs Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>.

قَطَعَ يَمِينِي عَيْنُ الْمَشَارِقِ وَ الْمَغَارِبِ، تَاجُ لُؤَيٍّ بْنِ غَالِبٍ، أَسَدُ اللَّهِ الْغَالِبِ، عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ مِنَ الصَّلَوَاتِ أَفْضَلُهَا وَ مِنَ التَّحِيَّاتِ أَكْمَلُهَا.

My hand was cut by the eye of the East(s) and the West(s), crown of Luay Bin Ghalib (ancestor of Rasool-Allah<sup>saww</sup>), the overcoming lion of Allah<sup>azwj</sup>, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, upon him<sup>asws</sup> be from the Salawaats, the superior of it, and from the regards, it's perfect'.

فَلَمَّا فَرَّغَ الْغُلَامُ مِنَ الثَّنَاءِ وَ مَضَى لِسَبِيلِهِ، دَخَلَ عَبْدُ اللَّهِ بْنُ الْكَوَّاءِ عَلَى الْإِمَامِ عَلَيْهِ السَّلَامُ فَقَالَ لَهُ: السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ.

When the boy was free from the praise and went on his way, Abdullah Bin Al-Kawa entered to see the Imam<sup>asws</sup>. He said to him<sup>asws</sup>, 'The greetings be upon you<sup>asws</sup>, O Amir Al-Momineen<sup>asws</sup>!'

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ: السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى وَ خَشِيَ عَوَاقِبَ الرَّذَى.

Amir Al-Momineen<sup>asws</sup> said to him: **and the greetings be upon one who follows the Guidance [20:47]**, and fears the consequences of the ruination'.

فَقَالَ لَهُ [ابْنُ الْكَوَاءِ]: يَا أَبَا الْحُسَيْنِ قَطَعْتَ يَمِينَ غُلَامٍ أَسْوَدَ وَ سَمِعْتُهُ يُنَادِي عَلَيَّ بِكُلِّ جَمِيلٍ. فَقَالَ: وَ مَا سَمِعْتُهُ يَقُولُ؟ قَالَ: كَذَا وَ كَذَا. وَ أَعَادَ عَلَيْهِ جَمِيعَ مَا قَالَ الْغُلَامُ.

Ibn Al Kawa said to him<sup>asws</sup>, 'O father<sup>asws</sup> of Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>! You<sup>asws</sup> cut the right hand of a black boy and I heard him<sup>asws</sup> praising upon you<sup>asws</sup> will all beauty'. He<sup>asws</sup> said: 'And what did you hear him saying?' He said, 'Such and such' – and repeated to him<sup>asws</sup> the entirety of what the boy had said.

فَقَالَ الْإِمَامُ عَلَيْهِ السَّلَامُ لَوْلَدَيْهِ الْحُسَيْنَ وَ الْحُسَيْنِ: امْضِيَا وَ أَتِيَانِي بِالْعَبْدِ.

The Imam<sup>asws</sup> said to his<sup>asws</sup> two sons<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>: 'Go and come to me<sup>asws</sup> with the slave'.

فَمَضِيَا فِي طَلَبِهِ فِي كِنْدَةَ فَقَالَا لَهُ: أَجِبْ أَمِيرَ الْمُؤْمِنِينَ يَا غُلَامُ.

They<sup>asws</sup> went in search for him in Kindah. They<sup>asws</sup> said to him: 'Answer Amir Al-Momineen<sup>asws</sup>, O boy!'

فَلَمَّا مَثَلَ بَيْنَ يَدَيْ أَمِيرِ الْمُؤْمِنِينَ قَالَ لَهُ: قَطَعْتَ يَمِينَكَ وَ أَنْتَ تُنَادِي عَلَيَّ بِمَا قَدْ بَلَغَنِي؟! فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ مَا قَطَعْتُهَا إِلَّا بِحَقِّ وَاجِبٍ أَوْجَبَهُ اللَّهُ وَ رَسُولُهُ.

When he was presented in front of Amir Al-Momineen<sup>asws</sup>, he<sup>asws</sup> said to him: 'I<sup>asws</sup> cut your right hand and you were praising upon me<sup>asws</sup> with what has reached me<sup>asws</sup>?'. He said, 'O Amir Al-Momineen<sup>asws</sup>! You<sup>asws</sup> did not cut it except by an Obligatory (a) right obligated by Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>sawww</sup>.'

فَقَالَ الْإِمَامُ: أَعْطِنِي الْكَفَّ فَاتَّخَذَ الْإِمَامُ الْكَفَّ وَ عَطَاهُ بِالرِّدَاءِ، وَ كَبَّرَ وَ صَلَّى رَكَعَتَيْنِ، وَ تَكَلَّمَ بِكَلِمَاتٍ وَ سَمِعْتُهُ يَقُولُ فِي آخِرِ دُعَائِهِ: آمِينَ رَبَّ الْعَالَمِينَ.

The Imam<sup>asws</sup> said: 'Give me<sup>asws</sup> the (cut) palm'. The Imam<sup>asws</sup> took the (cut) palm and covered it with the robe, and exclaimed Takbeer and prayed two Cycles Salat, and spoke with (certain) phrases, and I heard him<sup>asws</sup> saying at the end of his<sup>asws</sup> supplication: 'Ameen, Lord<sup>azwj</sup> of the worlds'.

وَ رَكَعَهُ عَلَى الرَّئْدِ وَ قَالَ لِأَصْحَابِهِ: اكْشِفُوا الرِّدَاءَ عَنِ الْكَفِّ. فَكَشَفُوا الرِّدَاءَ عَنِ الْكَفِّ وَ إِذَا الْكَفُّ عَلَى الرَّئْدِ يَأْذِنُ اللَّهُ.

And he<sup>asws</sup> installed it upon the forearm and said to his<sup>asws</sup> companions: ‘Uncover the robe from the (cut) palm!’ They uncovered the robe from the (cut) palm and there the palm was upon the forearm by the Permission of Allah<sup>azwj</sup>.

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَلَمْ أَقُلْ لَكَ يَا ابْنَ الْكَوَا: إِنَّ لَنَا مُحِبِّينَ لَوْ قَطَعْنَا الْوَاحِدَ مِنْهُمْ إِرْبًا إِرْبًا مَا أَزْدَادُوا إِلَّا حُبًّا، وَ لَنَا مُبْغِضِينَ لَوْ أَلْعَنَّاهُمْ الْعَسَلُ مَا أَزْدَادُوا إِلَّا بُغْضًا، وَ هَكَذَا مِنْ مُحِبِّينَا يَنَالُ شَفَاعَتَنَا يَوْمَ الْقِيَامَةِ.

Then Amir Al-Momineen<sup>asws</sup> said: ‘Did I<sup>asws</sup> not say to you, O Ibn Al-Kawa, that for us<sup>asws</sup> there are such loving ones, even if we<sup>asws</sup> cut one of them into pieces and pieces, they would not increase except in (more) love, and for us<sup>asws</sup> there are such hating ones, even if we<sup>asws</sup> were to feed them the honey, they would not increase except in hatred, and this is how ones who love us<sup>asws</sup> would attain our<sup>asws</sup> intercession on the Day of Qiyamah’<sup>142</sup>.

[1009] - **يج: رُوِيَ أَنَّ خَارِجِيًّا اخْتَصَمَ فِي رَجُلٍ آخَرَ إِلَى عَلِيِّ عَلَيْهِ السَّلَامَ فَحَكَمَ بَيْنَهُمَا، فَقَالَ الْخَارِجِيُّ: لَا عَدَلَتْ فِي الْقَضِيَّةِ.**

(The book) ‘Al-Kharaij’ – It is reported that a Kharijite contended regarding another man to Ali<sup>asws</sup>, so he<sup>asws</sup> judged between the two. The Kharijite said, ‘You<sup>asws</sup> have not been just in the judging’.

فَقَالَ عَلَيْهِ السَّلَامُ: احْسَبْ يَا عَدُوَّ اللَّهِ. فَاسْتَحَالَ [الْخَارِجِيُّ] كَلْبًا وَ طَارَ ثِيَابُهُ فِي الْهَوَاءِ، فَجَعَلَ يُبْصِصُ وَ تَدْمَعُ عَيْنَاهُ فَرَّقَ لَهُ وَ دَعَا لَهُ، فَأَعَادَهُ إِلَى خَالِ الْإِنْسَانِيَّةِ وَ تَرَاجَعَتْ مِنَ الْهَوَاءِ ثِيَابُهُ،

He<sup>asws</sup> said: ‘Be despised, O enemy of Allah<sup>azwj</sup>!’ The Kharijite morphed into a dog and his clothes flew off in the air. He went on to beseech and his eyes were shedding tears. He<sup>asws</sup> felt pity to him and supplicated for him, and he returned to his human state and his clothes returned from the air.

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: إِنَّ أَصْفَ وَصِيٍّ سُلَيْمَانَ قَدْ صَنَعَ نَحْوَهُ فَقَصَّ اللَّهُ عَنْهُ [بِقَوْلِهِ: قَالَ الَّذِي عَنْهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ] إِنَّمَا أَكْرَمُ عَلَى اللَّهِ! نَبِيُّكُمْ أَمْ سُلَيْمَانُ! قَالُوا: نَبِيُّنَا.

Ali<sup>asws</sup> said: ‘Asif<sup>as</sup>, successor<sup>as</sup> of Suleyman<sup>as</sup> had done approximate to it, so Allah<sup>azwj</sup> Narrated about him<sup>as</sup> by His<sup>azwj</sup> Words: **The one with whom was the knowledge from the Book said, ‘I will come to you with it before your glance returns to you’.** [27:40]. But, which of the two is more honourable unto Allah<sup>azwj</sup>, your Prophet<sup>saww</sup> or Suleyman<sup>as</sup>?’ They said, ‘Our Prophet<sup>saww</sup>’.

فَقِيلَ لَهُ: مَا حَاجَتُكَ فِي قِتَالِ مُعَاوِيَةَ إِلَى الْأَنْصَارِ؟

It was said to him<sup>asws</sup>, ‘What was your need to the Helpers in fighting against Muawiya?’

قَالَ: إِنَّمَا أَدْعُو هَؤُلَاءِ لِثُبُوتِ الْحُجَّةِ وَ كَمَالِ الْمِحْنَةِ، وَ لَوْ أُذِنَ لِي فِي الدُّعَاءِ بِهَلَاكِهِ لَمَّا تَأَخَّرَ.

<sup>142</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 1008

He<sup>asws</sup> said: 'But rather I<sup>asws</sup> am leaving them for proving the argument and perfecting the Trial, and had there been permission for me<sup>asws</sup> in supplicating for his (Muawiya's) destruction, I<sup>asws</sup> would not delay".<sup>143</sup>

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<sup>143</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 1009



[الباب الرابع و الثلاثون] باب فيه ذكر أصحاب النبي صلى الله عليه وآله و أمير المؤمنين عليه السلام الذين كانوا على الحق و لم يفارقوا أمير المؤمنين عليه السلام و ذكر بعض المخالفين و المنافقين زاندا على ما أوردنا [هـ] في كتاب أحوال النبي صلى الله عليه وآله و كتاب أحوال أمير المؤمنين عليه السلام.

## CHAPTER 34 – IN IT IS MENTION OF COMPNIONS OF THE PROPHET<sup>saww</sup> AND AMIR AL-MOMINEEN<sup>asws</sup>, THOSE WHO WERE UPON THE TRUTH AND DID NOT SEPARATE FROM AMIR AL-MOMINEEN<sup>asws</sup>, AND MENTION OF SOME OF THE OPPONENTS AND THE HYPOCRITES, IN ADDITION TO WHAT WE HAVE REFERRED TO IN THE BOOK OF THE SITUATIONS OF THE PROPHET<sup>saww</sup> AND THE BOOK OF SITUATIONS OF AMIR AL-MOMINEEN<sup>asws</sup>

[1010] – **ختص:** عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانُوا شُرْطَةَ الْخَمِيسِ سِتَّةَ آلَافٍ رَجُلٍ أَنْصَارُهُ [عَلَيْهِ السَّلَامُ].

(The book) 'Al Ikhtisaas' –

From Abu Abdullah<sup>asws</sup> having said: 'The Khamese Brigade were from five to six thousand men, helping him<sup>asws</sup> 144.

[1011] – **ختص:** مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: قَالَ عَلِيُّ بْنُ الْحَكَمِ: أَصْحَابُ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الَّذِينَ قَالَ هُمْ تَشَرُّطُوا فَأَنَا أَشَارِطُكُمْ عَلَى الْجَنَّةِ وَ لَسْتُ أَشَارِطُكُمْ عَلَى ذَهَبٍ وَ لَا فِضَّةٍ، إِنَّ نَبِيَّنَا فِيْمَا مَضَى قَالَ لِأَصْحَابِهِ: «تَشَرُّطُوا فَإِنِّي لَسْتُ أَشَارِطُكُمْ إِلَّا عَلَى الْجَنَّةِ»

(The book) 'Al Ikhtisaas' – Muhammad Bin Al Husayn, from Muhammad Bin Ja'far, from Ahmad Bin Abu Abdullah who said, 'Ali Bin Al Hakam said,

'Companions of Amir Al-Momineen<sup>asws</sup>, those he<sup>asws</sup> said to them: 'You impose conditions, for I<sup>asws</sup> shall accept your conditions upon the Paradise, and I<sup>asws</sup> will not accept conditions upon gold nor silver. Our Prophet<sup>saww</sup>, in what has passed, said to his<sup>saww</sup> companions: 'Impose conditions, for I<sup>saww</sup> will accept your conditions only upon the Paradise'.

[وَهُمْ] سَلْمَانُ الْفَارِسِيُّ وَ الْمِقْدَادُ وَ أَبُو ذَرٍّ الْغِفَارِيُّ وَ عَمَّارُ بْنُ يَاسِرٍ وَ أَبُو سِنَانٍ وَ أَبُو عَمْرٍو الْأَنْصَارِيُّانِ وَ سَهْلُ الْبَدْرِيُّ وَ عُثْمَانُ ابْنَا حُنَيْفٍ الْأَنْصَارِيُّ وَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ.

And they are Salman Al-Farsi<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>, and Abu Zarr Al-Ghifari<sup>ra</sup>, and Ammar Bin Yasser<sup>ra</sup>, and Abu Sinan and Abu Amro the two Helpers, and Sahl the participant of Badr, and Usman two sons of Huneyf the Helper, and Jabir Bin Abdullah Al-Ansari.

<sup>144</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1010

وَمِنْ أَصْحَابِهِ عَمْرُو بْنُ الْحَمِقِ الْخُزَاعِيُّ عَرَبِيٌّ وَ مِيسَمُ التَّمَارِ وَ هُوَ مِيسَمُ بْنُ يَحْيَى مَوْلَى وَ رُشَيْدُ الْمُحَرَّرِيِّ وَ حَبِيبُ بْنُ مُطَهَّرٍ الْأَسَدِيُّ وَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ.

And from the elite of his<sup>asws</sup> companions – Amro Bin Al-Hamaq Al-Khuzai Arab, and Meesam the date-seller, and he is Meesam Bin Yahya, a slave, and Rusheyd Al-Hajary, and Habeeb Bin Muzahar Al-Asady, and Muhammad Bin Abu Bakr.

وَمِنْ أَوْلِيَائِهِ الْعَلَمُ الْأَزْدِيُّ وَ سُؤَيْدُ بْنُ عَقْلَةَ الْجُعْفِيُّ وَ الْحَارِثُ بْنُ عَبْدِ اللَّهِ الْأَعْوَزُ الْهُمْدَانِيُّ وَ أَبُو عَبْدِ اللَّهِ الْجَدَلِيُّ وَ أَبُو يَحْيَى حَكِيمُ بْنُ سَعْدٍ الْجَنْفِيُّ.

And from his<sup>asws</sup> friends – Al-Alam Al-Azadi, and Suweyd Bin Gafala Al-Jufy, and Al-Haris Bin Abdullah Al-Awr Al-Hamdani, and Abu Abdullah Al-Jadaly, and Abu Yahya Hukeym Bin Sa'ad Al-Hanafy.

وَ كَانَ مِنْ شُرَطَةِ الْحَمِيسِ أَبُو الرُّضَيِّ عَبْدُ اللَّهِ بْنُ يَحْيَى الْحُضْرَمِيُّ [وَ سُلَيْمُ بْنُ قَيْسٍ الْهَلَالِيُّ [وَ عَبِيدَةُ السَّلْمَانِيُّ الْمُرَادِيُّ عَرَبِيٌّ.

And from the 'Khamese brigade' were Abu Al-Razy Abdullah Bin Yahya Al-Hazrami, and Suleym Bin Qays Al-Hilali, and Ubeyda Al-Sulmany Al-Muradi Arab.

وَ مِنْ خَوَاصِّهِ تَيْمُ بْنُ جَلْتَمِ النَّاجِي.

And from his<sup>asws</sup> special ones – Tameem Bin Hizyam Al-Najy.

وَ قَدْ شَهِدَ مَعَ عَلِيِّ عَلَيْهِ السَّلَامُ [خُرُوبَةَ] قَنْبَرُ مَوْلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ [وَ أَبُو فَاجِتَةَ مَوْلَى بَنِي هَاشِمٍ [وَ عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ وَ كَانَ كَاتِبُهُ.

And there had attended with Ali<sup>asws</sup> in his<sup>asws</sup> wars – Qanbar a slave of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and Abu Fakhta a slave of the clan of Hashim<sup>as</sup>, and Ubeydullah Bin Abu Rafie, and he was his<sup>asws</sup> scribe".<sup>145</sup>

[1012] - حصص: عُبَيْدُ بْنُ نَضْلَةَ الْخُزَاعِيُّ [قَالَ:] رَوَى عَنْ ابْنِ الْأَعْمَشِ أَنَّهُ قَالَ لِأَبِيهِ: عَلَى مَنْ قَرَأْتَ الْقُرْآنَ؟ قَالَ: عَلَى يَحْيَى بْنِ الْوَثَّابِ، وَ قَرَأَ يَحْيَى عَلَى عُبَيْدِ بْنِ نَضْلَةَ كُلَّ يَوْمٍ آيَةً فَفَرَعَ مِنَ الْقُرْآنِ [بِ] سَبْعٍ وَ أَرْبَعِينَ سَنَةً.

(The book) 'Al Ikhtisaas' – Ubeyd Bin Nazlah Al Khuzai who said,

'It is reported from Ibn Al-Amsh, he said to his father, 'To whom do you recite the Quran (for memorisation)?' And Yahya recited to Ubeyd Bin Nazlah, one Verse every day. He was free from the Quran in forty-seven years".<sup>146</sup>

1013- حصص: يَحْيَى بْنُ وَثَّابٍ كَانَ مُسْتَقِيمًا.

(The book) 'Al-Ikhtisaas' – Yahya Bin Wasaab was upright".<sup>147</sup>

1014- حصص: أَبُو أُحْيَحَةَ وَ اسْمُهُ عَمْرُو بْنُ مَخْصَنٍ أُصِيبَ بِصِفَتَيْنِ وَ هُوَ الَّذِي جَهَّزَ أَمِيرَ الْمُؤْمِنِينَ بِمِائَةِ أَلْفٍ دِرْهَمٍ فِي مَسِيرِهِ إِلَى الْحَمَلِ.

<sup>145</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1011

<sup>146</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1012

<sup>147</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1013

(The book) 'Al-Ikhtisaas' – Abu Ahayha, and his name is Amro Bin Mihsam, was killed at Siffeen, and he is the one who equipped Amir Al-Momineen<sup>asws</sup> with one hundred thousand Dirham in his<sup>asws</sup> travel to (the battle of) the camel".<sup>148</sup>

[1015] – حَتَص: جَعْفَرُ بْنُ الْحُسَيْنِ الْمُؤْمِنُ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ فَضَالٍ عَنْ ثَعْلَبَةَ عَنْ زُرَّارَةَ: عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ: خُلِقَتِ الْأَرْضُ لِسَبْعَةٍ، بِحِمِّ يُزْرَتُونَ وَ بِحِمِّ يُنْصَرُونَ وَ بِحِمِّ يُحْطَرُونَ، مِنْهُمْ: سَلْمَانُ الْفَارِسِيُّ وَ الْمِقْدَادُ وَ أَبُو ذَرٍّ وَ عَمَّارٌ وَ حُذَيْفَةُ.

Ja'far Bin Al Husayn Al Momine, from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Fazzal, from Sa'alba, from Zurara,

'From Abu Ja'far<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'The earth has been Created for seven, due to them they are being Sustained, and due to them they are being Helped, and due to them it is being rained upon them – Salman Al-Farsi<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>, and Abu Zarr<sup>ra</sup>, and Ammar<sup>ra</sup> and Huzeyfa.

وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ يَقُولُ: وَ أَنَا إِمَامُهُمْ وَ هُمْ الَّذِي [الَّذِينَ] صَلُّوا عَلَى فَاطِمَةَ عَلَيْهَا السَّلَامُ.

And Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was saying: 'And I<sup>asws</sup> am their Imam<sup>asws</sup>, and they are those who prayed Salat upon (Syeda) Fatima<sup>asws</sup>'.<sup>149</sup>

[1016] – حَتَص: أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ مَخْبُوبٍ عَنِ الْحَارِثِ قَالَ: قَالَ: سَمِعْتُ عَبْدَ الْمَلِكِ بْنَ أَعْيَنٍ يَسْأَلُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَلَمْ يَزَلْ يَسْأَلُهُ حَتَّى قَالَ: فَهَلْكَ النَّاسُ إِذَا! فَقَالَ: إِي وَ اللَّهُ يَا ابْنَ أَعْيَنٍ هَلْكَ النَّاسُ أَجْمَعُونَ؟ قُلْتُ: أَهْلُ الشَّرْقِ وَ الْعَرَبِ!

(The book) 'Al Ikhtisaas' – Ahmad Bin Muhammad Bin Yahya, from his father, from Muhammad Bin Al Husayn, from Al-Hassan Bin Mahboub, from Al Haris who said,

'I heard Abdul Malik Bin Ayn asking Abu Abdullah<sup>asws</sup>, and he did not cease asking him<sup>asws</sup> until he said, 'So the people are destroyed, then!' He<sup>asws</sup> said: 'Yes, by Allah<sup>azwj</sup>, O Ibn Ayn! The people are destroyed in their entirety?' I said, 'The people of the east and the west!'

قَالَ: إِنَّهَا فُتِحَتْ عَلَى الضَّلَالِ، إِي وَ اللَّهُ هَلَكُوا إِلَّا ثَلَاثَةً سَلْمَانُ الْفَارِسِيُّ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ وَ لَحِقَهُمْ عَمَّارٌ وَ أَبُو سِنَانٍ الْأَنْصَارِيُّ وَ حُذَيْفَةُ وَ أَبُو عَمْرٍ فَصَارُوا سَبْعَةً.

He<sup>asws</sup> said: 'It (mean), they are opened up (exposed) to the straying. Yes, by Allah<sup>azwj</sup>! They are destroyed, except three – Salman Al-Farsi<sup>ra</sup>, and Abu Zarr<sup>ra</sup> and Al-Miqdad<sup>ra</sup>, while Ammar<sup>ra</sup> and Abu Sinan Al-Ansari, and Huzeyfa, and Abu Amr joined up with them, so they became seven".<sup>150</sup>

<sup>148</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1014

<sup>149</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1015

<sup>150</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1016

[1017] - حصص: عِدَّةٌ مِنْ أَصْحَابِنَا عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مِثْقَى بْنِ الْوَلِيدِ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: ارْتَدَّ النَّاسُ بَعْدَ النَّبِيِّ إِلَّا ثَلَاثَةً نَفَرٍ: الْمُقْدَادُ بْنُ الْأَسْوَدِ وَ أَبُو ذَرَّ الْغِفَارِيُّ وَ سَلْمَانَ الْفَارِسِيُّ، ثُمَّ إِنَّ النَّاسَ عَرَفُوا وَ لَحِقُوا بَعْدَهُ.

(The book) 'Al Ikhtisaas' – A number of our companions, from Ibn Al Waleed, from Al Saffar, from Ayoub Bin Nuh, from Safwan Bin Yahya, from Musanna Bin Al Waleed, from Bureyd Bin Muawiya,

'From Abu Ja'far<sup>asws</sup> having said: 'The people reneged (became apostates) after the Prophet<sup>saww</sup> except three persons – Al-Miqdad Bin Al-Aswad<sup>ra</sup>, and Abu Zarr Al-Ghifari<sup>ra</sup>, and Salman Al-Farsi<sup>ra</sup>. Then they people recognised and they joined up afterwards''<sup>151</sup>

1018- حصص: [فِي] ذِكْرِ السَّابِقِينَ الْمُقَرَّبِينَ مِنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: حَدَّثَنَا جَعْفَرُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الْمُؤَدَّبِ [قَالَ]: الْأَرْكَانُ الْأَرْبَعَةُ: سَلْمَانَ الْفَارِسِيِّ وَ الْمُقْدَادُ وَ أَبُو ذَرَّ وَ عَمَّارٌ هَؤُلَاءِ [مِنْ] الصَّحَابَةِ.

(The book) 'Al Ikhtisaas' – In mentioning the preceders, the ones of proximity from Amir Al-Momineen<sup>asws</sup>, 'It is narrated to us by Ja'far Bin Al Husayn, from Muhammad Bin Ja'far Al Mowdab who said,

'The corner-stones are four – Salman Al-Farsi<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>, and Abu Zarr<sup>ra</sup>, and Ammar<sup>ra</sup> – they are from the companions (of Rasool-Allah<sup>saww</sup>).

وَ مِنَ التَّابِعِينَ أُورِثَ الْقُرْبَى، الَّذِي يُشَفِّعُ فِي مِثْلِ رَبِيعَةَ وَ مُضَرَ، وَ عَمْرُو بْنُ الْحَمِقِ الْخَزَاعِيُّ، وَ ذَكَرَ جَعْفَرُ بْنُ الْحُسَيْنِ أَنَّهُ كَانَ مِنْ أَمِيرِ الْمُؤْمِنِينَ بِمَنْزِلَةِ سَلْمَانَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ [وَ] رُشَيْدَ الْحَجَرِيِّ، [وَ] مَيْثَمَ التَّمَّارِ، [وَ] كُثَيْلُ بْنُ زِيَادٍ النَّخَعِيُّ، [وَ] قَنْبَرُ مَوْلَى أَمِيرِ الْمُؤْمِنِينَ،

And from the 'Tabi'een' (those who met the companions and did not meet Rasool-Allah<sup>saww</sup>) are – Oweys Al-Qarny, the one who would be interceding (a number like the tribes of) Rabie and Muzar, and Amro Bin Al Hamiq Al Khuzai, and Ja'far Bin Al Husayn mentioned that he was from Amir Al-Momineen<sup>asws</sup> at the status of Salman<sup>ra</sup> from Rasool-Allah<sup>saww</sup>, and Rusheyd Al-Hajari, and Meesam Al-Tammar, and Kumeyl Bin Ziyad Al-Nakhaie, and Qanbar a slave of Amir Al-Momineen<sup>asws</sup>;

[وَ] مُحَمَّدُ بْنُ أَبِي بَكْرٍ، [وَ] مَرْعَى مَوْلَى أَمِيرِ الْمُؤْمِنِينَ، وَ عَبْدُ اللَّهِ بْنُ نُجَيْ، قَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَوْمَ الْحَمَلِ: «أَبَشِّرْ يَا ابْنَ نُجَيْ فَأَنْتَ وَ أَبُوكَ مِنْ شُرَطَةِ الْحَمِيسِ، سَمَّاكُمْ اللَّهُ بِهِ فِي السَّمَاءِ.

And Muhammad Bin Abu Bakr, and Mazra'a a slave of Amir Al-Momineen<sup>asws</sup>, and Abdullah Bin Nujie. Amir Al-Momineen<sup>asws</sup> said to him on the days of the camel: 'Receive glad tidings, O ibn Nujie, for you and your father are from the Khamese brigade. Allah<sup>azwj</sup> has Named you with it in the sky'.

[وَ] حُنْدَبُ بْنُ زُهَيْرٍ الْعَامِرِيُّ، وَ بَنُو عَامِرٍ شِبَعَةُ عَلِيٍّ عَلَى الْوَجْهِ، [وَ] حَبِيبُ بْنُ مُطَهَّرٍ الْأَسَدِيُّ، [وَ] الْحَارِثُ بْنُ عَبْدِ اللَّهِ الْأَعْوَرُ الْهُمْدَانِيُّ، [وَ] مَالِكُ بْنُ الْحَارِثِ الْأَشْجَرِيُّ، [وَ] الْعَلَمُ الْأَزْدِيُّ، [وَ] أَبُو عَبْدِ اللَّهِ الْجَدَلِيُّ، [وَ] جُوَيْرِيَةُ بْنُ مُسَهَّرٍ الْعَبْدِيُّ.

And Jundab Bin Zuheyr Al-Aamiri, and clan of Aamir a Shias of Ali<sup>asws</sup> upon the dispatching, and Habeen Bin Muzahhar Al-Asady, and Al-Haris Bin Abdullah Al-Awr Al-Hamdany, and

<sup>151</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1017

Malik Bin Al-Haris Al-Ashtar, and Al-Alam Al-Azdy, and Abu Abdullah Al-Jadly, and Juweyrah Bin Mus'had Al-Abdy".<sup>152</sup>

[1019] - حَتَص: مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَمَّنْ حَدَّثَهُ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: مَا بَقِيَ أَحَدٌ بَعْدَ مَا فُيْضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَّا وَ قَدْ جَالَ جَوْلَةً إِلَّا الْمِقْدَادَ، فَإِنَّ قَلْبَهُ كَانَ مِثْلَ زُبْرِ الْحَدِيدِ.

(The book) 'Al Ikhtisaas' – Muhammad Bin Al-Hassan, from Sa'ad Bin Abdullah, from Muhammad Bin Isa, from Al Nazar Bin Suweyd, from the one from our companions who narrated it,

'From Abu Abdullah<sup>asws</sup> having said: 'After the passing away of Rasool-Allah<sup>azwj</sup>, there did not remain anyone except and he had turned around, except Al-Miqdad, for his heart was like a sheet of iron".<sup>153</sup>

[1020] - حَتَص: ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ الرَّازِيِّ. وَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ يَحْيَى عَنْ سَعْدِ بْنِ عَلِيٍّ بْنِ سُلَيْمَانَ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ بْنِ سَالِمٍ عَنْ أَبِيهِ قَالَ: قَالَ أَبُو الْحُسَيْنِ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ «أَيْنَ حَوَارِيُّ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ رَسُولِ اللَّهِ الَّذِينَ لَمْ يَنْقُضُوا الْعَهْدَ وَ مَضَوْا عَلَيْهِ!» فَيَقُومُ سَلْمَانُ وَ الْمِقْدَادُ وَ أَبُو ذَرٍّ.

(The book) 'Al Ikhtisaas' – Ibn Al Waleed, from Al Saffar, from Ali Bin Suleyman Al Razy, and it is narrated to us by Ahmad Bin Muhammad Bin Yahya, from Sa'ad Bin Ali Bin Suleyman, from Ali bin Asbaat Bin Saalim, from his father who said,

'Abu Al-Hassan<sup>asws</sup> said: 'When it will be the Day of Qiyamah, a caller would call out: 'Where are the disciples of Muhammad<sup>saww</sup> Bin Abdullah<sup>as</sup>, Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, those who did not break the Covenant and passed away while being upon it!' Salman<sup>ra</sup>, and Al-Miqdad<sup>ra</sup> and Abu Zarr<sup>ra</sup> would stand up.

قَالَ: ثُمَّ يُنَادِي [الْمُنَادِي] «أَيْنَ حَوَارِيُّ عَلِيِّ بْنِ أَبِي طَالِبٍ وَصِيِّ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ رَسُولِ اللَّهِ!» فَيَقُومُ عَمْرُو بْنُ الْحَمِقِ الْخَزَاعِيُّ، وَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ، وَ مَيْسَمُ بْنُ يَحْيَى التَّمَارِيُّ مَوْلَى بَنِي أَسَدٍ، وَ أُوَيْسُ الْقُرَيْشِيُّ.

Then the caller would call out: 'Where are the disciples of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, successor<sup>asws</sup> of Muhammad<sup>saww</sup> Bin Abdullah<sup>as</sup>, Rasool<sup>saww</sup> of Allah<sup>azwj</sup>!' Amro Bin Al-Hamiq Al-Khuzair, and Muhammad Bin Abu Bakr, and Meesam Bin Yahya Al-Tammar Bin Asad, and Uweys Al-Qarny would stand up.

قَالَ: ثُمَّ يُنَادِي الْمُنَادِي «أَيْنَ حَوَارِيُّ الْحُسَيْنِ بْنِ عَلِيٍّ [وَ] ابْنِ فَاطِمَةَ بِنْتِ مُحَمَّدٍ رَسُولِ اللَّهِ!» فَيَقُومُ سُفْيَانُ بْنُ أَبِي لَيْلَى الْهَمْدَانِيُّ، وَ حَدِيقَةُ بْنُ أَسِيدٍ الْغَفَارِيُّ.

He<sup>asws</sup> said: 'Then the caller would call out: 'Where are the disciples of Al-Hassan son<sup>asws</sup> of Ali<sup>asws</sup> and son<sup>asws</sup> of Fatima<sup>asws</sup> daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup>!' Sufyan Bin Abu Layli Al-Hamdani, and Huzeyfa Bin Aseyd Al-Ghifari would stand up.

قَالَ: ثُمَّ يُنَادِي [الْمُنَادِي] «أَيْنَ حَوَارِيُّ الْحُسَيْنِ بْنِ عَلِيٍّ!» فَيَقُومُ كُلُّ مَنْ اسْتَشْهَدَ مَعَهُ وَ لَمْ يَتَخَلَّفْ عَنْهُ.

<sup>152</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1018

<sup>153</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1019

He<sup>asws</sup> said: 'Then the caller would call out: 'Where are the disciples of Al-Husayn Bin Ali<sup>asws</sup>!' All the ones who were martyred with him<sup>asws</sup> and did not stay back from him<sup>asws</sup>, would stand up.

ثُمَّ يُنَادِي «أَيْنَ حَوَارِيَّ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ!» فَيَقُومُ جُبَيْرُ بْنُ مُطْعِمٍ، وَيَحْيَى ابْنُ أُمِّ الصَّوِيلِ، وَ أَبُو خَالِدٍ الْكَابُلِيُّ، وَ سَعِيدُ بْنُ الْمُسَبِّبِ.

Then he<sup>asws</sup> will call out: 'Where are the disciples of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>!' Jubeyr Bin Mat'am, and Yahya Ibn Umm Al-Taweel, and Abu Khalid Al-Kabuly, and Saeed Bin Al-Musayyab would stand up.

ثُمَّ يُنَادِي «أَيْنَ حَوَارِيَّ مُحَمَّدِ بْنِ عَلِيٍّ وَ حَوَارِيَّ جَعْفَرِ بْنِ مُحَمَّدٍ!» فَيَقُومُ عَبْدُ اللَّهِ بْنُ شَرِيكِ الْعَامِرِيِّ، وَ زُرَّارَةُ بْنُ أَعْيَنَ، وَ بُرَيْدُ بْنُ مُعَاوِيَةَ الْعَجْلِيُّ، وَ مُحَمَّدُ بْنُ مُسْلِمٍ التَّقْفِيُّ، وَ لَيْثُ بْنُ الْبَحْتَرِيِّ الْمُرَادِيِّ، وَ عَبْدُ اللَّهِ بْنُ أَبِي يَعْغُورٍ، وَ عَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ خُزَاعَةَ، وَ حُجْرُ بْنُ زَائِدَةَ، وَ هُمْرَانُ بْنُ أَعْيَنَ.

Then he would call out: 'Where are the disciples of Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> and Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>!' So there would stand up, Abdullah Bin Shareek Al-Aamiry, and Zurara Bin Ayn, and Bureyd Bin Muawiya Al-Ijaly, and Muhammad Bin Muslim Al-Saqafi, and Lays Bin Al-Bakhtary Al-Muradi, and Abdullah Bin Abu Yafour, and Aamir Bin Abdullah Bin Khuza'a, and Hujr Bin Azidah, and Humran Bin Ayn.

ثُمَّ يُنَادِي سَائِرَ الشَّيْعَةِ مَعَ سَائِرِ الْأَئِمَّةِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ يَوْمَ الْقِيَامَةِ.

Then the rest of the Shias would be called with the rest of the Imams<sup>asws</sup> on the Day of Qiyamah.

فَهَؤُلَاءِ أَوَّلُ الشَّيْعَةِ الَّذِينَ يَدْخُلُونَ الْفِرْدَوْسَ وَ هَؤُلَاءِ أَوَّلُ السَّابِقِينَ وَ أَوَّلُ الْمُقَرَّبِينَ وَ أَوَّلُ الْمُحْبُوبِينَ.

So, these are the first Shias, those who would be entering Al-Firdows, and they are the first of the foremost ones, and the first of the ones of proximity, and first of the joyful ones".<sup>154</sup>

[1021] - حصص: جَعْفَرُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْمُؤَدَّبِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْجِيِّ عَنْ أَبِيهِ رَفَعَهُ قَالَ: قَالَ عَمْرُو بْنُ الْحَمَقِ الْخَزَاعِيُّ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: وَ اللَّهُ مَا جِئْتُكَ لِمَالٍ مِنَ الدُّنْيَا تُعْطِينِيهَا، وَ لَا لِأَتَيْمَاسِ السُّلْطَانِ تَرْفَعُ بِهِ ذِكْرِي [مَا جِئْتُكَ] إِلَّا لِأَنَّكَ ابْنُ عَمِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ أَوَّلَى النَّاسِ بِالنَّاسِ، وَ نَوْجُ فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ، وَ أَبُو الذَّرِّيَّةِ الَّتِي بَقِيَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ أَغْظَمَ سَهْمًا لِلْإِسْلَامِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ.

(The book) 'Al Ikhtisaas' – Ja'far Bin Al Husayn, from Muhammad Bin Ja'far Al Mowdib, from Ahmad Bin Abu Abdullah Al Barqy, from his father, raising it, said,

'Amro Bin Al-Hamiq Al-Khuzae said to Amir Al-Momineen<sup>asws</sup>, 'By Allah<sup>azwj</sup>! I have not come to you for wealth of the world you will be giving us, nor for seeking the authority (power) for my mention to be raised by it, except that you<sup>asws</sup> are a son<sup>asws</sup> of an uncle<sup>as</sup> of Rasool-Allah<sup>saww</sup>, and foremost of the people with the people, and husband of (Syeda) Fatima<sup>asws</sup> chieftess of the women of the worlds, and father of the offspring which remained for Rasool-Allah<sup>saww</sup>, and you<sup>asws</sup> are of mightier arrow (defender) of Al-Islam than the Emigrants and the Helpers.

<sup>154</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1020

وَاللَّهُ لَوْ كَلَّفَنِي نَقْلَ الْجِبَالِ الرُّوَاسِي وَ نَزَحَ الْبُحُورِ الطَّوَامِي أَبَدًا حَتَّى يَأْتِيَ عَلَيَّ يَوْمِي، وَ فِي يَدَي سَيْفِي أَهْرُ بِهِ عُدُوكَ وَ أَفُؤِي بِهِ وَلِيكَ، وَ يُعْلِي بِهِ اللَّهُ كَعَبِكَ وَ يُفْلِحُ بِهِ حُجَّتَكَ، مَا ظَنَنْتُ أَنِّي أَذِيتُ مِنْ حَقِّكَ كُلِّ الْحَقِّ الَّذِي يَجِبُ لَكَ عَلَيَّ؟؟

By Allah<sup>azwj</sup>! If you<sup>asws</sup> were to task me with moving the lofty mountains and displace the deep oceans forever until my day (of death) comes to me, and in my hands is my sword, I shall rattle your<sup>asws</sup> enemies with it, and strengthen your<sup>asws</sup> friends by it, and Allah<sup>azwj</sup> Raises your<sup>asws</sup> glory and establish your<sup>asws</sup> arguments by it, I do not think I<sup>asws</sup> would have fulfilled from your<sup>asws</sup> rights, all the rights which have been obligated for you<sup>asws</sup> upon me??'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: اللَّهُمَّ نَوِّرْ قَلْبَهُ وَ اهْدِهِ إِلَى الصِّرَاطِ الْمُسْتَقِيمِ، لَيْتَ أَنَّ فِي شِعْبَتِي مِائَةً مِثْلَكَ.

Amir Al-Momineen<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! Radiate /Enlighten his heart, and Guide him to the Straight Path!' If only there were one hundred like you among my<sup>asws</sup> Shias".<sup>155</sup>

[1022] - حصص: أَحْمَدُ بْنُ هَارُونَ وَ جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ فُؤَادٍ وَ جَمَاعَةٌ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْجَنْدَرِيِّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ صَبَّاحٍ عَنْ الْحَارِثِ بْنِ الْحَصْبَةِ عَنْ صَخْرِ بْنِ الْحَكَمِ الْفَزَارِيِّ، عَمَّنْ حَدَّثَهُ أَنَّهُ سَمِعَ عَمْرُو بْنَ الْحَمِقِ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ فِي الْمَسْجِدِ الْحَرَامِ أَوْ فِي مَسْجِدِ الْمَدِينَةِ، يَقُولُ: يَا عَمْرُو! هَلْ لَكَ فِي أَنَّ أُرِيكَ آيَةَ الْجَنَّةِ يَأْكُلُ الطَّعَامَ وَ يَشْرَبُ الشَّرَابَ وَ يَمْشِي فِي الْأَسْوَاقِ! وَ آيَةَ النَّارِ يَأْكُلُ الطَّعَامَ وَ يَشْرَبُ الشَّرَابَ وَ يَمْشِي فِي الْأَسْوَاقِ؟

(The book) 'Al Ikhtisas' – Ahmad Bin Haroun and Ja'far Bin Muhammad Bin Qawlawayi, and a group, from Ali Bin Al Husayn, from Abdullah Bin Ja'far Al Himeyri, from Muhammad Bin Al-Hassan, from Ahmad Bin Al Nazr, from Sabbah, from Al Haris Bin Al Haseyra, from Sakhr Bin Al Hakam Al Fazary, from one who narrated it that he heard Amro Bin Al Hamiq,

'Narrating from Rasool-Allah<sup>saww</sup> than he heard Rasool-Allah<sup>saww</sup> in the Sacred Masjid Al-Medina saying: 'O Amro! Is it for you if I<sup>saww</sup> were to show you a sign of the Paradise, eating the food and drinking the drink and walking in the market? And a sign of the Fire eating the food and drinking the water and walking in the market?'

فَقُلْتُ: نَعَمْ يَا أَبَايَ أَنْتَ وَ أُمِّي فَأَرِنِيهَا.

I said, 'Yes, may my father and my mother be (sacrificed for) you<sup>saww</sup>!'

فَأَقْبَلَ عَلَيَّ عَلَيْهِ السَّلَامُ يَمْشِي حَتَّى سَلَّمَ وَ جَلَسَ، فَقَالَ [النَّبِيُّ]: يَا عَمْرُو هَذَا وَ قَوْمُهُ آيَةُ الْجَنَّةِ. ثُمَّ أَقْبَلَ مُعَاوِنُهُ حَتَّى سَلَّمَ فَجَلَسَ، فَقَالَ [النَّبِيُّ]: يَا عَمْرُو هَذَا وَ قَوْمُهُ آيَةُ النَّارِ.

Ali<sup>asws</sup> came walking until he<sup>asws</sup> greeted and sat down. The Prophet<sup>saww</sup> said: 'O Amro! This one and his<sup>asws</sup> people are a sign of the Paradise'. Then Muawiya came until he greeted and sat down. The Prophet<sup>saww</sup> said: 'O Amro! This one and his people are a sign of the Fire'.

[ثُمَّ قَالَ] وَ ذَكَرَ [عَمْرُو] بَدْءَ إِسْلَامِهِ [وَ] أَنَّهُ كَانَ فِي إِبِلٍ لِأَهْلِهِ، وَ كَانُوا أَهْلَ عَهْدٍ لِرَسُولِ اللَّهِ، وَ أَنَّ أَنَسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ مَرُّوا بِهِ وَ قَدْ بَعَثَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي بَعْثٍ

<sup>155</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1021



Then he (the narrator) said, 'And Amro mentioned the beginning of his Islam and was among the camels of his family (tending them), and they were people of a pact with Rasool-Allah<sup>saww</sup>, and some people from the companions of Rasool-Allah<sup>saww</sup> passed by him and Rasool-Allah<sup>saww</sup> had sent them among a dispatch.

فَقَالُوا: يَا رَسُولَ اللَّهِ مَا مَعَنَا زَادٌ وَ لَا نَهْتَدِي الطَّرِيقَ فَقَالَ: إِنَّكُمْ سَتَلْقَوْنَ رَجُلًا صَبِيحَ الْوَجْهِ يُطْعِمُكُمْ مِنَ الطَّعَامِ، وَ يَسْقِيكُمْ مِنَ الشَّرَابِ وَ يَهْدِيكُمْ الطَّرِيقَ [وَ هُوَ مِنْ أَهْلِ الْجَنَّةِ].

They said, 'O Rasool-Allah<sup>saww</sup>! There are not provisions with us nor anyone to guide us to the road'. He<sup>saww</sup> said: 'You will be meeting a man from bright face who will feed you from the food and quench you from the drinks, and guide you to the road, and he is from the people of Paradise'.

[قَالَ عَمْرُو:] فَأَقْبَلُوا حَتَّى انْتَهَوْا إِلَى مِنْ آخِرِ النَّهَارِ، وَ أَمَرْتُ فِتْيَانِي فَنَحَرُوا جُزُورًا وَ حَمَلُوا [إِلَى الْقَوْمِ] مِنَ اللَّبَنِ، فَبَاتَ الْقَوْمُ يَطْعَمُونَ مِنَ اللَّحْمِ مَا شَاءُوا، وَ يُسْقَوْنَ مِنَ اللَّبَنِ ثُمَّ أَصْبَحُوا فَقُلْتُ: مَا أَنْتُمْ بِمُتَطَلِّقِينَ حَتَّى تَطْعَمُوا وَ تَشْرَبُوا فَقَالَ رَجُلٌ مِنْهُمْ وَ ضَحَكَ إِلَى صَاحِبِهِ فَقُلْتُ: وَ مِمَّ ضَحَكْتَ!

Amro said, 'They came until they ended up to me at the end of the day, and I instructed my youths, so they slaughtered a camel and carried the milk to the group. The group spent the night feeding from the meat whatever they so desires to and drinking from the milk, then in the morning, I said, 'You are not to go anywhere until you eat and drink'. A man from them said (something) then laughed towards his companions. I said, 'And from what do you laugh?'

فَقَالَ: أَبَشِّرُ بِبُشْرَى اللَّهِ وَ رَسُولِهِ، فَقُلْتُ: وَ مَا ذَاكَ! قَالَ: قَالَ: بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي هَذَا الْفَجِّ وَ أَخْبَرَنَا أَنَّهُ لَيْسَ لَنَا زَادٌ وَ لَا هِدَايَةُ الطَّرِيقَةِ فَقَالَ: سَتَلْقَوْنَ رَجُلًا صَبِيحَ الْوَجْهِ يُطْعِمُكُمْ مِنَ الطَّعَامِ وَ يَسْقِيكُمْ مِنَ الشَّرَابِ وَ يَدُلُّكُمْ عَلَى الطَّرِيقِ [وَ هُوَ] مِنْ أَهْلِ الْجَنَّةِ، فَلَمْ نَلَقْ مَنْ يُؤَافِقُ نَعْتَ رَسُولِ اللَّهِ غَيْرَكَ.

He said, 'Receive glad tidings of the glad tidings of Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>. I said, 'And what is that!' He said, 'Rasool-Allah<sup>saww</sup> has sent us in this mountain ranges and we informed him<sup>saww</sup> that there weren't any provisions for us nor any guide to the way'. He<sup>saww</sup> said: 'You will be meeting a man of bright face who will be feeding you from the food and quenching you from the drink and guide you upon the road, and he is from the people of Paradise'. We have not met anyone who meets the description of Rasool-Allah<sup>saww</sup>, apart from you'.

قَالَ [عَمْرُو] فَزَكَيْتُ مَعَهُمْ وَ أَرَشَدْتُهُمْ إِلَى الطَّرِيقِ، ثُمَّ انْصَرَفْتُ إِلَى فِتْيَانِي وَ أَوْصَيْتُهُمْ بِإِبْلِي ثُمَّ سِرْتُ كَمَا أَنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَتَّى بَايَعْتُ وَ أَسْلَمْتُ، وَ أَخَذْتُ لِنَفْسِي وَ لِقَوْمِي أَمَانًا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَا آمِنُونَ عَلَى أَمْوَالِنَا وَ دِمَائِنَا إِذْ شَهِدْنَا أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَقَمْنَا الصَّلَاةَ وَ آتَيْنَا الزَّكَاةَ وَ أَقَمْنَا بِسْمِهِمُ اللَّهُ وَ رَسُولِهِ

Amro said, 'I rode with them and guided them to the road, then I left to my youths and advised them about my camels, then I travelled as I was to go to Rasool-Allah<sup>saww</sup> until I pledged, and became a Muslim, and took for myself and for my people an amnesty from Rasool-Allah<sup>saww</sup> that there would be safety upon our wealth and our blood when we testify that there is no god except Allah<sup>azwj</sup> and that Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, and

we shall establish the Salat and give the Zakat, and establish the share of Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>.

قَالَ: فَإِذَا فَعَلْتُمْ ذَلِكَ فَأَنْتُمْ آمِنُونَ عَلَى أَمْوَالِكُمْ وَ دِمَائِكُمْ، لَكُمْ بِذَلِكَ ذِمَّةُ اللَّهِ وَ رَسُولِهِ لَا تَغْتَدِي عَلَيْكُمْ فِي مَالٍ وَ لَا دَمٍ.

He<sup>saww</sup> said: 'When you do that, then you would have security upon your wealth and your blood. There would be a responsibility of Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> for you all with that. We (Muslims) will not transgress upon you, neither regarding wealth nor blood'.

[ثُمَّ قَالَ عُمَرُو] فَأَقَمْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَا أَقَمْتُ، وَ عَزَوْتُ مَعَهُ عَزَوَاتٍ وَ قَبَضَ اللَّهُ رَسُولَهُ.

Then Amro said, 'I stayed with Rasool-Allah<sup>saww</sup> for as long as I stayed, and I went on military expedition with him<sup>asws</sup> and (until) Allah<sup>azwj</sup> Caused His<sup>azwj</sup> Rasool<sup>saww</sup> to pass away.

قَالَ: [وَ] كَانَ عُمَرُو بْنُ الْحَمِقِ الْخُزَاعِيُّ شَيْعَةً لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَلَمَّا صَارَ الْأَمْرُ إِلَى مُعَاوِيَةَ انْحَارَ إِلَى شَهْرُزُورَ مِنَ الْمُؤَصِّلِ. وَ كَتَبَ إِلَيْهِ مُعَاوِيَةُ: أَمَا بَعْدُ فَإِنَّ اللَّهَ أَطْفَأَ النَّارَ وَ أَحْمَدَ الْفِتْنَةَ وَ جَعَلَ الْعَاقِبَةَ لِلْمُتَّقِينَ، وَ لَسْتُ بِأَبْعَدَ أَصْحَابِكَ هِمَّةً وَ لَا أَشَدَّهُمْ فِي سُوءِ الْأَثَرِ صُنْعاً،

He said, 'And Amro Bin Al-Hamiq Al-Khuzae was a Shia of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. When the command came to Muawiya, he went aside to Sharzour from Mosul. And Muawiya wrote to him, 'As for after, surely Allah<sup>azwj</sup> has Extinguished the fires and has frozen the Fitna and Made the end-result to be for the pious, and there isn't any mettle with them nor are they intense in the evil impacts they do.

كُلُّهُمْ قَدْ أَسْهَلَ بِطَاعَتِي وَ سَارَعَ إِلَى الدُّخُولِ فِي أَمْرِي، وَ قَدْ بَطَأَ بِكَ مَا بَطَأَ فَادْخُلْ فِيمَا دَخَلَ فِيهِ [النَّاسُ] يُنَجِّ عَنْكَ سَالِفُ ذُنُوبِكَ وَ نُجِّي دَائِرَ حَسَنَاتِكَ، وَ لَعَلِّي لَا أَكُونُ لَكَ دُونَ مَنْ كَانَ قَبْلِي إِنْ أَبَقَيْتَ وَ اتَّقَيْتَ وَ وَفَيْتَ وَ أَحْسَنْتَ، فَأَقْدَمَ عَلَيَّ آمناً فِي ذِمَّةِ اللَّهِ وَ ذِمَّةِ رَسُولِهِ، مُحْفُوظاً مِنْ حَسَدِ الْقُلُوبِ وَ إِخْنِ الصُّدُورِ وَ كَفَى بِاللَّهِ شَهِيداً

All of them are easy with my obedience and have been quick to enter into my command, while there has been a delay with you what has delayed. So, enter into what the people have entered into, your past sins would be deleted from you and the grace of your good deeds would be revived, and maybe I will not be for you other than the one who was before me, if you remain (alive), and fear, and are loyal and do good. Proceed to me safely, in the Guarantee of Allah<sup>azwj</sup> and guarantee of His<sup>azwj</sup> Rasool<sup>saww</sup>, protected from envious hearts and grudges of the chests, and suffice with Allah<sup>azwj</sup> as a Witness'.

فَلَمَّا يَفْقَدُ عَلَيْهِ عُمَرُو بْنُ الْحَمِقِ، فَبَعَثَ إِلَيْهِ مَنْ قَتَلَهُ وَ جَاءَ بِرَأْسِهِ [إِلَيْهِ] فَبَعَثَ بِهِ [مُعَاوِيَةَ] إِلَى امْرَأَتِهِ [وَ هِيَ فِي سِجْنِهِ] فَوَضَعَ فِي حَجَرٍهَا فَقَالَتْ: سَرَّهْمُوهُ عَنِّي طَوِيلاً وَ أَهْدَيْتُمُوهُ إِلَيَّ قَتِيلاً! فَأَهْلًا وَ سَهْلاً مِنْ هَدِيَّةٍ غَيْرِ قَالِيَةٍ وَ لَا بِمَقْلِيَةٍ، بَلَغَ أَثَرُهَا الرَّسُولَ عَنِّي مُعَاوِيَةَ مَا أَقُولُ: طَلَبَ اللَّهُ بِدَمِهِ، وَ عَجَلَ لَهُ الْوَيْلَ مِنْ نَقِمِهِ، فَقَدْ أَتَى أَمراً فَرِيئاً وَ قَتَلَ بَرّاً تَقِيّاً، فَأَبْلَغَ أَثَرُهَا الرَّسُولَ مُعَاوِيَةَ مَا قُلْتُ.

But Amro Bin Al-Hamiq did not proceed to him. So, he sent someone to kill him and he came to him with his head. Muawiya sent it to his (Amro Bin Al-Hamiq) wife, and she was in his (Muawiya) prison, and placed it (severed head) in her lap. She said, 'You have kept me away from him for a long time and have guided a killer to me! So, welcome and hello of a gift, neither a frying pan nor a fryer. O you messenger! Deliver to Muawiya from me what I am saying, 'Allah<sup>azwj</sup> will Seek his blood and Hasten to him the doom of His<sup>azwj</sup> Punishment, for

you have come with a grievous matter and killed a righteous, pious one. So, deliver to Muawiya, O you messenger, what I have said’.

فَبَلَغَ الرَّسُولُ [مُعَاوِيَةَ] مَا قَالَتْ، فَبَعَثَ إِلَيْهَا فَقَالَ لَهَا: أَنْتِ الْقَائِلَةُ مَا قُلْتِ؟ قَالَتْ: نَعَمْ غَيْرَ نَاكِلَةٍ عَنْهُ وَ لَا مُعْتَذِرَةٍ مِنْهُ. قَالَ لَهَا: اخْرُجِي مِنْ بِلَادِي. قَالَتْ: أَفْعَلْ فَوَ اللَّهُ مَا هُوَ لِي بِوَطْنٍ وَ لَا أَحِبُّ فِيهَا إِلَى سَجْنٍ، وَ لَقَدْ طَالَ بِهَا سَهْرِي وَ اشْتَهِرَ بِهَا عَيْرِي وَ كَثُرَ فِيهَا دَنِيي مِنْ غَيْرِ مَا قَرَّتْ بِهِ عَيْنِي.

The messenger of Muawiya delivered what she had said. He sent a message to her, saying to her, ‘Are you a speaker of what you said?’ She said, ‘Yes, neither a denier of it nor offering any excuse from it’. He said to her, ‘Get out from my city!’ She said, ‘I shall do so. By Allah<sup>azwj</sup>! It is not a homeland for me nor am I going in it to any prison, and my vigil has prolonged with it, and my lesson has been well-known with it, and my religiousness has increased during it from without there being anything what my eyes could be delighted with’.

فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي سَرْجٍ الْكَاتِبُ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّهَا مُنَافِقَةٌ فَأَلْحِفْهَا بِزُوجِهَا. فَتَطَرَّتْ إِلَيْهِ فَقَالَتْ: يَا مَنْ بَيْنَ لَحْيَيْهِ كَحُفْمَانِ الضُّفْدِ! أَلَا قَتَلْتَ مَنْ أَنْعَمْتَ خِلَعًا وَ أَصْفَاكَ بِكَسَاءٍ، إِنَّمَا الْمَارِئُ الْمُنَافِقُ مَنْ قَالَ بِغَيْرِ الصَّوَابِ، وَ اتَّخَذَ الْعِبَادَ كَالْأَزْيَابِ، فَأَنْزَلَ كُفْرُهُ فِي الْكِتَابِ.

Abdullah Bin Abu Sirh the scribe, said, ‘O commander of the faithful! She is a hypocrite, so join her with her husband’. She looked at him and said, ‘O one between his beard is like the bone of a frog! Did you not (just) kill one who conferred upon you (when you were) bare and clothed you with garments? But rather the renegade, the hypocrite is the one who speaks without correctness and takes the slaves like the lords do, so his Kufr has been Revealed in the Book’.

فَأَوْمَأَ مُعَاوِيَةُ إِلَى الْحَاجِبِ بِإِخْرَاجِهَا فَقَالَتْ: وََا عَجَبًا مِنْ ابْنِ هِنْدٍ! يُشِيرُ إِلَيَّ بِبَنَانِهِ وَ يَمْتَعْنِي نَوَافِدُ لِسَانِهِ، أَمَا وَ اللَّهُ لَا بُقْرَتُهُ بِكَلامٍ عَتِيدٍ كَنَوَافِدِ الْحَدِيدِ، أَوْ مَا أَنَا بِأَمْنَةٍ بِنْتُ الرَّشِيدِ [ط: الشَّيْخُ].

Muawiya gestured to the guard with expelling her. She said, ‘Oh how strange from the son of Hind! He gestures towards me with his sons and prevents me the implementation of his tongue. But, by Allah<sup>azwj</sup>! I have spoken with prepared speech like windows of iron, or am I not Aamina daughter of Rusheyd?’<sup>156</sup>

[1023] - مختص: الْأَصْبَعُ بْنُ نُبَاتَةَ كَانَ مِنْ شُرَطَةِ الْحَمِيرِ وَ كَانَ قَاضِيًا.

(The book) ‘Al-Ikhtisas’ – Al-Asbagh Bin Nubata was from the ‘Khamese brigade’, and he was meritorious’.

حَدَّثَنَا جَعْفَرُ بْنُ الْحُسَيْنِ عِنْدَ مُحَمَّدِ بْنِ جَعْفَرٍ الْمُؤَدَّبِ عَنِ الْبَرْقِيِّ عَنِ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ ابْنِ أَبِي الْخَطَّابِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْحَارُودِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ، قَالَ: قُلْتُ لِلْأَصْبَغِ: مَا كَانَ مَنْزِلَةُ هَذَا الرَّجُلِ فِيكُمْ؟ فَقَالَ: مَا أَدْرِي مَا تَقُولُ إِلَّا أَنَّ سَيُوفَنَا [كَانَتْ] عَلَى عَوَاتِقِنَا، وَ مَنْ أَوْمَأَ إِلَيْهِ ضَرْبِنَاهُ.

It is narrated to us by Ja'far Bin Al Husayn in the presence of Muhammad Bin Ja'far Al Mowaddib, from Al Barqy, from Salih Bin Abu Hammad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Abu Al Jaroud, from Al Asbagh Bin Nubata,

<sup>156</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1022

‘He (the narrator) said, ‘I said to Al-Asbagh, ‘What was the status of this man (Ali<sup>asws</sup>) among you all?’ He said, ‘I do not know what you are saying, except that our swords were upon our shoulders, and the whoever he<sup>asws</sup> indicated to, we struck him’’.<sup>157</sup>

[1024] – حَتَص: مُحَمَّدُ بْنُ الْحُسَيْنِ الشَّحَّادُ عَنْ سَعْدِ بْنِ مُحَمَّدٍ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْقَزَّازِيِّ عَنْ آدَمَ التَّمَّارِ الْخَضْرَمِيِّ عَنْ ابْنِ طَرِيفٍ عَنْ ابْنِ نُبَاتَةَ، قَالَ: أَتَيْتُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لِأَسْلَمَ عَلَيْهِ فَجَلَسْتُ أَنْتَظِرُهُ، فَخَرَجَ إِلَيَّ فَقُمْتُ إِلَيْهِ فَسَلَّمْتُ عَلَيْهِ، فَضَرَبَ عَلَى كَفِّي ثُمَّ شَبَّكَ أَصَابِعَهُ فِي أَصَابِعِي ثُمَّ قَالَ: يَا أَصْبَغُ بْنُ نُبَاتَةَ! قُلْتُ: لَبَّيْكَ وَ سَعْدَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ.

(The book) ‘Al Ikhtisas’ – Muhammad Bin Al-Hassan Al Shahaz, from Sa’ad, from Muhammad Bin Ahmad, from Muhammad Bin Ismail, from Ja’far Bin Muhammad Bin Al Haysam, from Ali Bin Al Husayn Al Fazary, from Adam Al Tammar Al Hazramy, from Abu Tareyf, from Ibn Nubata who said,

‘I went to Amir Al-Momineen<sup>asws</sup> in order to greet him<sup>asws</sup>, so I sat down awaiting him<sup>asws</sup>. He<sup>asws</sup> came out to me, so I stood up to him<sup>asws</sup> and greeted unto him<sup>asws</sup>. He<sup>asws</sup> struck upon my<sup>asws</sup> palm, then intertwined his<sup>asws</sup> fingers in my fingers, then said: ‘O Asbagh Bin Nubata!’ I said, ‘At your<sup>asws</sup> service and assistance, O Amir Al-Momineen<sup>asws</sup>!’

فَقَالَ: إِنَّ وَلِيَّنَا وَلِيَّ اللَّهِ. فَإِذَا مَاتَ وَلِيَّ اللَّهِ كَانَ مِنَ اللَّهِ بِالْفَرِيقِ الْأَعْلَى، وَ سَقَاهُ مِنْ نَهَرٍ أَبْرَدَ مِنَ الثَّلْجِ وَ أَخْلَى مِنَ الشَّهَدِ وَ أَلْيَنَ مِنَ الزُّبْدِ. فَقُلْتُ: يَا بَابِي أَنْتَ وَ أُمِّي وَ إِنْ كَانَ مُدْنِيًّا

He<sup>asws</sup> said: ‘Our<sup>asws</sup> friend is a friend of Allah<sup>azwj</sup>. So, when a friend of Allah<sup>azwj</sup> dies, he would be for Allah<sup>azwj</sup> to (Keep him) the lofty friends, and He<sup>azwj</sup> would Quench him from a river colder than the ice, and sweeter than the honey, and softer than the butter’. I said, ‘May my father and my mother (be sacrificed for you<sup>asws</sup>)! And even if he was a sinner?’

فَقَالَ: نَعَمْ وَ إِنْ كَانَ مُدْنِيًّا، أَمَا تَقْرَأُ الْقُرْآنَ فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَ كَانَ اللَّهُ غَفُورًا رَحِيمًا يَا أَصْبَغُ إِنَّ وَلِيَّنَا لَوِ لَقِيَ اللَّهَ وَ عَلَيْهِ مِنَ الدُّنُوبِ مِثْلُ زَبَدِ الْبَحْرِ وَ مِثْلُ عَدَدِ الرَّمْلِ لَعَفَرَهَا اللَّهُ لَهُ إِنْ شَاءَ اللَّهُ تَعَالَى.

He<sup>asws</sup> said: ‘Yes, and even if he was a sinner. Have you not read the Quran: **so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]**? O Asbagh! Our<sup>asws</sup> friend, even if he were to meet Allah<sup>azwj</sup> and upon him were sins like the foam of the sea, and like the number of grains of sand, Allah<sup>azwj</sup> will Forgive these for him, if Allah<sup>azwj</sup> the Exalted so Desires’’.<sup>158</sup>

[1025] – كَش: مُحَمَّدُ بْنُ قُلُوبِيهِ وَ الْحُسَيْنُ بْنُ حَسَنِ بْنِ بُنْدَارِ الْقُمِيَّانِ، عَنْ سَعْدِ بْنِ الْحُشَّابِ عَنِ ابْنِ أَبِي شَبَابٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ: كَانَ مَعَ أَمِيرِ الْمُؤْمِنِينَ خَمْسَةُ نَفَرٍ مِنْ قُرَيْشٍ، وَ كَانَتْ ثَلَاثَ عَشْرَةَ قَبِيلَةً مَعَ مُعَاوِيَةَ.

(The book) ‘Rijal Al Kashi’ – Muhammad Bin Qawlawiya, and Al Husayn Bin Hassan Bin Bundar Al Qumiyan, from Sa’ad, from Al Khashab, from Al Yaqteeny, from Ibn Asbat, from Abdullah Bin Sinan who said,

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘There were five persons from Quraysh with Amir Al-Momineen<sup>asws</sup>, and there were thirteen tribes with Muawiya.

فَأَمَّا الْخَمْسَةُ فَمُحَمَّدُ بْنُ أَبِي بَكْرٍ رَحِمَهُ اللَّهُ عَلَيْهِ، أَتَتْهُ النَّجَابَةُ مِنْ قَبْلِ أُمِّهِ أَسْمَاءَ بِنْتِ عُمَيْسٍ، وَ كَانَ مَعَهُ هَاشِمُ بْنُ عُثْبَةَ بْنِ أَبِي وَقَّاصٍ الْمُرْقَالُ،

<sup>157</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1023

<sup>158</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1024

As for the five, these were Muhammad Bin Abu Bakr, may Allah<sup>azwj</sup> have Mercy on him. The excellence came to him from the direction of his mother Asma Bint Umayy. And with him<sup>asws</sup> were Hashim Bin Utbah Bin Abu Waqas Al-Mirqal.

وَكَانَ مَعَهُ جَعْدَةُ بْنُ هُبَيْرَةَ الْمَخْزُومِيَّةُ، وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ خَالَهُ وَهُوَ الَّذِي قَالَ لَهُ عُثْبَةُ بْنُ أَبِي سُفْيَانَ: إِنَّمَا لَكَ هَذِهِ الشَّيْءُ فِي الْحَرْبِ مِنْ قَبْلِ خَالِكَ. فَقَالَ لَهُ جَعْدَةُ: لَوْ كَانَ لَكَ خَالٌ مِثْلُ خَالِي لَنَسِيتُ أَبَاكَ

And with him<sup>asws</sup> was Ja'dah Bin Hubeyra Al Makhzumi, and Amir Al-Momineen<sup>asws</sup> was his maternal uncle<sup>asws</sup>, and he is the one Utbah Bin Abu Sufyan had said to him, 'But rather for you is this intensity during the war from the direction of your maternal uncle<sup>asws</sup>'. Ja'dah said to him, 'If there was for you a maternal uncle like my maternal uncle<sup>as</sup>, you would forget your father'.

وَمُحَمَّدُ بْنُ أَبِي حُذَيْفَةَ بْنِ عُثْبَةَ بْنِ رَبِيعَةَ وَالْحَامِسُ سَلَفُ أَمِيرِ الْمُؤْمِنِينَ ابْنُ أَبِي الْعَاصِ بْنِ رَبِيعَةَ، وَهُوَ صِهْرُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ [وَهُوَ] أَبُو الرَّبِيعِ.

And Muhammad Bin Abu Huzeyfa Bin Utbah Bin Rabie. And the fifth was an in-law of Amir Al-Momineen<sup>asws</sup>, Ibn Abu Al-Aas Bin Rabie, and he is an in-law of the Prophet<sup>saww</sup>, and he is Abu Rabie".<sup>159</sup>

1026 - حَتَص: ابْنُ فُلُوَيْهِ عَنْ أَبِيهِ عَنْ سَعْدٍ مِثْلِهِ.

(The book) 'Al-Ikhtisas' – Ibn Qawlaway, from his father, from Sa'ad – similar to it.<sup>160</sup>

[1027] - كَش: حَمْدَوِيَّةٌ وَابْنُ أَبِي نُصَيْرٍ عَنْ أَيُّوبَ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ وَغَيْرِ وَاحِدٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ عَمَّارُ بْنُ يَاسِرٍ وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ لَا يَرْضَيَانِ أَنْ يُعْصِيَ اللَّهُ عَزَّ وَجَلَّ.

(The book) 'Rijal Al Kashy' – Hamdawiya and Ibrahim two sons of Museyr, from Ayoub, from Safwan, from Muawiyah Bin Ammar and someone else,

'From Abu Abdullah<sup>asws</sup> having said: 'Ammar Bin Yasser<sup>ra</sup> and Muhammad Bin Abu Bakr were not pleased if Allah<sup>azwj</sup> Mighty and Majestic was disobeyed".<sup>161</sup>

[1028] - كَش: نَصْرُ بْنُ الصَّبَّاحِ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ الْبَصْرِيِّ عَنْ أَمِيرِ بْنِ عَلِيٍّ، عَنْ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ يَقُولُ: إِنَّ الْمَحَامِدَةَ تَأْتِي أَنْ يُعْصَى عَزَّ وَجَلَّ. قُلْتُ: وَمَنْ الْمَحَامِدَةُ؟

(The book) 'Rijal Al Kashy' – Nasr Bin Al Sabbah, from Is'haq Bin Muhammad Al Basry, from Ameer Bin Ali,

'From Abu Al-Hassan Al-Reza<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'The praise-worthy ones (Mohammeds) refused if the Mighty and Majestic was disobeyed'. I said, 'And who are the praise-worthy ones (Mohammeds)?'

<sup>159</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1025

<sup>160</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1026

<sup>161</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1027

قَالَ: مُحَمَّدُ بْنُ جَعْفَرٍ، وَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ، وَ مُحَمَّدُ بْنُ أَبِي حَذِيفَةَ، وَ مُحَمَّدُ بْنُ أَمِيرِ الْمُؤْمِنِينَ ابْنِ الْحَنَفِيَّةِ رَحِمَهُمُ اللَّهُ. أَمَّا مُحَمَّدُ بْنُ أَبِي حَذِيفَةَ [ف] هُوَ ابْنُ عَتَبَةَ بْنِ رَبِيعَةَ، وَ هُوَ ابْنُ خَالٍ مُعَاوِيَةَ.

He<sup>asws</sup> said: ‘Muhammad Bin Ja’far, and Muhammad Bin Abu Bakr, and Muhammad Bin Abu Huzeyfa, and Muhammad son of Amir Al-Momineen<sup>asws</sup>, Ibn Al-Hanafiya, may Allah<sup>azwj</sup> be Pleased with them. As for Muhammad Bin Abu Huzeyfa, he is a son of Utbah Bin Rabie, and he is a son of a maternal uncle of Muawiya’<sup>162</sup>.

[1029] - كَش: مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَبَّاسٍ بْنِ عَامِرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: أَنَّ الْمَهْدِيَّ مَوْلَى عُثْمَانَ أَتَى فَبَايَعَ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا وَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ جَالِسٌ، [ف] قَالَ: أَبَايَعُكَ عَلَى أَنَّ الْأَمْرَ كَانَ لَكَ أَوَّلًا وَ أَتْرَأُ مِنْ فُلَانٍ وَ فُلَانٍ، فَبَايَعَهُ.

(The book) ‘Rijal Al Kashy’ – Muhammad Bin Masoud, from Ali Bin Al-Hassan Bin Abbas Bin Aamir, from Aban Bin Usman, from Zurara,

‘From Abu Ja’far<sup>asws</sup>: ‘Al-Mahdi, slave of Usman, came and pledge allegiance to Amir Al-Momineen Ali<sup>asws</sup>, and Muhammad Bin Abu Bakr was seated. He said, ‘I pledge allegiance to you<sup>asws</sup> upon that the command was for you<sup>asws</sup> first, and I disavow from so and so, and so and so’. He<sup>asws</sup> took his allegiance’<sup>163</sup>.

[1030] - أَقُولُ: وَحَدَّثَ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسٍ الْهَلَالِيِّ أَنَّهُ قَالَ أَبَانُ بْنُ أَبِي عِيَّاشٍ: أَبُو الطُّفَيْلِ عَامِرُ بْنُ وَائِلَةَ كَانَ صَاحِبَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ كَانَ مِنْ خِيَارِ أَصْحَابِ عَلِيِّ عَلَيْهِ السَّلَامُ.

I (Majlisi) am saying, ‘I found in the Book of Suleym Bin Qays Al Hilali that Aban Bin Abu Ayyash said,

‘Abu Al-Tufeyl Aamir Bin Wasilah was a companion of Rasool-Allah<sup>saww</sup>, and he was from the good companions of Ali<sup>asws</sup>’<sup>164</sup>.

[1031] - نَهَج: [و] قَالَ عَلَيْهِ السَّلَامُ لِعَبْدِ اللَّهِ بْنِ الْعَبَّاسِ وَ قَدْ أَشَارَ عَلَيْهِ فِي شَيْءٍ لَمْ يُوَافِقْ رَأْيَهُ: لَكَ أَنْ تُشِيرَ عَلَيَّ وَ أَرَى فَإِذَا عَصَيْتُكَ فَأَطِيعِي.

(The book) ‘Nahj (Al Balagah) –

‘And he<sup>asws</sup> said to Abdullah Bin Al-Abbas, and he<sup>asws</sup> had consulted him regarding something and was not concordant with his<sup>asws</sup> view: ‘For you is to advise to me<sup>asws</sup> and I<sup>asws</sup> take a view. So when I<sup>asws</sup> disobey you, then follow me<sup>asws</sup>’<sup>165</sup>.

## Explanation: -

قَالَ ابْنُ مَيْثَمٍ: رُوي أَنَّهُ أَشَارَ عَلَيْهِ عِنْدَ انْصِرَافِهِ مِنْ مَكَّةَ حَاجًّا، وَ قَدْ بَايَعَهُ النَّاسُ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ هَذَا أَمْرٌ عَظِيمٌ يُخَافُ غَوَايِلَ النَّاسِ فِيهِ، فَأَكْتُبْ لِبُلَايَةِ الْبَصْرَةِ وَ لِلزُّبَيْرِ بِوَلَايَةِ الْكُوفَةِ، وَ اكْتُبْ إِلَى مُعَاوِيَةَ وَ ذَكَرَةِ الْقُرَابَةِ وَ الصَّلَّةِ وَ أَقِرُّ عَلَى وَلَايَةِ الشَّامِ حَتَّى يُبَايَعَكَ،

<sup>162</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1028

<sup>163</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1029

<sup>164</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1030

<sup>165</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1031 a

Ibn Maysam said, 'It is reported that he had advised him<sup>asws</sup> during his leaving from Makkah for a need, and the people had already pledge to him<sup>asws</sup>. He said, 'O Amir Al-Momineen<sup>asws</sup>! This is a mighty matter most of the people are scared in it, so write for the governorate of Al-Basra to be for Talha and the governorate of Al-Kufa to be from Al-Zubeyr, and write to Muawiya and remind him of the kinship, and the connections, and acknowledge to him with the governorate of Syria until he pledges allegiance to you<sup>asws</sup>.

فَإِنْ بَايَعَكَ وَ جَرَى عَلَى سُنَّتِكَ وَ طَاعَةِ اللَّهِ فَاتَّزَكُهُ عَلَى خَالِهِ، وَ إِنْ خَالَفَكَ فَادْعُهُ إِلَى الْمَدِينَةِ وَ أَبْدِلْهُ بَعِيرَهُ وَ لَا تُمَوِّجْ بِحَارِ الْفِتْنَةِ.

If he pledges allegiance to you<sup>asws</sup> and flows upon your<sup>asws</sup> conduct and obedience of Allah<sup>azwj</sup>, then leave him to be upon his state, and if he opposes you<sup>asws</sup>, then call him to Al-Medina and replace him with someone else, and do not make waves in the sea of Fitna'.

فَقَالَ عَلَيْهِ السَّلَامُ: مَعَاذَ اللَّهِ أَنْ أُفْسِدَ دِينِي بِدُنْيَا غَيْرِي! وَ لَكَ يَا ابْنَ عَبَّاسٍ أَنْ تُشِيرَ إِلَى آخِرِ الْكَلَامِ.

He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Forbid that I<sup>asws</sup> would spoil my<sup>asws</sup> religion for the world of someone else! And for you, O Ibn Abbas, is that you advise me<sup>asws</sup> – to the end of the talk'.<sup>166</sup>

[1032] - نَهَجٌ: [و] قَالَ عَلَيْهِ السَّلَامُ وَ قَدْ ثَوَّقِي سَهْلُ بْنُ حُنَيْفٍ الْأَنْصَارِيَّ بِالْكُوفَةِ مَرْجِعُهُ مِنْ صِفِّينَ وَ كَانَ مِنْ أَحَبِّ النَّاسِ إِلَيْهِ: لَوْ أَحْبَبْنِي جَبَلٌ لَتَهَاقَتْ.

(The book) 'Nahj (Al Balagah)' –

'And he<sup>asws</sup> said, and Sahl Bin Huneyf Al-Ansari had died at Al-Kufa, returning from Siffeen, and he was from the most beloved of the people to him<sup>asws</sup>: 'Even if a mountain had loved me<sup>asws</sup>, it would have disintegrated'.<sup>167</sup>

[1033] - نَهَجٌ: [و] مِنْ خَبَرِ زُرَّارِ بْنِ زَمْرَةَ الضَّبَّائِيِّ عِنْدَ دُخُولِهِ عَلَى مُعَاوِيَةَ وَ مَسْأَلَتِهِ لَهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ قَالَ: فَأَشْهَدُ لَقَدْ رَأَيْتُهُ فِي بَعْضِ مَوَاقِفِهِ وَ قَدْ أَرَحَى اللَّيْلُ سُدُولَهُ، وَ هُوَ قَائِمٌ فِي مَحْرَابِهِ، قَابِضٌ عَلَى حَبِيَّتِهِ، يَتَمَلَّمُ تَمَلُّمَ السَّلِيمِ، وَ يَبْكِي بُكَاءَ الْحَزِينِ وَ يَقُولُ:

(The book) 'Nahj (Al Balagah)' –

'And from a Hadeeth of Zirar Bin Zamrah Al-Zibabi at his entering to see Muawiya, and his asking him about Amir Al-Momineen<sup>asws</sup>. He said, 'I testify that I had seen him<sup>asws</sup> in one of his pausing, and the night had loosened its ropes, and he<sup>asws</sup> was standing in his<sup>asws</sup> prayer-niche, holding on to his<sup>asws</sup> beard, groaning like the groaning of the one bitten (by a snake), and crying the cry of the grief-stricken and saying:

يَا دُنْيَا يَا دُنْيَا إِلَيْكَ عَنِّي، أَيْ تَعَرَّضْتَ! أَمْ إِلَيَّ تَسَوَّقْتَ! لَا حَانَ جِئُوكَ هَيْهَاتَ غُرِّي غَيْرِي، لَا حَاجَةَ لِي فِيكَ وَ قَدْ طَلَّقْتُكَ ثَلَاثًا لَا رَجْعَةَ فِيهَا فَعَيْشُكَ قَصِيرٌ، وَ خَطَرُكَ يَسِيرٌ، وَ أَمْلُكَ حَقِيرٌ.

O world! O world! Keep away from it, is it me<sup>asws</sup> you are deceiving!? Or to me<sup>asws</sup> you are being desirous!? The time is not your time. Someone else! Someone else! There is no need

<sup>166</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1031 b

<sup>167</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1032



for me<sup>asws</sup> regarding you, and I<sup>asws</sup> have already divorced you thrice, there is no (scope of) return in it. Your life is short, and your importance is little, and your aspirations are lowly.

آهِ مِنْ قِلَّةِ الزَّادِ، وَ طُولِ الطَّرِيقِ، وَ بُعْدِ السَّفَرِ، وَ عَظِيمِ الْمَوْرِدِ وَ خُشُونَةِ الْمَضْجَعِ!

Aah! From the scarcity of the provision, and the lengthy road, and remoteness of the journey, and greatness of the resource, and the roughness of the lying place (grave)".<sup>168</sup>

[1034] - نَهْجٌ: وَ قَالَ عَلَيْهِ السَّلَامُ فِي ذِكْرِ خَبَّابِ بْنِ الْأَرْثِ. يَرْحَمُ اللَّهُ خَبَّابًا، فَلَقَدْ أَسْلَمَ رَاغِبًا، وَ هَاجَرَ طَائِعًا، وَ عَاشَ مُجَاهِدًا.

(The book) 'Nahj (Al Balagah) -

'May Allah<sup>azwj</sup> have Mercy on Khabbab, for he had become a Muslim desirously, and emigrated willingly, and lived as a fighter".<sup>169</sup>

[1035] - نَهْجٌ: [وَ] قَالَ عَلَيْهِ السَّلَامُ فِي الَّذِينَ اعْتَزَلُوا الْقِتَالَ مَعَهُ: خَذَلُوا الْحَقَّ وَ لَمْ يَنْصُرُوا الْبَاطِلَ.

(The book) 'Nahj (Al Balagah) -

'And he<sup>asws</sup> said regarding those who had isolated away from fighting alongside him<sup>asws</sup>: 'They abandoned the truth and did not help the falsehood".<sup>170</sup>

[1036 - 1068] - نَهْجٌ: [وَ] قَالَ عَلَيْهِ السَّلَامُ: مَا كُلُّ مَقْتُولٍ يُعَاقَبُ.

(The book) 'Nahj (Al Balagah) -

'And he<sup>asws</sup> said: 'Not everyone captivated (by the Fitna) can be faulted".<sup>171</sup>

قَالَ: وَ رُوِيَ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: أَكْذَبُ النَّاسِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَبُو هُرَيْرَةَ الدَّوْسِيُّ.

He said, 'And it is reported from Ali<sup>asws</sup> having said: 'The one most lying of the people upon Rasool-Allah<sup>saww</sup> is Abu Hureyra Al-Dowsy".<sup>172</sup>

قَالَ: وَ رُوِيَ أَنَّهُ يَوْمَ وَصَلَ إِلَى مَرْوَانَ رَأْسُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ بِالْمَدِينَةِ، وَ هُوَ يَوْمَئِذٍ أَمِيرُهَا، صَعِدَ الْمِنْبَرَ وَ خَطَبَ ثُمَّ رَمَى بِالرَّأْسِ نَحْوَ قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ قَالَ: يَا مُحَمَّدُ يَوْمَ يَوْمِ بَدْرٍ!

He said, 'And it is reported that on the day the (severed) head of Al-Husayn<sup>asws</sup> arrive to Marwan at Al-Medina, and on that day he was their governor, he ascended the pulpit and addressed, then he threw the (head) towards the grave of the Prophet<sup>saww</sup> and said: 'O Muhammad<sup>saww</sup>! A day for the day of Badr!"<sup>173</sup>

<sup>168</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1033

<sup>169</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1034

<sup>170</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1035

<sup>171</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1036

<sup>172</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1037

<sup>173</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1038

قَالَ: وَ ذَكَرَ جَمَاعَةٌ مِنْ شُيُوخِنَا الْبَغْدَادِيِّينَ، أَنَّ عِدَّةً مِنَ الصَّحَابَةِ وَ التَّابِعِينَ كَانُوا مُنْحَرِفِينَ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ، كَاتِبِينَ لِمَنَافِيهِ حُبًّا لِلدُّنْيَا، مِنْهُمْ أَنَسُ بْنُ مَالِكٍ،

He said, 'And a group of our elders of Baghdad mentioned that a number of the companions, and the Tabi'een had turned away from Ali<sup>asws</sup>, concealing of his<sup>asws</sup> virtues out of love for the world, from them is Anas Bin Malik.

نَاشَدَ عَلِيٍّ عَلَيْهِ السَّلَامُ فِي الرَّحْبَةِ، أَيُّكُمْ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: «مَنْ كُنْتُ مَوْلَاةً فَعَلَيْ مَوْلَاةٍ». فَقَامَ اثْنَا عَشَرَ رَجُلًا فَشَهِدُوا بِهَا. وَ أَنَسُ بْنُ مَالِكٍ لَمْ يَفْعَمْ، فَقَالَ لَهُ [عَلِيٌّ]: يَا أَنَسُ مَا يَمْنَعُكَ أَنْ تَشْهَدَ فَلَقَدْ خَضَرَتْهَا!

Ali<sup>asws</sup> adjured in Al-Rahba: 'Which ones of you have heard Rasool-Allah<sup>saww</sup> saying: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master'? Twelve men stood up and testified with it, and Anas Bin Malik did not stand. Ali<sup>asws</sup> said to him: 'O Anas! What prevented you from testifying, and you had witnessed it?'

فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! كَبُرَتْ سِنِّي وَ نَسِيتُ! فَدَعَا عَلَيْهِ بِرَضٍ لَا تُعْطِيهِ الْعِمَامَةُ فَأَبْثُلِي [أَنَسٌ] بِهِ.

He said, 'O Amir Al-Momineen<sup>asws</sup>! My age is old and I forgot'. He<sup>asws</sup> supplicated against him with leprosy. He had not covered with the turban and he (Anas) was afflicted with it.

He (the narrator) said, 'And from the ones who had denied that day was Zayd Bin Arqam. He<sup>asws</sup> supplicated against him with the blindness, and his eyes lost their sight.

[قَالَ:] وَ كَانَ مِنْ أَنْكَرِ ذَلِكَ الْيَوْمِ زَيْدُ بْنُ أَرْقَمٍ، فَدَعَا عَلَيْهِ بِالْعَمَى فَكُفَّتْ بَصَرُهُ قَالُوا: وَ كَانَ الْأَشْعَثُ بْنُ قَيْسٍ وَ جَرِيرُ بْنُ عَبْدِ اللَّهِ الْبَجَلِيُّ يُبْغِضَانِيهِ، وَ هَدَمَ عَلِيٌّ دَارَ حَرِيرٍ.

They said, 'And Al-Ash'as Bin Qays and Jareer Bin Abdullah Al-Bajali had both hated him<sup>asws</sup>, and Ali<sup>asws</sup> demolished the house of Jareer"<sup>174</sup>.

وَ رَوَى أَبُو بَكْرٍ الْهَذَلِيُّ عَنِ الزُّهْرِيِّ عَنْ عُثَيْدِ اللَّهِ بْنِ عَدِيٍّ [الْأَكْبَرِ] قَالَ: قَامَ الْأَشْعَثُ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ فَقَالَ: إِنَّ النَّاسَ زَعَمُوا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَهْدَ إِلَيْكَ عَهْدًا لَمْ يَعْهَدْهُ إِلَى غَيْرِكَ.

And it is reported by Abu Bakr Al Hazali, from Al Zuhry, from Ubeydullah Bin Aday Al Akbar who said,

'Al Ash'as stood up to Ali<sup>asws</sup>. He said, 'The people are alleging that Rasool-Allah<sup>saww</sup> had pact to you<sup>asws</sup> such a pact he<sup>saww</sup> did not pact it to other than you<sup>asws</sup>.'

فَقَالَ [عَلِيٌّ عَلَيْهِ السَّلَامُ]: إِنَّهُ عَهْدٌ إِلَيَّ مَا فِي قِرَابِ سِنِّي، لَمْ يَعْهَدْ إِلَى غَيْرِي ذَلِكَ فَقَالَ الْأَشْعَثُ: هَذَا إِنْ قُلْتَهَا فَهِيَ عَلَيْكَ لَا لَكَ، دَعَاهَا تَرَحَّلَ عَنْكَ.

He<sup>asws</sup> said: 'He<sup>saww</sup> had pact to me<sup>asws</sup> what is in the sheath of my<sup>asws</sup> sword. He<sup>saww</sup> did not pact that to anyone other than me<sup>asws</sup>'. Al-Ash'as said, 'This, if you<sup>asws</sup> were to say it, so it goes against you<sup>asws</sup>, nor for you<sup>asws</sup>. Leaving it to depart away from you<sup>asws</sup>'.

<sup>174</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1039

فَقَالَ [عَلِيٍّ عَلَيْهِ السَّلَامُ]: وَ مَا عَلِمْتُكَ بِمَا عَلَيَّ بِمَا لِي! مُنَافِقُ بْنُ كَافِرٍ، خَائِلُكُ بْنُ خَائِلِكُ، إِنِّي لَأَجِدُ مِنْكَ بَنَّةَ الْغَزْلِ.

Ali<sup>asws</sup> said: 'And what is your knowledge with what is against me<sup>asws</sup> from what is for me<sup>asws</sup>? Hypocrite son of a Kafir! A weaver (plotter) son of a weaver (plotter)! I<sup>asws</sup> find from you the building (weaving) of the yarn (a plot)'.<sup>175</sup>

وَرَوَى يَحْيَى بْنُ زَكَرِيَّاءَ عَنْ الْأَعْمَشِ: أَنَّ جَرِيرًا وَ الْأَشْعَثَ خَرَجَا إِلَى الْجَبَّانِ بِالْكُوفَةِ، فَمَرَّ بِهِمَا ضَبٌّ يَغْدُو وَ هُمَا فِي دَمِّ عَلِيٍّ عَلَيْهِ السَّلَامُ، فَنَادَا يَا أَبَا حَسَنٍ! هَلُمَّ يَدَكَ تُبَايِعُكَ بِالْخِلَافَةِ.

And it is reported by Yahya Al Barmakky, from Al Amsh,

'Jareer and Al-Ash'as went out to Al-Jabban at Al-Kufa, and a lizard passed running by them and they were in condemnation of Ali<sup>asws</sup>. The called out to it, 'O Abu Hisli! Give your hand, we shall pledge allegiance to you with the caliphate!' (mocking Ali<sup>asws</sup>).

فَبَلَغَ عَلِيًّا عَلَيْهِ السَّلَامُ قَوْلُهُمَا فَقَالَ: إِنَّهُمَا يُخْشَرَانِ يَوْمَ الْقِيَامَةِ وَ إِمَامُهَا [إِمَامُهُمَا] ضَبٌّ.

Their words reached Ali<sup>asws</sup>. He<sup>asws</sup> said: 'They will both be Resurrected on the Day of Qiyamah and their imam would be a lizard'.

وَ كَانَ أَبُو مَسْعُودٍ الْأَنْصَارِيُّ مُنْحَرِفًا عَنْهُ.

And Abu Masoud Al-Ansari had turned away from him<sup>asws</sup>.

وَ كَانَ كَعْبُ الْأَخْبَارِ مُنْحَرِفًا عَنْهُ، وَ كَانَ [عَلِيٍّ] عَلَيْهِ السَّلَامُ: يَقُولُ: إِنَّهُ الْكَذَّابُ.

And Ka'ab Al-Ahbar had turned away from him<sup>asws</sup>, and Ali<sup>asws</sup> was saying: 'He is the liar!'

وَ كَانَ التَّعْمَانُ بْنُ بَشِيرٍ الْأَنْصَارِيُّ مِنَ الْمُنْحَرِفِينَ عَنْهُ وَ كَانَ مِنْ أَمْراءَ يَزِيدَ.

And Al-Numan Bin Bashir Al-Ansari was from the ones who had turned away from him<sup>asws</sup>, and he was from the governors of Yazeed<sup>la</sup>.

وَ قَدْ رُوِيَ أَنَّ عِمْرَانَ بْنَ الْحَصِينِ كَانَ مِنَ الْمُنْحَرِفِينَ [عَنْهُ] وَ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ سَيَّرَهُ إِلَى الْمَدَائِنِ. وَ مِنَ النَّاسِ مَنْ يَجْعَلُ عِمْرَانَ فِي الشَّيْعَةِ.

And it has been reported that Imran Bin Al-Haseyn was from the ones who had turned away from him<sup>asws</sup>, and that Ali<sup>asws</sup> had dispatched him to Al-Madain. And from the people there are ones who make Imran to be among the Shias.

وَ كَانَ سَمْرَةَ بْنُ جُنْدَبٍ مِنْ شُرَطَةِ زِيَادٍ [ابْنِ سَمِيَّةٍ أَيَّامَ كَانَ زِيَادَ عَامِلًا لِمَعَاوِيَةَ].

And Samrah Bin Jundab was from the army of Ziyad in Samayya in the days Ziyad was an office bearer of Muawiya".<sup>176</sup>

<sup>175</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1040

وَرَوَى وَاصِلٌ مَوْلَى ابْنِ عُيَيْنَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ [عَلَيْهِمُ السَّلَامُ] قَالَ: كَانَ لِسُمْرَةَ بْنِ جُنْدَبٍ نَخْلٌ فِي بُسْتَانٍ رَجُلٍ مِنَ الْأَنْصَارِ فَيُؤْذِيهِ، فَشَكَا الْأَنْصَارِيُّ ذَلِكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَبَعَثَ إِلَى سُمْرَةَ وَدَعَاهُ

And it is reported by Wasil, a slave of Ibn Uyayna,

‘From Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: ‘There was a palm tree for Samrah Bin Jundab in an orchard of a man from the Helpers, and he used to bother him. The Helper complained of that to Rasool-Allah<sup>saww</sup>. He<sup>saww</sup> sent a message to Samrah and called him.

فَقَالَ لَهُ: بَعْ نَخْلَكَ هَذَا وَ خُذْ ثَمَنَهُ. قَالَ: لَا أَفْعَلُ؟ قَالَ: فَخُذْ نَخْلًا مَكَانَ نَخْلِكَ. قَالَ: لَا أَفْعَلُهُ. قَالَ: فَاشْتَرِ مِنْهُ بُسْتَانَهُ. قَالَ: لَا أَفْعَلُ قَالَ: فَاتْرُكْ لِي هَذَا النَّخْلَ وَ لَكَ الْجَنَّةُ. قَالَ: لَا أَفْعَلُ [ف] قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِلْأَنْصَارِيِّ: اذْهَبْ فَاقْطَعْ نَخْلَهُ، فَإِنَّهُ لَا حَقَّ لَهُ فِيهِ.

He<sup>saww</sup> said to him: ‘Woe be unto you! Sell the palm tree to this one and take its price’. He said, ‘I will not do so’. He<sup>saww</sup> said: ‘Then take a palm tree in place of your palm tree’. He said, ‘I will not do so’. He<sup>saww</sup> said: ‘Then buy his orchard from him’. He said, ‘I will not do so’. He<sup>saww</sup> said: ‘Then leave this palm tree for me<sup>asws</sup> and for you would be the Paradise’. He said, ‘I will not do so’. He<sup>saww</sup> said to the Helpers: ‘Go and cut down his palm tree, for there is nothing for him in it’.

قال: و كان سمرة أيام مسير الحسين [عليه السلام] إلى الكوفة على شرطة ابن زياد، و كان يحرض الناس على الخروج إلى الحسين و قتاله.

He (the narrator) said, ‘And Samrah, on the day of the travel of Al-Husayn<sup>asws</sup> to Al-Kufa, was (a commander) upon the army of Ibn Ziyad, and he was the most eager of the people to the going out to Al Husayn<sup>asws</sup> and fight him<sup>asws</sup>.

و من المبغضين له عبد الله بن الزبير، و كان عليّ عليه السّلام يقول: ما زال الزُّبَيْرُ مِنَّا أَهْلَ الْبَيْتِ، حَتَّى نَشَأَ ابْنُهُ عَبْدُ اللَّهِ فَأُفْسِدَهُ. و كان يبغض بني هاشم، و يلعن و يسبّ عليا!.

And from the haters to him<sup>asws</sup> was Abdullah Bin Al-Zubeyr, and Ali<sup>asws</sup> was saying: ‘Al-Zubeyr did not cease to be from us<sup>asws</sup>, People of the Household, until his son Abdullah grew up and spoilt him’. And he used to hate the clan of Hashim and cursed and reviled Ali<sup>asws</sup>!<sup>177</sup>

و رَوَى [إِبْرَاهِيمُ] صَاحِبُ كِتَابِ الْغَارَاتِ عَنْ أَبِي صَادِقٍ عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ قَالَ: ذُكِرَ الْمُغَيْرَةُ بْنُ شُعْبَةَ عِنْدَ عَلِيِّ عَلَيْهِ السَّلَامُ وَ جَدُّهُ مَعَ مُعَاوِيَةَ فَقَالَ: وَ مَا الْمُغَيْرَةُ؟! إِنَّمَا كَانَ إِسْلَامُهُ لِفَجْرَةٍ وَ عُدْرَةٍ عَدَرَهَا بَنَفَرٍ مِنْ قَوْمِهِ، فَهَرَبَ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كَالْعَائِدِ بِالْإِسْلَامِ،

And it is reported by Ibrahim, author of ‘Kitab Al Gharaat’ – from Abu Sadiq, from Jundab Bin Abdullah who said,

‘Al-Mugheira Bin Shuba was mentioned in the presence of Ali<sup>asws</sup> and his grandfather was with Muawiya. He<sup>asws</sup> said: ‘And what is Al-Mugheira!? But rather his becoming a Muslim was for mischief and treachery. He betrayed it by a number of his people. He fled and came to the Prophet<sup>saww</sup> like the one sheltering with Al-Islam.

<sup>176</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1041

<sup>177</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1042

وَاللَّهُ مَا رَأَى عَلَيْهِ أَحَدٌ مُنْذُ ادَّعَى الْإِسْلَامَ خُضُوعاً وَ لَا خُشُوعاً! أَلَا وَ إِنَّهُ كَانَتْهُ مِنْ تَقِيفٍ فَرَاعِنَهُ قَبْلَ يَوْمِ الْقِيَامَةِ، مُجَانِبُونَ الْحَقَّ، وَ يُوقِدُونَ نِيرَانَ الْحَرْبِ، وَ يُوَارِثُونَ الظَّالِمِينَ.

By Allah<sup>azwj</sup>! No one has seen him to be upon it since he claimed to be a Muslim, revering, fearing! Indeed! And he is a being from Saqeef, a Pharaoh before the Day of Qiyamah, shunning the truth and igniting the fires of war, and backing the oppressors.

أَلَا إِنَّ تَقِيفاً قَوْمٌ عُدُّ لَا يُؤْمِنُونَ بِالْعَهْدِ، يُبْغِضُونَ الْعَرَبَ، كَأَنَّهُمْ لَيْسُوا مِنْهُمْ، وَ إِنَّ الصَّالِحَ فِي تَقِيفٍ لَعَرِيبٌ.

Indeed! Saqeef are a treacherous people, not fulfilling the pact, hating the Arabs. It is as if they aren't from them, and that the righteous among the Saaqeed are the strangers (very few)<sup>178</sup>.

وَ قَالَ شَيْخُنَا أَبُو الْقَاسِمِ الْبَلْجِيُّ: مِنَ الْمَعْلُومِ أَنَّ الْوَلِيدَ بْنَ عُقْبَةَ كَانَ يُبْغِضُ عَلِيّاً وَ يَشْتُمُهُ، وَ أَنَّهُ الَّذِي لَحَاَهُ فِي حَيَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ نَابَذَهُ وَ قَالَ لَهُ: أَنَا أَتَبْتُ مِنْكَ جَنَاناً وَ أَحَدُ سِنَانَا!

And our elder Abu Al Qasim Al Bajali said,

‘And from the known (enemies) is that Al-Waleed Bin Uqba used to hate Ali<sup>asws</sup> and was reviling him<sup>asws</sup>, and he confronted him<sup>asws</sup> during the lifetime of Rasool-Allah<sup>saww</sup> and had avoided him<sup>asws</sup> and said to him<sup>asws</sup>: ‘I am more affirmed than you<sup>asws</sup> in eloquence and sharper than you<sup>asws</sup> in blades (swordsmanship)!’

فَقَالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ: اسْكُتْ يَا فَاسِقُ فَأَنْزَلَ اللَّهُ تَعَالَى فِيهِمَا: أَمْ مَنْ كَانَ مُؤْمِناً كَمَنْ كَانَ فَاسِقاً لَا يَسْتَوُونَ فَكَانَ فِي حَيَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ إِلَّا بِالْوَلِيدِ الْفَاسِقِ، وَ سَمَّاهُ اللَّهُ فِي آيَةٍ أُخْرَى فَاسِقاً وَ هُوَ قَوْلُهُ تَعَالَى: إِنَّ حَاءَكُمْ فَاسِقٌ بَنِيًّا فَتَبَيَّنُوا

Ali<sup>asws</sup> said to him: ‘Be quiet, O mischief maker!’ So, Allah<sup>azwj</sup> the Exalted Revealed regarding them both: **Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18]**. And he was not known during the lifetime of Rasool-Allah<sup>saww</sup> except as ‘Waleed the mischief-maker’, and Allah<sup>azwj</sup> had Named him as a mischief-maker in another Verse, and it is His<sup>azwj</sup> Word: **If a transgressor comes to you with news, then investigate, [49:6]**.

وَ كَانَ يُبْغِضُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ أَبُوهُ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ، هُوَ الْعَدُوُّ الْأَزْرَقُ بِمَكَّةَ، وَ كَانَ يُؤْذِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

And he used to hate Rasool-Allah<sup>saww</sup>, and his father Uqba Bin Abu Mueet, he is the blue-eyed enemy at Makkah, and he used to hurt Rasool-Allah<sup>saww</sup><sup>179</sup>.

وَ رَوَى إِبْرَاهِيمُ أَنَّ مِمَّنْ فَارَقَ عَلِيّاً عَلَيْهِ السَّلَامُ، يَزِيدُ بْنُ حُجَّيَّةَ التَّيْمِيِّ، وَ كَانَ عَلَيْهِ السَّلَامُ اسْتَعْمَلَهُ عَلَى الرَّيِّ فَكَسَرَ الْحَرَجَ، وَ احْتَجَبَهُ لِنَفْسِهِ، فَحَبَسَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ وَ جَعَلَ مَعَهُ سَعْدًا مَوْلَاهُ، فَقَرَّبَ يَزِيدَ رَكَائِبُهُ وَ سَعَّدَ نَائِمَهُ، وَ التَّحَقَّقَ بِمُعَاوِنَةٍ، وَ كَتَبَ إِلَى الْعِرَاقِ شِعْراً يَذُمُّ فِيهِ عَلِيّاً عَلَيْهِ السَّلَامُ، وَ يُخَبِّرُهُ أَنَّهُ مِنْ أَعْدَائِهِ،

<sup>178</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1043

<sup>179</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1044

And it is reported by Ibrahim that from the ones who separated from Ali<sup>asws</sup> was Yazeed Bin Hujaya Al-Taymi, and he<sup>asws</sup> had employed him (as a governor) upon Al-Rayy. He short-changed in the taxes and concealed it for himself. Ali<sup>asws</sup> withheld him and made his<sup>asws</sup> slave Sa'ad to be with him. Yazeed drew his ride closer while Sa'ad was sleeping and joined with Muawiya, and he wrote a poem to Al-Iraq condemning Ali<sup>asws</sup> in it, and informed him<sup>asws</sup> that he was his<sup>asws</sup> enemy.

فَدَعَا [عَلَيْهِ السَّلَامُ] عَلَيْهِ [و] قَالَ لِأَصْحَابِهِ: عَقِبِ الصَّلَاةِ ارْفَعُوا أَيْدِيَكُمْ فَادْعُوا عَلَيْهِ. [فَدَعَا عَلَيْهِ] وَ أَمَّنْ أَصْحَابُهُ.

Ali<sup>asws</sup> supplicated against him, and said to his<sup>asws</sup> companions: 'Raise your hands and supplicate against him'. He<sup>asws</sup> supplicated against him and his<sup>asws</sup> companions said, 'Ameen'.

قَالَ أَبُو الصَّلْتِ التَّمِيمِيُّ: [و] كَانَ دَعَاؤُهُ عَلَيْهِ: اللَّهُمَّ إِنَّ يَزِيدَ بْنَ حُجَيَّةٍ هَرَبَ بِمَالِ الْمُسْلِمِينَ، وَ لَحِقَ بِالْقَوْمِ الْفَاسِقِينَ، فَاتَّخَفْنَا مَكْرَهُ وَ كَيْدَهُ وَ اجْرَمَ جَزَاءَ الظَّالِمِينَ.

Abu Al-Salt Al-Tameemi said, 'And his<sup>asws</sup> supplication against him was: 'O Allah<sup>azwj</sup>! Yazeed Bin Hujaya has fled with the wealth of the Muslims and joined with the mischief-making group, so Suffice us of his plots, and his snares, and Recompense him the Recompense of the oppressors'.

[قَالَ:] وَ رَفَعَ الْقَوْمُ أَيْدِيَهُمْ يُؤْمِنُونَ عَلَيْهِ [وَ كَانَ فِي الْمَسْجِدِ عِفَاقُ بْنُ شُرَيْبِلَ بْنِ أَبِي رُحْمٍ التَّمِيمِيُّ شَيْخًا كَبِيرًا وَ كَانَ يُعَدُّ مِنْ شُهَدَاءِ عَلَى حُجْرِ بْنِ عَدِيٍّ حَتَّى قَتَلَهُ مُعَاوِيَةُ، فَقَالَ عِفَاقُ: عَلَى مَنْ يَدْعُو الْقَوْمُ؟ قَالُوا: عَلَى يَزِيدَ بْنِ حُجَيَّةٍ. فَقَالَ: تَرَبَّثْتُ أَيْدِيَكُمْ أَعَلَى أَشْرَافِنَا تَدْعُونَ! فَقَامُوا إِلَيْهِ فَضَرَبُوهُ حَتَّى كَادَ [أَنْ] يَهْلِكَ،

He said, 'And the people raised their hands on that day upon it, and in the Masjid was Ifaq Bin Shurjeel Bin Abu Ruhm Al-Tameemi, and aged old man, and he was counted to be from the ones who had testified against Hujr Bin Aday until Muawiya killed him. Ifaq said, 'Against whom are the people supplicating?' They said, 'Against Yazeed Bin Hujaya'. He said, 'May your hands be soiled! Is it against our nobleman you are supplicating!' They stood up and beat him until he almost died.

وَ قَامَ زِيَادُ بْنُ خَصَفَةَ وَ كَانَ مِنْ شِيعَةِ عَلِيٍّ عَلَيْهِ السَّلَامُ فَقَالَ: دَعُوا لِي ابْنَ عَمِّي. فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: دَعُوا لِلرَّجُلِ ابْنَ عَمِّهِ. فَتَرَكَهُ النَّاسُ، فَأَخَذَ زِيَادُ بْنُ خَصَفَةَ مِنَ الْمَسْجِدِ وَ جَعَلَ يَمْشِي مَعَهُ [وَ يَمْسَحُ الثَّرَابَ عَنْ وَجْهِهِ وَ عِفَاقُ يَقُولُ: وَ اللَّهُ لَا أُجِبُكُمْ مَا سَعَيْتُمْ وَ مَشَيْتُمْ، وَ اللَّهُ لَا أُجِبُكُمْ مَا اخْتَلَفَتِ الدَّرَةُ وَ الْحَرَّةُ. وَ زِيَادُ يَقُولُ [لَهُ]: ذَلِكَ أَضَرُّ لَكَ ذَلِكَ شَرُّ لَكَ].

And Yazeed Bin Khasfa stood up, and he was from the Shias of Ali<sup>asws</sup>. He said, 'Leave the son of my uncle for me!' Ali<sup>asws</sup> said: 'Leave for the man the son of his uncle'. The people left him, and Ziyad grabbed his hand and took him out from the Masjid, and went on to walk with him and wiping the dust from his face, and Ifaq was saying, 'By Allah<sup>azwj</sup>! I do not love what evil you had done and desired. By Allah<sup>azwj</sup>! I do not love you what did not differ, the particle and the red hot area'. And Ziyad said to him, 'That is more harmful to you. That is more evil for you'.

وَ مِمَّنْ فَارَقَهُ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَسْعُودٍ الثَّقَفِيُّ.

And from the ones who separated from him was Abdullah Bin Abdul Rahman Bin Masoud Al-Saqafi.

و منهم النجاشي الشاعر.

And from them is Al Najashy the poet.

[و سَبَبُ مُفَارَقَةِ النَّجَاشِيِّ أَنَّهُ] شَرِبَ الْخَمْرَ بِالْكُوفَةِ فِي أَوَّلِ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ، فَأُتِيَ بِهِ عَلِيًّا عَلَيْهِ السَّلَامُ، فَأَقَامَهُ فِي سَرَائِلَ فُضْرَتِهِ ثَمَانِينَ ثُمَّ زَادَهُ عِشْرِينَ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَمَا الْخُدُّ فَقَدْ عَرَفْتُهُ فَمَا هَذِهِ الْعِلَافَةُ؟ قَالَ: جِزَائَتِكَ عَلَى اللَّهِ وَ إِفْطَارِكَ فِي شَهْرِ رَمَضَانَ، فَعُضِبَ وَ لَحِقَ بِمُعَاوِيَةَ وَ هَجَا عَلِيًّا.

And from them is Al-Najashi the poet. And the reason for the separation of Al-Najashy is that he drank the wine at Al-Kufa during the first day from a month of Ramazan. They came with him to Ali<sup>asws</sup>. He<sup>asws</sup> made him stand in his trouser and struck him eighty (lashes), then increased it by twenty. He said, 'O Amir Al-Momineen<sup>asws</sup>! As for the legal penalty, I have recognised it, but what are these extra?' He<sup>asws</sup> said: 'For your audacity upon Allah<sup>azwj</sup>, and your breaking your Fast during a month of Ramazan'. He was angered and joined with Muawiya and satirised Ali<sup>asws</sup> (in his poems)".<sup>180</sup>

و قَالَ صَاحِبُ كِتَابِ الْغَرَارَاتِ: إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ لَمَّا حَدَّ النَّجَاشِيَّ غَضِبَ الْيَمَانِيَّةُ، فَدَخَلَ طَارِقُ بْنُ عَبْدِ اللَّهِ عَلَيْهِ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! مَا كُنَّا نَرَى أَنَّ أَهْلَ الْمُغْصِيَةِ وَ الطَّاعَةِ، وَ أَهْلَ الْفِرْقَةِ وَ الْجَمَاعَةِ عِنْدَ وَلَاذِ الْعَدْلِ وَ مَعَادِنِ الْفُضْلِ سَيِّانٍ فِي الْجَزَاءِ، حَتَّى رَأَيْنَا مَا كَانَ مِنْ صَيِّعِكَ بِأَخِي الْخَارِثِ، فَأَوْعَزْتَ صُدُورَنَا، وَ شَتَّتْ أُمُورَنَا، وَ حَمَلْتَنَا عَلَى الْجَادَةِ الَّتِي كُنَّا نَرَى أَنَّ سَبِيلَ مَنْ رَكِبَهَا النَّارُ.

And the author of the book 'Kitab Al Gharaat' said,

'When Ali<sup>asws</sup> established the legal penalty on Al-Najashy, the Yememite was angered. Tariq Bin Abdullah entered to see him<sup>asws</sup>. He said, 'O Amir Al-Momineen<sup>asws</sup>! We are not used to see that the people of disobedience and the obedience, and the people of sectarianism and the community, in the presence of the just ruler and the Mine of merit, are alike in the recompense, until we saw what happened from your dealings with the brother of Al-Haris. So, our chests are angered and our affairs are scattered, and you are carrying us upon the seriousness which we saw the way to the Fire for the one who indulges in it'.

فَقَالَ [عَلِيٌّ عَلَيْهِ السَّلَامُ]: وَ إِنَّمَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ يَا أَخَا نَهْدٍ! وَ هَلْ هُوَ إِلَّا رَجُلٌ مِنَ الْمُسْلِمِينَ انْتَهَكَ حُرْمَةً مِنْ حُرْمِ اللَّهِ؟! فَأَقَمْنَا عَلَيْهِ حَدًّا كَانَ كَفَارَتَهُ إِنَّ اللَّهَ تَعَالَى يَقُولُ: وَ لَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَى أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى فَلَمَّا جَنَّهُ اللَّيْلُ هَمَسَ هُوَ وَ النَّجَاشِيُّ إِلَى مُعَاوِيَةَ.

He<sup>asws</sup> said: **and it is certainly a difficult thing except upon the humble ones [2:45].** O brother of Nahd! And is he except a man from the Muslims having violated a sanctity from the Sanctities of Allah<sup>azwj</sup>?! Thus, we<sup>asws</sup> establish a legal penalty upon him for it would be an expiation. Allah<sup>azwj</sup> the Exalted is Saying: **and do not let hatred of a people make you unjust;**

<sup>180</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1045



**and be just, it is closer to the piety, and fear Allah, surely Allah is Aware with what you are doing [5:8]**. When the night shield, he and Al-Najashy sneaked out to Muawiya”<sup>181</sup>.

قَالَ [إِبْرَاهِيمُ]: وَ مِنَ الْمُفَارِقِينَ لِعَلِّي عَلَيْهِ السَّلَامُ أَخُوهُ عَقِيلٌ. قَدِمَ [عَقِيلٌ] عَلَى [أَخِيهِ] أَمِيرِ الْمُؤْمِنِينَ [عَلَيْهِ السَّلَامُ] بِالْكُوفَةِ يَسْتَرْفِدُهُ، فَعَرَضَ عَلَيْهِ عَطَاءَهُ فَقَالَ [عَقِيلٌ]: إِنَّمَا أُرِيدُ مِنْ بَيْتِ الْمَالِ.

Ibrahim said, ‘And from the separators from Ali<sup>asws</sup> was his<sup>asws</sup> own brother Aqeel. Aqeel arrive to his brother<sup>asws</sup> Amir Al-Momineen<sup>asws</sup> at Al-Kufa to beg for his<sup>asws</sup> help. He<sup>asws</sup> presented his<sup>asws</sup> own award (government pay) to him. Aqeel said, ‘But rather I want from the public treasury’.

فَلَمَّا صَلَّى عَلَيَّ عَلَيْهِ السَّلَامُ الْجُمُعَةَ قَالَ لَهُ: [يَا عَقِيلُ] مَا تَقُولُ فِي مَنْ خَانَ هَؤُلَاءِ أَجْمَعِينَ؟ قَالَ: بَيْتَ الرَّجُلِ قَالَ: فَإِنَّكَ أَمَرْتَنِي أَنْ أَخُونَهُمْ وَأُعْطِيكَ.

When Ali<sup>asws</sup> had prayed the Friday Salat, he<sup>asws</sup> said to him: ‘O Aqeel! What are you saying regarding the one who betrays them all?’ He said, ‘Worst man’. He<sup>asws</sup> said: ‘Then you are instructing me that I<sup>asws</sup> betray them and give it to you’.

فلما خرج [عقيل] من عنده شخص إلى معاوية، فأمر له [معاوية] يوم قدومه بمائة ألف درهم، و قال له: يا أبا يزيد أنا خير لك أم علي؟ قال [عقيل]: وجدت علياً أنظر لنفسه منك، و وجدتكَ أنظر لي منك لنفسك.

When Aqeel went out from his<sup>asws</sup> presence, he went to Muawiya. Muawiya, on the day of his arrival, order with one hundred thousand Dirhams on the day of his arrival, and said to him, ‘O Abu Yazeed! Am I better for you or Ali<sup>asws</sup>?’ Aqeel said, ‘I found Ali<sup>asws</sup> looking out for himself<sup>asws</sup> than you do, and I find you looking out for me (more) than you do for yourself’.

و قال معاوية لعقيل: إِنَّ فِيكُمْ يَا بَنِي هَاشِمٍ لَلِينَا. قَالَ: أَجَلْ إِنَّ فِينَا لَلِينَا مِنْ غَيْرِ ضَعْفٍ، وَ عَزًّا مِنْ غَيْرِ عُنْفٍ، وَ إِنَّ لَيْنَكُمْ يَا مُعَاوِيَةَ غَدْرٌ، وَ سَلَمَكُمُ كُفْرٌ.

And Muawiya said to Aqeel, ‘Among you, O Clan of Hashim<sup>as</sup>, is a leniency’. He said, ‘Yes, among us is leniency from without any weakness, and honour from without any pride, and your leniency, O Muawiya, is treachery, and your protection is Kufr’.

فقال معاوية: و لا كل هذا يا أبا يزيد. [ف] قال عقيل:

و ما علّم الإنسان إلّا ليعلم  
لا قدّس الله أخلاق الملائعينا

لذي الحلم قبل اليوم ما يقرع  
إِنَّ السَّفَاهَةَ طِيَشٌ مِنْ خِلَافَتِكُمْ

Muawiya said, ‘And not all this, O Abu Yazeed’.

Aqeel said, ‘The one with wisdom, before this day, did not chide and the human being did not acquire knowledge except to learn. The foolishness is an indiscretion from your people. Allah<sup>azwj</sup> does not Sanctify the morals of the accursed’.

<sup>181</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1046

فأراد معاوية أن يقطع كلامه فقال: ما معنى (طه)؟ قال: نحن أهله و علينا نزل، لا على أبيك و لا على أهل بيتك. (طه) بالعبرانية: يا رجل.

Muawiya intended to cut off his speech, so he said, 'What is the meaning of **Ta Ha [20:1]**?' He said, 'We are its people, and it was Revealed unto us, nor unto your father, nor unto your family members. In Hebrew **Ta Ha [20:1]** (means), 'O man!'

و قال له الوليد: غلبك أخوك على الثروة؟ قال: نعم، و سبقني و إتيك إلى الجنة.

Al-Waleed said to him, 'Did your brother<sup>asws</sup> beat you upon the wealth?' He said, 'Yes, and he<sup>asws</sup> will precede me and you to the Paradise'.

و قال معاوية يوما و عنده عمرو بن العاص و قد أقبل عقيل:- لأضحكتك من عقيل. فلما سلم [عقيل] قال معاوية: مرحبا برجل عمه أبو لهب. قال عقيل: و أهلا بمن عمته حمالة الحطب في جديها حبل من مسد لأن امرأة أبي لهب أم جميل بنت حرب.

And one day Muawiya said, and in his presence was Amro Bin Al-Aas, and Aqeel had just come, 'I shall make you laugh from Aqeel'. When Aqeel greeted, Muawiya said, 'Hello to the man whose uncle is Abu Lahab<sup>la</sup>'. Aqeel said, 'And hello to the one whose paternal aunt is: **And his wife bearing the firewood [111:4] In her neck being a rope of palm fibre [111:5]** – because the wife of Abu Lahab<sup>la</sup> was Umm Jameel daughter of Harb.

[ف] قال معاوية: يا أبا يزيد ما ظنك بعمك أبي لهب؟ قال [عقيل]: إذا دخلت النار فخذ على يسارك تجد مفترشا عمّتك حمالة الحطب، أ فناكح في النار خير أم منكوح قال: كلاهما شرّ سواء و الله.

Muawiya said, 'O Abu Yazeed! What are your thoughts regarding Abu Lahab<sup>la</sup>?' Aqeel said, 'When you enter the Fire take to your right, you will find him<sup>la</sup> preparing the bed of your paternal aunt, bearer of the firewood. Is the marrying one better in the Fire or the married?' He said, 'Both of them are the worst evil, by Allah<sup>azwj!</sup>'

و ممن فارقه حنظلة الكاتب، و وائل بن حجر الحضرمي.

And from the ones who separated from him<sup>asws</sup> was Hanzalah the scribe, and Wa'il Bin Hajar Al-Hazramy.

و روي أن ثلاثة من أهل البصرة كانوا يتواصلون على بغض علي عليه السلام، [و هم] مطرف بن عبد الله، و العلاء بن زياد و عبد الله بن شقيق.

And it is reported that three from the people of Al-Basra were communicating upon the hatred of Ali<sup>asws</sup>, and they were Matraf Bin Abdullah, and Al-A'ala Bin Ziyad, and Abdullah Bin Shaqeeq.

و روى صاحب كتاب الغارات بإسناده عن أبي فاختة قال: كنت عند علي فأتاه رجل عليه زي السفري، فقال: يا أمير المؤمنين إني أتيتك من بلد ما رأيت لك محبا.

And it is reported by the author of 'Kitab Al-Gharaat', from Abu Fakhta who said, 'I was in the presence of Ali<sup>asws</sup> and a man came to him<sup>asws</sup>, upon him were the clothes for the

travelling. He said, 'O Amir Al-Momineen<sup>asws</sup>! I have come to you from a city I did not see any one in it who loves you<sup>asws</sup>'.

قَالَ: مِنْ أَيْنَ أَتَيْتَ؟ قَالَ: مِنَ الْبَصْرَةِ. قَالَ: أَمَا إِنَّهُمْ لَوِ اسْتَطَاعُوا أَنْ يُحِبُّونِي لِأَحْبُونِي، وَإِنِّي وَ شِيعَتِي فِي مِثَاقِ اللَّهِ لَا يُرَادُّ فِينَا رَجُلٌ وَ لَا يَنْقُصُ إِلَى يَوْمِ الْقِيَامَةِ.

He<sup>asws</sup> said: 'Where are you coming from?' He said, 'From Al-Basra'. He<sup>asws</sup> said: 'But they, if they were able to love me<sup>asws</sup>, they would love me<sup>asws</sup>, and I<sup>asws</sup> and my<sup>asws</sup> Shias are in the Covenant of Allah<sup>azwj</sup>. Neither one man would increase among us nor reduce from us until the Day of Qiyamah''<sup>182</sup>

و روى أبو غسان البصري قال: بنى عبيد الله بن زياد أربعة مساجد بالبصرة تقوم على بغض علي بن أبي طالب عليه السلام و الواقعة فيه، مسجد بني عدي، و مسجد بني مجاشع، و مسجد كان في العلافين على وجه البصرة، و مسجد في الأزد.

And it is reported by Abu Gassan al Basry who said,

'The sons of Ubeydullah Bin Ziyad had four Masajids at Al-Basra, standing upon the hatred of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and the events in it – Masjid of clan of Aday, and Masjid of clan of Majashie, and Masjid which was among the animal feeds in the direction of Al-Basra, and Masjid among Al-Azd''<sup>183</sup>

و مَنْ قَالَ فِيهِ أَنَّهُ يَبْغِضُ عَلِيًّا وَ يَذَمُّهُ: الْحَسَنُ بْنُ أَبِي الْحَسَنِ الْبَصْرِيِّ [أَبُو سَعِيدٍ] رَوَى [عَنْ] حَمَّادِ بْنِ سَلَمَةَ أَنَّهُ قَالَ: لَوْ كَانَ عَلِيٌّ يَأْكُلُ الْحَشَفَ بِالْمَدِينَةِ، لَكَانَ خَيْرًا لَهُ مِمَّا دَخَلَ فِيهِ. وَ رَوَى أَنَّهُ كَانَ مِنَ الْمُخْذَلِينَ عَنْ نَصْرَتِهِ.

And from the ones who said that he hated Ali<sup>asws</sup> and condemned him<sup>asws</sup> was Al-Hassan Bin Abu Al-Hassan Al-Basry. Abu Saeed, Hammad Bin Salama reported from him that he said, 'If Ali<sup>asws</sup> had eaten the inferior dates at Al-Medina, it would have been better for him<sup>asws</sup> than what he<sup>asws</sup> entered into'. And it is reported that he was from the ones who abandoned from helping him<sup>asws</sup>'.

وَ رَوَوْا عَنْهُ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ رَأَاهُ وَ هُوَ يَتَوَضَّأُ لِلصَّلَاةِ، وَ كَانَ ذَا وَسْوَاسَةٍ، فَصَبَّ عَلَى أَعْضَائِهِ مَاءً كَثِيرًا، فَقَالَ لَهُ: أَرَأَيْتَ مَاءً كَثِيرًا يَا حَسَنُ. فَقَالَ لَهُ: مَا أَرَأَى أَمِيرُ الْمُؤْمِنِينَ مِنْ دِمَاءِ الْمُسْلِمِينَ أَكْثَرَ. قَالَ: أَوْ سَاءَ ذَلِكَ؟ قَالَ: نَعَمْ. قَالَ: فَلَا زِلْتَ مَسْئُوءًا

And it is reported that Ali<sup>asws</sup> saw him while he was performing Wud'u for the Salat, and he was with uncertainty, so he poured a lot of water upon his forearm. He<sup>asws</sup> said to him: 'You are sprinkling a lot of water, O Hassan!' He said to him<sup>asws</sup>, 'What Amir Al-Momineen<sup>asws</sup> has sprinkled from the blood of Muslims, is more'. He<sup>asws</sup> said: 'And that makes you sad?' He said, 'Yes'. He<sup>asws</sup> said: 'You will not cease to be sad'.

قَالَ: فَمَا زَالَ غَاسِبًا قَاطِبًا مَهْمُومًا إِلَى أَنْ مَاتَ.

He (the narrator) said, 'He did not cease to be frowning, bleak, worried, until he died'.

<sup>182</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1047

<sup>183</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1048

[ثم قال ابن أبي الحديد:] فأما أصحابنا فإنهم يدفعون ذلك عنه و يقولون: إنه كان من محبيه عليه السلام و المعظمين له.

Then Ibn Abu Al-Hadeed said, 'As for our companions, they are defending that from him and are saying that he was from ones who loved Ali<sup>asws</sup> and revering to him"<sup>184</sup>.

و روى له أبان بن عبيّاش قال: سألت الحسن البصري عن عليّ عليه السلام، فقال: ما أقول فيه، كانت له السابقة و الفضل و العلم و الحكمة و الفقه و الرأي و الصحة و البلاء و النجدة و الزهد و القضاء و القرابة، إنّ عليا كان في أمره عليا فرحم الله عليا و صلّى عليه.

And it reported for him by Aban Bin Ayyash who said, 'I asked Al-Hassan Al-Basry about Ali<sup>asws</sup>. He said, 'What can I say regarding him<sup>asws</sup>? There was for him<sup>asws</sup>, the precedence, and the merit, and the knowledge, and the wisdom, and the understanding, and the view, and the accompaniment, and the suffering, and the seriousness, and the ascetism, and the judging, and the kinship. Surely, Ali<sup>asws</sup>, in his<sup>asws</sup> affairs, was exalted, so may Allah<sup>azwj</sup> have Mercy on Ali<sup>asws</sup> and Send Salawaat upon him<sup>asws</sup>.

فقلت: يا [أ] با سعيد أ تقول صلّى الله عليه لغير النبي (ص) فقال: ترحم على المسلمين إذا ذكروا، و صلّ على النبي و آله، و علي خير آله.

I said, 'O Abu Saeed! Are you saying that Allah<sup>azwj</sup> should Send Salawaat upon other than the Prophet<sup>saww</sup>? He said, 'Have mercy upon the Muslims when they are mentioned and send Salawaat upon the Prophet<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, and Ali<sup>asws</sup> is the best of his<sup>saww</sup> Progeny<sup>asws</sup>.

فقلت: أ هو خير من حمزة و جعفر؟ قال: نعم. قلت: [هو] خير من فاطمة و ابنها؟ قال: نعم و الله، إنه خير من آل محمد كلّهم، و من يشكّ أنّه خير منهم و قد قال رسول الله صلّى الله عليه و آله «و أبوهما خيرٌ منهما» و لم يجر عليه اسم شرك و لا شرب خمر؟

I said, 'Is he<sup>asws</sup> better than Hamza<sup>as</sup> and Ja'far<sup>as</sup>? He said, 'Yes'. I said, 'Is he<sup>asws</sup> better than (Syeda) Fatima<sup>asws</sup> and her<sup>asws</sup> two sons<sup>asws</sup>? He said, 'Yes, by Allah<sup>azwj</sup>! He<sup>asws</sup> is better than the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, all of them, and who can doubt he<sup>asws</sup> is better than them<sup>asws</sup> and Rasool-Allah<sup>saww</sup> has said: 'And their<sup>asws</sup> father<sup>asws</sup> is better than both of them (Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>), and there did not flow upon him<sup>asws</sup> the name of Shirk nor did he<sup>asws</sup> drink wine?

و قد قال رسول الله صلّى الله عليه و آله لفاطمة: «زوّجْتُكِ خَيْرَ أُمّتي». فلو كان في أمته خير منه لاستثناه. و لقد آخى رسول الله صلّى الله عليه و آله بين أصحابه و آخى بين علي و نفسه، فرسول الله خير الناس نفسا و خیرهم أّخا.

And Rasool-Allah<sup>saww</sup> had said to (Syeda) Fatima<sup>asws</sup>: 'Your<sup>asws</sup> husband<sup>asws</sup> is the best of my<sup>saww</sup> community'. So, had there been in his<sup>saww</sup> anyone better than him<sup>asws</sup>, he<sup>saww</sup> would have made an exclusion for him. And Rasool-Allah<sup>saww</sup> had established brotherhood between his<sup>saww</sup> companions, and established brotherhood between Ali<sup>asws</sup> and himself<sup>saww</sup>. Rasool-Allah<sup>saww</sup> is best of the people himself<sup>saww</sup>, and best of them as brother'.

فقلت: يا [أ] با سعيد! فما هذا الذي يقال عنك أنّك قتله في علي؟! فقال: يا ابن أخي أحقن دمي من هؤلاء الجبابرة، و لو لا ذلك لسال بي الخشب.

<sup>184</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1049

I said, 'O Abu Saeed! So what is this which is being said about you that you said it regarding Ali<sup>asws</sup>!?' He said, 'O son of my brother! I saved my blood from these tyrants, and had it not been that, the wood would have flowed with me (Would have been killed)'.<sup>185</sup>

و قال شيخنا أبو جعفر الإسكافي و وجدته أيضا في كتاب الغارات -: و قد كان بالكوفة من فقهاءها من يعادي عليا و يبغضه مع غلبة التشيع على الكوفة. فمنهم: مرة الحمداني. فروي أنه قيل لمرة: كيف تخلفت عن علي؟ [ف] قال: سبقنا بحسناته و أثقلنا بسيئاته.

And our elder Abu Ja'far Al-Iskafy said, and I (Majlisi) found it was well in 'Kitab Al-Gharaat' – And there were at Al-Kufa, from its jurists, ones who were inimical to Ali<sup>asws</sup> and hated him<sup>asws</sup> with the prevalence of the Shiaism upon Al-Kufa. From them was Marrah Al-Hamdani. It is reported that it was said to Marrah, 'How come you are staying back from Ali<sup>asws</sup>? He said, 'He<sup>asws</sup> preceded us with his<sup>asws</sup> good deeds and burdened us with his<sup>asws</sup> evil deeds'.

و منهم: الأسود بن يزيد، و مسروق بن الأجدع. و روي أن مسروقا رجع عن ذلك.

And from them is Al-Aswad Bin Yazeed and Masrouq Bin Al-Ajda'a. And it is reported that Masrouq retracted from that.

و منهم: شريح [القاضي و قد روي أنه طرد من الكوفة] و بعثه عليه السلام إلى «بأنقيا» شهرين يقضي بين اليهود.

And from them is Shureyh (the judge). And it is reported that he had been expelled from Al-Kufa. And he<sup>asws</sup> sent him to Banaqiya for two months to judge between the Jews.

و منهم: أبو وائل شقيق بن سلمة كان عثمانيا يقع في علي عليه السلام. و يقال: إنه كان يرى رأي الخوارج.

And from them is Abu wa'il Shaqeeq Bin Salamah, who was an Usman supporter indulging in suspicious activities regarding Ali<sup>asws</sup>. And it is said that he used to view the view of the Kharijites.

و من المبغضين [لعلي عليه السلام]: أبو بردة بن أبي موسى الأشعري [فإنه ورث البغض عن كلاله].

And from the haters to Ali<sup>asws</sup> is Abu Bardah Bin Abu Musa Al Ashary, for he had inherited the hatred from dimwittedness.

و من المنحرفين عنه عليه السلام: أبو عبد الرحمن السلمي.

And from the ones turning away from him<sup>asws</sup> was Abdul Rahman Al-Salamy.

و منهم: قيس بن أبي حازم، و سعيد بن المسيب، و الزهري، و عروة بن الزبير

And from them was Qays Bin Abu Hazim, and Saeed Bin Al-Musayyab, and Al-Zuhry, and Urwah Bin Al-Zubeyr.

<sup>185</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1050

وكان زيد بن ثابت عثمانياً يحرض الناس على سبه عليه السلام.

And Zayd Bin Sabit was an Usman supporter, urging the people upon reviling Ali<sup>asws</sup>.

وكان المكحول من المبغضين له عليه السلام، وكذا حماد بن زيد.

And Al-Mak'howl was from the haters to him<sup>asws</sup>, and like that was Hammad Bin Zayd.

أقول: قد بسط [الثقفي] الكلام في كتاب الغارات في عدّ هؤلاء الأشرقياء و بيان أحوالهم،

I (Majlisi) am saying, 'Al-Saqafy has extended the speech in Kitab Al-Gharaat regarding a number of these wretched ones and explained their states.

و روى عن عطاء بن السائب قال: قال رجل لأبي عبد الرحمن السلمي: أنشدك بالله [إلا أن] تخبرني [بما أسألك عنه، فسكت] فلما أكد عليه [قال: نعم] قال: بالله [عليك] هل أبغضت علياً إلا يوم قسم المال في أهل الكوفة فلم يصلك و لا أهل بيتك منه بشيء؟ قال: أما إذ أنشدتني بالله فكان ذلك.

And it is reported from Ata'a Bin Al-Sa'aib who said, 'A man said to Abu Abdul Rahman Al-Sulamy, 'I adjure you with Allah<sup>azwj</sup>, except that you should inform me what I am asking you about'. But he was silent. When he emphasised upon him, he said, 'Yes'. He said, 'By Allah<sup>azwj</sup> upon you! Did you hate Ali<sup>asws</sup> only on the day he<sup>asws</sup> distributed the wealth among the people of Al-Kufa, and he<sup>asws</sup> did not help you nor your family members with anything from it?' He said, 'since you have adjured me with Allah<sup>azwj</sup>, so that has happened''<sup>186</sup>

و قال: بعث أسامة بن زيد إلى علي عليه السلام: أن ابعث إليّ بعتائي فوالله [إنك] لتعلم أنك لو كنت في قم أسدٍ لدخلت معك. فكتب إليه [علي عليه السلام]: إن هذا المال لمن جاهد عليّ، و لكن هذا مالي بالمدينة فأصب منه ما شئت..

And he said, 'Usama Bin Zayd sent a message to Ali<sup>asws</sup>, 'Send my award to me, for by Allah<sup>azwj</sup>, you<sup>asws</sup> know that even if you were to be in the mouth of a lion, I would enter to be with you<sup>asws</sup>. Ali<sup>asws</sup> wrote to him: 'This wealth is for the ones who fought over it, but my<sup>asws</sup> (personal) wealth which is at Al-Medina, take from it whatever you so desire to'.<sup>187</sup>

ثم ذكر رواية تدل على أن عروة بن الزبير و الزهري كانا ينالان من علي عليه السلام فنهأما عنه علي بن الحسين.

Then he mentioned a report pointing upon that Urwah Bin Al-Zubeyr and Al-Zuhry were both talking back about Ali<sup>asws</sup>, and Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> forbade them both''<sup>188</sup>

و عن أبي داود الهمداني قال: شهدت سعيد بن المسيّب و أقبل عمر بن علي بن أبي طالب فقال له سعيد: يا ابن أخي! ما أراك تكثر غشيان مسجد رسول الله صلى الله عليه و آله كما يفعل إخوانك و بنو عمك؟

And from Abu Dawood Al Hamdany who said,

<sup>186</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1051

<sup>187</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1052

<sup>188</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1053

'I witnessed Saeed Bin Al-Musayyab, and Umar son of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> came. Saeed said to him, 'O son of my brother! I do not see you frequently visiting Masjid of Rasool-Allah<sup>saww</sup> like what your brothers and sons of your uncle used to do?'

فقال عمر: يا ابن المسبب! أكلما دخلت المسجد فأجيت فأشهدك. فقال سعيد: ما أحب أن تغضب، سمعت والدك عليا يقول: و الله إن لي من الله مقاما هو خير لبي عبد المطلب مما على الأرض من شيء.

Umar (son of Ali<sup>asws</sup>) said, 'O Ibn Musayyab! Is it every time I enter the Masjid, so I come and see you?' Saeed said, 'I do not like you to be angry. I heard your father<sup>asws</sup> Ali<sup>asws</sup> saying: 'By Allah<sup>azwj</sup>! There is a position for me<sup>asws</sup> which is better for the Clan of Abdul Muttalib<sup>as</sup> that whatever things are upon the earth'.

قال عمر: سمعت والدي يقول: ما كلمة حكمة في قلب منافق يخرج من الدنيا حتى يتكلم بها. [فقال سعيد: يا ابن أخي جعلتني منافقا!] فقال [عمر: ذلك ما أقول لك. قال: ثم انصرف.

Umar (son of Ali<sup>asws</sup>) said, 'I heard my father<sup>asws</sup> saying: 'There is no word of wisdom in the heart of a hypocrite, he would exit from the world until he would speak with it'. Saeed said, 'O son of my brother! You are making me to be a hypocrite?' Umar (son of Ali<sup>asws</sup>) said, 'That is what I am saying for you'. He said, 'Then leave!'

ثم قال ابن أبي الحديد: و قال شيخنا أبو جعفر الإسكافي: كان أهل البصرة كلهم يغيضونه قاطبة، و كانت قريش كلها على خلافه، و كان جمهور الخلق مع بني أمية.

Then Ibn Abi Al-Hadeed said, 'Our elder Abu Ja'far Al-Iskafy said, 'The people of Al-Basra, all of them were hating him<sup>asws</sup>, without exception, and all of Quraysh were upon opposing him<sup>asws</sup>, and the general masses were with the clan of Umayya".<sup>189</sup>

و روى عبد الملك بن عمير عن عبد الرحمن بن أبي بكر قال: سمعت علياً عليه السلام و هو يقول: ما لقي أحد من الناس ما لقيت! ثم بكى علياً عليه السلام.

And it is reported by Abdul Malik Bin Umeyr, from Abdul Rahman Bin Abu Bakrah who said,

'I heard Ali<sup>asws</sup> and he<sup>asws</sup> was saying: 'No one from the people has faced what I<sup>asws</sup> have faced!' Then Ali<sup>asws</sup> cried".<sup>190</sup>

و روى أبو عمرو النهدي قال: سمعت علي بن الحسين عليه السلام يقول: ما بمكة و المدينة عشرون رجلاً يحبنا!.

And it is reported by Abu Amro Al Nahdy who said,

'I heard Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> saying: 'There are not (even) twenty people in Makkah and Al-Medina who love us<sup>asws</sup>!'<sup>191</sup>

<sup>189</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1054

<sup>190</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1055

<sup>191</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1056



قَالَ: وَ رَوَى ابْنُ هِلَالٍ النَّقَّافِيُّ فِي كِتَابِ الْغَارَاتِ عَنْ زَكَرِيَّا بْنِ يَحْيَى الْعَطَّارِ عَنْ فَضِيلٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: لَمَّا قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: «سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَوَ اللَّهُ لَا تَسْأَلُونِي عَنْ فِقَةٍ تُضِلُّ مَائَةً وَ تُهْدِي مَائَةً، إِلَّا أَنْبَأْتُكُمْ بِنَاعِقِهَا وَ سَائِقِهَا». فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: أَخْبِرْنِي كَمْ فِي رَأْسِي وَ لِحْيَتِي مِنْ طَاقَةِ شَعْرٍ!

He said, 'And it is reported by Ibn Hllal Al Saqafi in Kitab Al Gharaat, from Zakariya Bin Yahya Al Attar, from Fuzeyl,

From Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> having said: 'When Ali<sup>asws</sup> said: 'Ask me<sup>asws</sup> before you lose me<sup>asws</sup>! By Allah<sup>azwj</sup>! You will not ask me<sup>asws</sup> about any group straying a hundred and guiding a hundred except I<sup>asws</sup> can inform you of its caller and its usher', a man stood up to him<sup>asws</sup> and said: 'Can you<sup>asws</sup> inform me, how many layers of hair are there in my head and my beard!'

فَقَالَ [عَلِيٌّ عَلَيْهِ السَّلَامُ]: وَ اللَّهُ لَقَدْ حَدَّثَنِي خَلِيلِي، أَنَّ عَلَى كُلِّ طَاقَةٍ شَعْرٍ مِنْ رَأْسِكَ مَلَكًا يَلْعَنُكَ، وَ أَنَّ عَلَى كُلِّ طَاقَةٍ شَعْرٍ مِنْ لِحْيَتِكَ شَيْطَانًا يُغْوِيكَ، وَ أَنَّ فِي بَيْتِكَ سَخْلًا يَقْتُلُ ابْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ!

Ali<sup>asws</sup> said: 'By Allah<sup>azwj</sup> My<sup>asws</sup> friend (Rasool-Allah<sup>saww</sup>) had informed me<sup>asws</sup> that upon every layer of hair from your head there is an Angel cursing you, and upon every layer of hair from your beard there is a Satan<sup>la</sup> deviating you, and in your house there is a lamb (son) who will kill a son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>!'

وَ كَانَ ابْنُهُ قَاتِلُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ يَوْمَئِذٍ طِفْلاً يَحْبُو وَ هُوَ سِنَانُ بْنُ أَنَسٍ النَّحْعِيُّ.

And his son was a killer of Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>. On that day he was a child, and he is Sinan Bin Anas Al-Nakhaie".<sup>192</sup>

وَ رَوَى الْحَسَنُ بْنُ مَجْبُوبٍ عَنْ ثَابِتِ الثُّمَالِيِّ عَنْ أَبِي إِسْحَاقَ السَّيِّعِيِّ عَنْ سُؤَيْدِ بْنِ عَفْلَةَ: أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ خَطَبَ ذَاتَ يَوْمٍ، فَقَامَ رَجُلٌ مِنْ تَحْتِ مَنْبَرِهِ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي مَرَرْتُ بِوَادِي الْقُرَى، فَوَجَدْتُ خَالِدَ بْنَ عُرْفُطَةَ قَدْ مَاتَ فَأَسْتَغْفِرُ لَهُ.

And it is reported by Al-Hassan Bin Mahboub, from Sabit Al Sumali, from Abu Is'haq Al Sabie, from Suweyd Bin Gafala,

'Ali<sup>asws</sup> addressed (the people) one day. A man from beneath his<sup>asws</sup> pulpit stood up and said, 'O Amir Al-Momineen<sup>asws</sup>! I passed by the valley Al-Qurra and found Khalid Bin Urfutah to have died, so I sought Forgiveness (of Allah<sup>azwj</sup>) for him'.

فَقَالَ عَلَيْهِ السَّلَامُ: وَ اللَّهُ مَا مَاتَ وَ لَا يَمُوتُ حَتَّى يُثَوِّدَ جَيْشَ ضَلَالَةٍ، صَاحِبِ لِوَايِهِ حَبِيبُ بْنُ حَمَادٍ [جَمَّارٍ «خ»].

He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! He had not died, nor will he be dying until he leads an army of straying, the bearer of its flag would be Habeeb Bin Hamad'.

فَقَامَ رَجُلٌ آخَرُ مِنْ تَحْتِ الْمَنبَرِ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا حَبِيبُ بْنُ حَمَادٍ، وَ إِنِّي لَكَ شَيْعَةٌ وَ مُحِبٌّ. فَقَالَ [عَلِيٌّ عَلَيْهِ السَّلَامُ]: أَأَنْتَ حَبِيبُ بْنُ حَمَادٍ؟ قَالَ: نَعَمْ. قَالَ لَهُ ثَانِيَةً: اللَّهُ! إِنَّكَ لَحَبِيبُ بْنُ حَمَادٍ [جَمَّارٍ «خ»]. فَقَالَ: إِي وَ اللَّهِ. قَالَ: أَمَا وَ اللَّهِ إِنَّكَ لَحَامِلُهَا وَ لَتَحْمِلَنَّهَا، وَ لَتَدْخُلَنَّ بِهَا مِنْ هَذَا الْبَابِ. وَ أَشَارَ إِلَى بَابِ الْفِيلِ بِمَسْجِدِ الْكُوفَةِ.

<sup>192</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1057

Another man stood up from beneath the pulpit, and he said, 'O Amir Al-Momineen<sup>asws</sup>! I am Habeeb Bin Hammad, and I am a Shia of yours and love you<sup>asws</sup>'. Ali<sup>asws</sup> said: 'Are you Habeen Bin Hammad?' He said, 'Yes'. He<sup>asws</sup> said to him for a second time: 'You are Habeeb Bin Hammad?' He said, 'Yes, by Allah<sup>azwj</sup>'. He<sup>asws</sup> said: 'But, by Allah<sup>azwj</sup>! You are its bearer, and you will be bearing it and will be entering with it from this door' – and he<sup>asws</sup> indicated to Al-Feel gate of the Masjid of Al-Kufa.

قال ثابت: فو الله ما مت حتى رأيت ابن زياد و قد بعث عمر بن سعد إلى [حرب] الحسين عليه السلام، و جعل خالد بن عرفطة [من رجال صحاح أهل السنة] على مقدمته، و حبيب بن حماد صاحب رايته، فدخل بها من باب الفيل.

Sabit said, 'By Allah<sup>azwj</sup>! I did not die until I saw the flag of Ibn Ziyad, and he had sent Umar Bin Sa'ad to war against Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>, and made Khalid Bin Arfatah (who is from the righteous men from the adversaries), to be upon its vanguard, and Habeen Bin Hammad was bearer of its flag. He entered with it from Al-Feel gate"<sup>193</sup>.

و روى محمد بن جَبَلَةَ الحُطَّاطُ عَنْ عِكْرَمَةَ عَنْ زَيْدِ الْأَحْمَسِيِّ: أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ كَانَ جَالِسًا فِي مَسْجِدِ الْكُوفَةِ وَ بَيْنَ يَدَيْهِ قَوْمٌ، مِنْهُمْ عَمْرُو بْنُ حُرَيْثٍ، إِذْ أَقْبَلَتِ امْرَأَةٌ مُخْتَمِرَةٌ لَا تُعْرَفُ، فَوَقَفَتْ فَقَالَتْ لِعَلِّي عَلَيْهِ السَّلَامُ: يَا مَنْ قَتَلَ الرِّجَالَ وَ سَفَكَ الدَّمَاءَ وَ أَتَيْتُمُ الصَّبِيَّانَ وَ أَزْمَلَ النِّسَاءَ!

And it is reported by Muhammad Bin Jabalah Al Khayyat, from Ikrimah, from Yazeed Al Ahmasy,

'Ali<sup>asws</sup> was seated in Masjid Al-Kufa and there was a group in front of him, from them was Amro Bin Hureys, when a veiled woman came, could not be recognised. She paused and said to Ali<sup>asws</sup>, 'O one<sup>asws</sup> who kills the men and sheds the blood, and orphans the children and widows the women!'

فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: وَ إِنَّهَا هِيَ هَذِهِ السَّلَاقَةُ الْجُلْعَةُ الْمَجْعَةُ، وَ إِنَّهَا هِيَ هَذِهِ شَيْبَةُ الرِّجَالِ وَ النِّسَاءِ الَّتِي مَا رَأَتْ دَمًا قَطُّ.

Ali<sup>asws</sup> said: 'And surely she is the chatterbox, the vulgar of the tongue, and surely this one, she resembles the men and the women who do not see any blood (of menstruation) at all'.

فَوَلَّتِ [الْمَرْأَةُ] هَارِبَةً مُنْكَسَةً رَأْسَهَا، فَاتَّبَعَهَا عَمْرُو بْنُ حُرَيْثٍ، فَلَمَّا صَارَتْ بِالرَّحْبَةِ قَالَ لَهَا: وَ اللَّهُ لَقَدْ سُرْتُ بِمَا كَانَ مِنْكَ الْيَوْمَ إِلَى هَذَا الرَّجُلِ، فَادْخُلِي مَنْزِلِي حَتَّى أَهَبَ لَكَ وَ أَكْسُوكِ.

The woman turned around fleeing reversing her head. Amro Bin Hureys followed her. When she came to be at Al-Rahba, he said to her, 'By Allah<sup>azwj</sup>! I am cheered with what happened from you today to this man<sup>asws</sup>. Enter into my house until I gift to you and some clothes for you'.

فَلَمَّا دَخَلَتْ مَنْزِلَهُ أَمَرَ خَوَارِجَهُ بِتَفْشِيحِهَا وَ نَزَعَ ثِيَابَهَا لِيَنْظُرَ صِدْقَهُ فِيمَا قَالَهُ عَنْهَا، فَبَكَتْ وَ سَأَلَتْهُ أَنْ لَا يَكْشِفَهَا وَ قَالَتْ: أَنَا وَ اللَّهُ كَمَا قَالَ، لِي رَكْبُ الرِّجَالِ، وَ أَنْثِيَانِ كَأُنْثِي الرِّجَالِ، وَ مَا رَأَيْتُ دَمًا قَطُّ.

When she entered his house, he instructed his maids with investigating her, and with removing her clothes in order to look at his<sup>asws</sup> truthfulness in what he<sup>asws</sup> had said about her. She cried and asked him not to uncover her, and she said, 'By Allah<sup>azwj</sup>! I am like that

<sup>193</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1058

he<sup>asws</sup> has said to me. For me there is pubic germination for the men, and two female (parts) like females of the men, and I have not seen blood at all’.

فَرَكَّهَا وَ أَخْرَجَهَا. ثُمَّ جَاءَ [عَمْرُو] إِلَى عَلِيِّ عَلَيْهِ السَّلَامُ فَأَخْبَرَهُ فَقَالَ: إِنَّ خَلِيلِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، أَخْبَرَنِي بِالْمُتَمَرِّدِينَ عَلَيَّ مِنَ الرِّجَالِ، وَ الْمُتَمَرِّدَاتِ مِنَ النِّسَاءِ إِلَى أَنْ تَقُومَ السَّاعَةُ.

So he left her and expelled her. Then Amro came to Ali<sup>asws</sup> and informed him. He<sup>asws</sup> said: ‘My<sup>asws</sup> friend Rasool-Allah<sup>saww</sup> informed me<sup>asws</sup> with the rebels against me<sup>asws</sup> from the men, and the rebels from the women, up to the establishment of the Hour’<sup>194</sup>.

وَ رَوَى عُثْمَانُ بْنُ سَعِيدٍ عَنْ يَحْيَى التَّيْمِيِّ عَنِ الْأَعْمَشِيِّ عَنْ إِسْمَاعِيلَ ابْنِ رَجَاءٍ قَالَ: قَامَ أَغَشَى بِأَهْلَةٍ وَ هُوَ غُلَامٌ يَزُومُنِي حَدَّثَ إِلَى عَلِيِّ عَلَيْهِ السَّلَامُ، وَ هُوَ يَخْطُبُ وَ يَذْكُرُ الْمَلَاحِمَ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَشَبَّهَ هَذَا الْحَدِيثَ بِحَدِيثِ خُرَافَةٍ!

And it is reported by Usman Bin Saeed, from Yahya Al Tameemi, from Al Amsh, from Ismail Ibn Raja’a who said,

‘A’ash Bahilah stood up to Ali<sup>asws</sup>, and he was a young boy on that day, a teenager, and he<sup>asws</sup> was addressing and mentioning the future events. He said, ‘O Amir Al-Momineen<sup>asws</sup>! How resembling is this Hadeeth with the superstitious myths!’

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: إِنْ كُنْتُ أَنِمًا فِيمَا قُلْتُ يَا غُلَامُ فَرَمَاكَ اللَّهُ بِغُلَامٍ ثَقِيفٍ. ثُمَّ سَكَتَ.

Ali<sup>asws</sup> said: ‘If you are sinning in what you said, O boy, may Allah<sup>azwj</sup> Afflict you with a boy of Saqueef’. Then he<sup>asws</sup> was silent.

فَقَالُوا: وَ مَنْ غُلَامٌ ثَقِيفٍ يَا أَمِيرَ الْمُؤْمِنِينَ! قَالَ: غُلَامٌ يَمْلِكُ بِلَدَتِكُمْ هَذِهِ، لَا يَنْزُكُ لِلَّهِ حُرْمَةً إِلَّا أَنْتَهَكَهَا، يَضْرِبُ عَنْقَ هَذَا الْغُلَامِ بِسَيْفِهِ.

They said, ‘And who is the boy of Saqueef, O Amir Al-Momineen<sup>asws</sup>?’ He<sup>asws</sup> said: ‘A boy ruling this city of yours. He will not leave any Sanctity of Allah<sup>azwj</sup> except he would violate it. He will strike off the neck of this boy with his sword’.

فَقَالُوا: كَمْ يَمْلِكُ يَا أَمِيرَ الْمُؤْمِنِينَ! قَالَ: عِشْرِينَ إِنْ بَلَغَهَا قَالُوا: فَيُقْتَلُ قَتْلًا أَمْ يَمُوتُ مَوْتًا؟ قَالَ: بَلْ يَمُوتُ حَتْفَ أَنْفِهِ بِدَاءِ الْبَطْنِ، يُنْقَبُ سِرِيرُهُ لِكَثْرَةِ مَا يَخْرُجُ مِنْ حَوْفِهِ.

-They said, ‘How long will he rule, O Amir Al-Momineen<sup>asws</sup>?’ He<sup>asws</sup> said: ‘Twenty (years), if he reaches it’. They said, ‘Will he be killed by a killing or dying a (natural) death?’ He<sup>asws</sup> said: ‘But, he will be dying a death of his nose disdaining the slitting of his belly. His bed would corrode due to a lot of what would come out from his inside’.

قَالَ إِسْمَاعِيلُ بْنُ رَجَاءٍ: فَوَ اللَّهُ لَقَدْ رَأَيْتُ بَعْنِي أَغَشَى بِأَهْلَةٍ وَ قَدْ أُخْضِرَ فِي جُمْلَةِ الْأَسْرَى الَّذِينَ أُسِرُوا مِنْ جَيْشِ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ بْنِ الْأَشْعَثِ بَيْنَ يَدَيِ الْحَجَّاجِ، فَقَرَعَهُ وَ وَجَّعَهُ وَ اسْتَنْشَدَ شِعْرَهُ الَّذِي يُحْرَضُ فِيهِ عَبْدُ الرَّحْمَنِ عَلَى الْحَرْبِ، ثُمَّ ضَرَبَ عَنْقَهُ فِي هَذَا الْمَجْلِسِ.

Ismail Bin Raja’a said, ‘By Allah<sup>azwj</sup>! I saw with my eyes A’ash Bahilah, and he had been presented in the crowd of the captives, those captured from the army of Al-Rahman Bin Muhammad Al-Ash’as, in front of Al-Hajjaj. He scolded him and rebukes him, and prosed his

<sup>194</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1059

poems which he used to urge the army of Abdul Rahman upon the war, then he struck off his neck in his gathering”<sup>195</sup>.

وَرَوَى مُحَمَّدُ بْنُ عَلِيٍّ الصَّوَّافُ عَنِ الْحُسَيْنِ بْنِ سُفْيَانَ عَنْ أَبِيهِ عَنْ شَهْرِ بْنِ سَدِيرٍ الْأَزْدِيِّ قَالَ: قَالَ عَلِيُّ بْنُ عَمْرِو بْنِ الْحَمِقِ الْخُزَاعِيُّ: أَتَيْنَ نَزْلَتَ يَا عَمْرُو؟ قَالَ: فِي قَوْمِي. قَالَ: لَا تَنْزِلْ فِيهِمْ [قَالَ]: أَفَأَنْزِلُ فِي بَنِي كِنَانَةَ حَيْرَانًا؟ قَالَ: لَا. قَالَ: أَفَأَنْزِلُ فِي ثَقِيفٍ؟ قَالَ: فَمَا تَصْنَعُ بِالْمَعْرَةِ وَالْمَحْرَةِ؟ قَالَ: وَمَا هُمَا؟

And it is reported by Muhammad Bin Ali Al Sawwaf, from Al Husayn Bin Sufyan, from his father, from Shuheyb Bin Sadeyr Al Azdy who said,

‘Ali<sup>asws</sup> said to Al-Hamiq Al-Khuzai: ‘Where are you intending, O Amro?’ He said, ‘(To be) among my people’. He<sup>asws</sup> said: ‘Do not descend among them’. He said, ‘Should I descend among the clan of Kinanah in their vicinity?’ He<sup>asws</sup> said: ‘No’. He said, ‘Shall I descend among Saqeef?’ He<sup>asws</sup> said: ‘So what will you do with the disgrace and the remoteness?’ He said, ‘And what are these two?’

قَالَ: عُتْقَانِ مِنْ نَارٍ يَخْرُجَانِ مِنَ ظَهْرِ الْكُوفَةِ، أَحَدُهُمَا عَلَى تَمِيمٍ وَ بَكْرٍ بْنِ وَائِلٍ، فَقَلَمَا يُغْلِثُ مِنْهُ أَحَدٌ، وَ يَأْتِي الْعُتْقُ الْآخَرَ فَيَأْخُذُ عَلَى الْجَانِبِ الْآخَرَ مِنَ الْكُوفَةِ، فَقَلَمَا يَصِيبُ مِنْهُمْ. إِنَّمَا هُوَ يَدْخُلُ الدَّارَ فَيُخْرِقُ الْبَيْتَ وَ الْبَيْتَيْنِ. قَالَ: فَأَتَيْنَ أَنْزِلُ؟ قَالَ: فِي بَنِي عَمْرِو بْنِ عَامِرٍ مِنَ الْأَزْدِ.

He<sup>asws</sup> said: ‘Two necks (columns) of fire coming out from the outback of Al-Kufa. One of them would be upon (clans of) Tameem and Bakr Bin Wa’il. Every time someone escapes from it, and another one would come and seize upon the other side from Al-Kufa. It will be few, the ones dying from them. But rather, it would enter the house and incinerate the house and two houses’. He said, ‘So, where should I descend?’ He<sup>asws</sup> said: ‘Among the clan of Amro Bin Aamir from Al-Azd’.

قَالَ: فَقَالَ قَوْمٌ حَضَرُوا هَذَا الْكَلَامَ: مَا نَرَاهُ إِلَّا كَاهِنًا يَتَحَدَّثُ بِحَدِيثِ الْكَهَنَةِ.

He (the narrator) said, ‘A group who were present at this speech, said, ‘We do not see him<sup>asws</sup> except as a sooth-sayer narrating the events of the sooth-sayers’.

فَقَالَ: يَا عَمْرُو إِنَّكَ لَمَقْتُولٌ بِغَدِي، وَ إِنَّ رَأْسَكَ لَمَنْقُولٌ، وَ هُوَ أَوَّلُ رَأْسٍ يُنْقَلُ فِي الْإِسْلَامِ، وَ الْوَيْلُ لِقَاتِلِكَ، أَمَا إِنَّكَ لَا تَنْزِلُ بِقَوْمٍ إِلَّا أَسْلَمُوكَ بِرُؤْسِكَ، إِلَّا هَذَا الْحَيَّ مِنْ بَنِي عَمْرِو بْنِ عَامِرٍ مِنَ الْأَزْدِ، فَإِنَّهُمْ يُسَلِّمُوكَ وَ لَنْ يَخْذُلُوكَ.

He<sup>asws</sup> said: ‘O Amro! You will be killed after me<sup>asws</sup>, and your head would be transferred, and it is the first head to be transferred in Al-Islam, and the woe be unto your killer. But, you should not descend with any people except if they grant you safety, except for this tribe from the clan of Amro Bin Aamir from Al-Azd, for they will keep you safe and will never abandon you’.

قَالَ: فَوَ اللَّهُ مَا مَضَتْ الْأَيَّامُ حَتَّى تَنْقَلُ [يُنْقَلُ] عَمْرُو بْنُ الْحَمِقِ فِي خِلَافَةِ مُعَاوِيَةَ فِي أَخْيَاءِ الْعَرَبِ خَائِفًا مَدْعُورًا، حَتَّى نَزَلَ فِي قَوْمِهِ مِنْ بَنِي خُزَاعَةَ، فَأَسْلَمُوهُ فَقَتِلَ وَ حُمِلَ رَأْسُهُ مِنَ الْعِرَاقِ إِلَى مُعَاوِيَةَ بِالشَّامِ. وَ هُوَ أَوَّلُ رَأْسٍ حُمِلَ فِي الْإِسْلَامِ مِنْ بَلَدٍ إِلَى بَلَدٍ!.

<sup>195</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1060

He (the narrator) said, 'The days did not pass until Amro Bin Al-Hamiq kept moving around during the caliphate of Muawiya among the Arab tribes, fearful, terrified, until he descended among his own people from the clan of Khuza'a. They yielded him (to the enemy) and he was killed, and his head was carried from Al-Iraq to Muawiya at Syria, and it is the first head to be carried in Al-Islam, from a city to a city!'"<sup>196</sup>

وَرَوَى إِبْرَاهِيمُ بْنُ مَيْمُونٍ الْأَزْدِيُّ عَنْ حَبَّةِ الْعُرَيْبِيِّ قَالَ: كَانَ جُوَيْرِيَةُ بْنُ مُسْهِرِ الْعَبْدِيِّ صَالِحًا، وَكَانَ لِعَلِيِّ صَدِيقًا، وَكَانَ عَلِيُّ عَلَيْهِ السَّلَامُ يُحِبُّهُ، وَنَظَرَ يَوْمًا إِلَيْهِ وَهُوَ يَسِيرُ، فَنَادَاهُ يَا جُوَيْرِيَةُ! الْحَقُّ بِي فَإِنِّي إِذَا رَأَيْتُكَ هَوَيْتُكَ.

And it is reported by Ibrahim Bin Maymoun Al Azdy, from Habbat Al Arny who said,

'Juweyria Bin Mus'hir was righteous, and he was a friend to Ali<sup>asws</sup>, and Ali<sup>asws</sup> used to love him, and he<sup>asws</sup> looked at him one day and he was travelling. He<sup>asws</sup> called out to him: 'O Juweyria! Join up with me<sup>asws</sup> (at Al-Kufa), for whenever I<sup>asws</sup> see you, I<sup>asws</sup> love you".<sup>197</sup>

قَالَ إِسْمَاعِيلُ بْنُ أَبَانَ فَحَدَّثَنِي الصَّبَّاحُ عَنْ مُسْلِمٍ عَنْ حَبَّةِ الْعُرَيْبِيِّ قَالَ: سَرْنَا مَعَ عَلِيِّ عَلَيْهِ السَّلَامُ يَوْمًا، فَالْتَقَمْتُ فَإِذَا جُوَيْرِيَةُ خَلْفَهُ بَعِيدًا، فَنَادَاهُ يَا جُوَيْرِيَةُ! الْحَقُّ بِي - لَا أَبَا لَكَ أَلَا تَعْلَمُ أَنِّي أَهْوَاكَ وَأُحِبُّكَ؟

Ismail Bin Aban said, 'It is narrated to me by Al Sabbah, from Muslim, from Habbat al Arny who said,

'We travelled with Ali<sup>asws</sup> one day. He<sup>asws</sup> turned and there was Juweyria far behind him<sup>asws</sup>. He<sup>asws</sup> called out to him: 'O Juweyria! Catch up with me<sup>asws</sup>, may there be no father for you! Do you not know that I<sup>asws</sup> am soft-hearted with you and love you?'

قَالَ: فَكَضَ [جُوَيْرِيَةُ] نَحْوَهُ فَقَالَ لَهُ: إِنِّي مُحَدِّثُكَ بِأَمْرِ فَاحْفَظْهَا.

He (the narrator) said, 'Juweyria sprinted towards him<sup>asws</sup>. He<sup>asws</sup> said to him: 'I<sup>asws</sup> shall narrated with certain matters, so memorise them'.

[قَالَ حَبَّةُ:] ثُمَّ اشْتَرَكَا فِي الْحَدِيثِ سِرًّا، فَقَالَ لَهُ جُوَيْرِيَةُ: يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا رَجُلٌ نَسِيٌّ. فَقَالَ: أَنَا أُعِيدُ عَلَيْكَ الْحَدِيثَ لِتَحْفَظَهُ، ثُمَّ قَالَ فِي آخِرِ مَا حَدَّثَهُ إِلَيْهِ: يَا جُوَيْرِيَةُ! أَحِبَّ حَبِيبَنَا مَا أَحَبَّنَا فَإِذَا أَبْغَضْنَا فَأَبْغِضْهُ، وَابْغِضْ بَعْضِنَا مَا أَبْغَضْنَا فَإِذَا أَحَبَّنَا فَأَحِبَّهُ.

Habbat said, 'Then they both participated in the discussion secretly. Juweyria said to him<sup>asws</sup>, 'O Amir Al-Momineen<sup>asws</sup>! I am a forgetful person'. He<sup>asws</sup> said: 'I<sup>asws</sup> shall repeat the Hadeeth to you, for you to memorise it'. Then he<sup>asws</sup> said at the end of his<sup>asws</sup> narrating to him: 'O Juweyria! Love the one who loves us<sup>asws</sup>, for as long as he loves us<sup>asws</sup>. When he hates us<sup>asws</sup>, then hate him; and hate the one who hates us<sup>asws</sup> for as long as he hates us<sup>asws</sup>. When he loves us<sup>asws</sup>, then love him'.

قَالَ: فَكَانَ نَاسٌ مِمَّنْ يَشْكُ فِي أَمْرِ عَلِيِّ عَلَيْهِ السَّلَامُ يَقُولُونَ: أَتَرَاهُ جَعَلَ جُوَيْرِيَةَ وَصِيَّهُ كَمَا يَدَّعِي هُوَ مِنْ وَصِيَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ؟

He (the narrator) said, 'There were some people from the ones who doubted in the matter of Ali<sup>asws</sup>, they were saying, 'Did you see him<sup>asws</sup> making Juweyria as being his<sup>asws</sup> successor, just as he<sup>asws</sup> claims that he<sup>asws</sup> is from the successors<sup>asws</sup> of Muhammad<sup>saww</sup>?'

<sup>196</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1061

<sup>197</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1062

قَالَ [حَبَّةٌ]: يَقُولُونَ ذَلِكَ لِشِدَّةِ اخْتِصَاصِهِ بِهِ حَتَّى دَخَلَ عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ يَوْمًا، وَهُوَ مُضْطَجِعٌ وَ عِنْدَهُ قَوْمٌ مِنْ أَصْحَابِهِ، فَنَادَاهُ جُؤَيْرِيَّةُ: أَيُّهَا النَّاسُ اسْتَيْقِظُوا فَلْتَضْرِبَنَّ عَلَى رَأْسِكَ ضَرْبَةً تُخَضِّبُ مِنْهَا لِحْيَتَكَ.

Habbat said, 'They were saying that due to the intensity of his<sup>asws</sup> particularising with him, to the extent that one day he entered to see him<sup>asws</sup> and he<sup>asws</sup> was lying down, and in his<sup>asws</sup> presence there was a group from his<sup>asws</sup> companion. Juweyria called out to him<sup>asws</sup>, 'O sleeping one! Wake up, for you<sup>asws</sup> will be struck upon your<sup>asws</sup> head a strike, dyeing your<sup>asws</sup> beard from it'.

قَالَ فَتَبَسَّمَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ ثُمَّ قَالَ: وَ أَخَذْتُكَ يَا جُؤَيْرِيَّةُ بِأَمْرِكَ، أَمَا وَ الَّذِي نَفْسِي بِيَدِهِ، لَتُعْتَلَنَّ إِلَى الْعُتْلِ الرَّئِيمِ فَلْيُقَطَّعَنَّ يَدُكَ وَ رِجْلُكَ، وَ يَصْلُبَنَّكَ تَحْتَ جَذْعِ كَافِرٍ.

He (the narrator) said, 'Amir Al-Momineen<sup>asws</sup> smiled, then said: 'And Shall I<sup>asws</sup> narrate to you with your matter, O Juweyria? But, by the One<sup>azwj</sup> in Whose Hand is my<sup>asws</sup> soul! You will be carried to the dungeon of the ignoble, so he will cut off your hand, and your leg, and he will crucify you beneath a tree trunk of a Kafir'.

قَالَ: فَوَ اللَّهُ مَا مَضَتْ الْأَيَّامُ عَلَى ذَلِكَ حَتَّى أَخَذَ زِيَادُ جُؤَيْرِيَّةَ، فَقَطَّعَ يَدَهُ وَ رِجْلَهُ وَ صَلَبَهُ إِلَى جَانِبِ جَذْعِ ابْنِ نَبِيٍّ مُعَكَّرٍ وَ كَانَ جَذْعًا طَوِيلًا فَصَلَبَهُ عَلَى جَذْعٍ قَصِيرٍ إِلَى جَانِبِهِ.

He (the narrator) said, 'By Allah<sup>azwj</sup>! The days did not pass by upon that until Ziyad seized Juweyria. He cut off his hand, and his leg, and crucified him to the side of a (tree) trunk of Ibn Abu Mu'kar, and it was tall trunk, and he crucified him upon a short trunk to the side of it'.<sup>198</sup>

وَ رَوَى إِبْرَاهِيمُ فِي كِتَابِ الْعَارَاتِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْهَيْثَمِيِّ قَالَ: كَانَ مَيْثَمُ التَّمَّارِ مَوْلىَ عَلِيٍّ عَلَيْهِ السَّلَامُ عَبْدًا لِامْرَأَةٍ مِنْ بَنِي أَسَدٍ، فَاشْتَرَاهُ عَلِيٌّ عَلَيْهِ السَّلَامُ وَ أَعْتَقَهُ فَقَالَ لَهُ: مَا اسْمُكَ؟ قَالَ: سَالِمٌ. فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَخْبَرَنِي أَنَّ اسْمَكَ الَّذِي سَمَّاكَ بِهِ أَبُوكَ فِي الْعَجَمِ مَيْثَمٌ.

And it is reported by Ibrahim in Kitab Al Gharaat, from Ahmad bin Al-Hassan Al Haysami who said,

'Meesam Al-Tammar was a slave of Ali<sup>asws</sup>, being a slave of a woman from the clan of Asad. Ali<sup>asws</sup> had bought him<sup>asws</sup> and freed him. He<sup>asws</sup> said to him: 'What is your name'. He said, 'Saalim'. He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> had informed me<sup>asws</sup> that your name which your father had named you with among the non-Arabs was 'Meesam'.

قَالَ: صَدَقَ اللَّهُ وَ رَسُولُهُ وَ صَدَقْتُ، هُوَ اسْمِي قَالَ: فَارْجِعْ إِلَى اسْمِكَ وَ دَعْ سَالِمًا فَتَحْنُ نُكْنِيكَ بِهِ. فَكَتَبَهُ أَبَا سَالِمٍ.

He said, 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and you<sup>asws</sup> have spoken the truth. It is my name'. He<sup>asws</sup> said: 'Then return to your (original) name and leave 'Saalim', we shall teknonym you with it'. He<sup>asws</sup> teknonymed him as Abu Saalim.

<sup>198</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1063

قَالَ: وَ قَدْ كَانَ أَطْلَعَهُ عَلَيَّ عَلَيْهِ السَّلَامُ عَلَى عِلْمٍ كَثِيرٍ وَ أَسْرَارٍ خَفِيَّةٍ مِنْ أَسْرَارِ الْوَصِيَّةِ، فَكَانَ مِثْمَ يُحَدِّثُ بَعْضُ ذَلِكَ فَيَشْكُ فِيهِ قَوْمٌ مِنْ أَهْلِ الْكُوفَةِ، وَ يَنْسُبُونَ عَلَيًّا عَلَيْهِ السَّلَامُ إِلَى الْمَخْرَقَةِ وَ الْإِيهَامِ وَ التَّدْلِيلِ، حَتَّى قَالَ لَهُ يَوْمًا بِمَحْضَرٍ مِنْ خَلْقٍ كَثِيرٍ مِنْ أَصْحَابِهِ وَ فِيهِمْ الشَّاكُّ وَ الْمُخْلِصُ:

He (the narrator) said, 'Ali<sup>asws</sup> had notified him upon a lot of knowledge and hidden secrets from the secrets of the successor-ship. Meesam used to narrate with part of that, so a group from the people of Al-Kufa doubted in it and they attributed Ali<sup>asws</sup> to the myths, and the delusions and the fraud, to the extent that one day he<sup>asws</sup> had said to him in the presence of a lot of people from his<sup>asws</sup> companions, and among them were the doubters and the sincere ones:

يَا مِثْمَ إِنَّكَ تُؤْخَذُ بَعْدِي وَ تُصَلَّبُ، فَإِذَا كَانَ الْيَوْمُ الثَّانِي ابْتَدَرَ مِنْجَرَاكَ وَ فَمَكَ دَمًا حَتَّى تُخَضَّبَ لِحْيَتُكَ، فَإِذَا كَانَ الْيَوْمُ الثَّلَاثُ، طُعِنْتَ بِحَرْزَةٍ فَيَقْضَى عَلَيْكَ، فَانْتَظِرْ ذَلِكَ، وَ الْمَوْضِعُ الَّذِي تُصَلَّبُ فِيهِ عَلَى دَارِ عَمْرِو بْنِ حَرْثٍ، إِنَّكَ لَعَاشِرُ عَشْرَةٍ أَنْتَ أَقْصَرُهُمْ خَشَبَةً وَ أَفْرَبُهُمْ مِنَ الْمَطَهَرَةِ يَعْنِي الْأَرْضَ وَ لِأَرَبَتِكَ التَّخْلَةُ الَّتِي تُصَلَّبُ عَلَى جَدْعِهَا،

'O Meesam! You will be seized after me<sup>asws</sup> and crucified. So, when it will be the second day, blood would rush from your nostrils and mouth until it dyes your beard. When it will be the second day, you will be stabbed with a bayonet. It has been Decreed upon you, so await that; and the place which you will be crucified in, is a house of Amro Bin Hureys. You would be the tenth of the ten, you being the shortest of them of the plank of wood, and nearest of them from the purifier, meaning the ground, and I<sup>asws</sup> shall show you the palm tree which you will be crucified upon its trunk'.

ثُمَّ أَزَاهَا إِتَاهَا بَعْدَ ذَلِكَ بَيَوْمَيْنِ، فَكَانَ مِثْمَ يَأْتِيهَا فَيُصَلِّي عَنْدَهَا فَيَقُولُ: بُورَكْتَ مِنْ تَخْلَةٍ، لَكَ خُلِقْتُ، وَ لِي نُبْتُ، فَلَمْ يَزَلْ يَتَعَاهَدُهَا بَعْدَ قَتْلِ عَلِيٍّ عَلَيْهِ السَّلَامُ حَتَّى قُطِعَتْ، فَكَانَ يَرْصُدُ جَدْعَهَا وَ يَتَعَاهَدُ وَ يَتَرَدَّدُ إِلَيْهِ وَ يُبَصِّرُهُ.

Then he<sup>asws</sup> showed it to him two days after that. Meesam used to go to it and he would pray Salat by it, and he would say, 'You are Blessed from the palm trees. I have been Created for you, and you have grown for me'. He did not cease to undertake it after the killing of Ali<sup>asws</sup>, until it was cut. He used to observe its trunk and undertake his pledges, and keep returning to it and seeing it.

وَ كَانَ يَلْقَى عَمْرُو بْنَ حَرْثٍ فَيَقُولُ: إِنِّي مُجَاوِرُكَ فَأَحْسِنْ جَوَارِي، فَلَا يَغْلُمُ عَمْرُو مَا يُرِيدُ. فَيَقُولُ لَهُ: أَ تُرِيدُ أَنْ تَشْتَرِيَ دَارَ ابْنِ مَسْعُودٍ أَمْ دَارَ ابْنِ حَكِيمٍ.

He was meeting Amro Bin Hureys and saying, 'I will be your neighbour and you will be my good neighbour'. Amro did not know what when he intended. He said, to him, 'Do you want that I should buy the house of Ibn Masoud or house of Ibn Hakeem?'<sup>199</sup>

ثُمَّ قَالَ: قَالَ إِبْرَاهِيمُ: [و] حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْعَبَّاسِ عَنْ مُبَارَكِ بْنِ الْحَلِيِّ عَنْ أَبِي بَكْرٍ بْنِ عِيَّاشٍ، عَنْ مُجَالِدٍ عَنِ الشَّعْبِيِّ عَنْ زِيَادِ بْنِ النَّضْرِ الْحَارِثِيِّ قَالَ: كُنْتُ عِنْدَ زِيَادٍ وَ قَدْ أَتَى بِرُشَيْدٍ الْهَجَرِيِّ، وَ كَانَ مِنْ خَوَاصِّ أَصْحَابِ عَلِيٍّ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ زِيَادُ: مَا قَالَ لَكَ خَلِيلُكَ إِنَّا فَاعِلُونَ بِكَ؟ قَالَ: تَقْطَعُونَ يَدَيَّ وَ رِجْلَيَّ وَ تَصَلُّوْنِي. فَقَالَ زِيَادُ: أَمَا وَاللَّهِ لَأُكَدِّبَنَّ حَدِيثَهُ، خَلُّوا سَبِيلَهُ

<sup>199</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1064



Then he said, 'Ibrahim said, 'And it is narrated to me by Ibrahim Bin Al Abbas, from Munarak Al Bajaly, from Abu Bakr Bin Ayyash, from Mujalid, from Al Shaie, from Ziyad Bin Al Nazar Al Harisy who said,

'I was in the presence of Ziyad and they came with Rusheyd Al-Hajary, and he was from the special companions of Ali<sup>asws</sup>. Ziyad said to him, 'What did your friend<sup>asws</sup> say to you that I would be doing to you?' He said, 'You will be cutting my hands and my legs and crucify me'. Ziyad said, 'But, by Allah<sup>azwj</sup>, I will belie his<sup>asws</sup> narration. Free his way!'

فَلَمَّا أَرَادَ أَنْ يُخْرَجَ قَالَ: رُدُّوهُ، لَا تَجِدُ لَكَ شَيْئاً أَصْلَحَ مِنْهُمَا قَالَ صَاحِبُكَ، إِنَّكَ لَنْ تَزَالَ تَبْغِي لَنَا سُوءاً إِنْ بَقِيتَ، أَقْطَعُوا يَدَيْهِ وَرِجْلَيْهِ فَقَطَّعُوا يَدَيْهِ وَرِجْلَيْهِ وَهُوَ يَتَكَلَّمُ، فَقَالَ: اصْلُبُوهُ خَيْقاً فِي عُنُقِهِ.

When he wanted to go out, he said, 'Return him! We do not find for you anything more correct than what your companion had said. You will never cease to seek evil for us if you were to remain alive. Cut off his hands and his legs!' They cut off his hands and his legs, and he was talking. He said, 'Crucify him with a stranglehold in his neck!'

فَقَالَ رُشَيْدٌ: وَ قَدْ بَقِيَ لِي عِنْدَكُمْ شَيْءٌ مَا أَرَأَيْتُمْ فَعَلْتُمُوهُ. فَقَالَ زِيَادٌ أَقْطَعُوا لِسَانَهُ. فَلَمَّا أَخْرَجُوا لِسَانَهُ [لِيَقْطَعُ] قَالَ: نَفْسُوا عَنِّي حَتَّى أَتَكَلَّمَ كَلِمَةً وَاحِدَةً. فَتَفَسَّسُوا عَنْهُ فَقَالَ: وَاللَّهِ هَذَا تَصْدِيقُ خَبَرِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، أَخْبَرَنِي بِقَطْعِ لِسَانِي. فَقَطَّعُوا لِسَانَهُ وَ صَلَبُوهُ.

Rusheyd said, 'And there has remained one thing for me in your presence, I have yet to see you do it'. Ziyad said, 'Cut off his tongue!' When they brought out his tongue in order to cut it, he said, 'Move away from me until I speak with one phrase'. They move away from him. He said, 'By Allah<sup>azwj</sup>! This is ratification of the Hadeeth of Amir Al-Momineen<sup>asws</sup>. He<sup>asws</sup> had informed me with the cutting of my tongue'. They cut off his tongue and crucified him".<sup>200</sup>

وَرَوَى أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ سُلَيْمَانَ بْنِ زُرَيْقٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ قَالَ: حَدَّثَنِي أَبُو الْعَالِيَةِ قَالَ: حَدَّثَنِي مَرْعُ صَاحِبُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، إِنَّهُ قَالَ: لَيْفَ بَلَنْ جَبِشٌ حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ خُسِفَ بِهِمْ. قَالَ أَبُو الْعَالِيَةِ: قُلْتُ: فَإِنَّكَ لَتَحْدِثُنِي [بِالْعَيْبِ]

And it is reported by Abu Dawood Al Tayalisi, from Suleyman Bin Zureyq, from Abdul Aziz Bin Suheyb who said, 'It is narrate to me by Abu Al Aaliya who said,

'It is narrated to me by Mazra'a, a companion of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> that he<sup>asws</sup> said: 'An army will be coming until when they are at Al-Bayda'a, it (ground) would submerge with them'. Abu Aaliya said, 'I said, 'So, you are narrating to me with the (matters of the) unseen'.

فَقَالَ [مَرْعُ]: أَحْفَظْ مَا أَقُولُ لَكَ فَإِنَّمَا حَدَّثَنِي بِهِ الثَّقَةُ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ. [قَالَ:] وَ حَدَّثَنِي أَيْضاً شَيْئاً آخَرَ، [قَالَ]: لَتَوْحَدَنَّ فَتَقْتُلَنَّ وَ لَتُصَلَّبَنَّ بَيْنَ شَرَفَتَيْنِ مِنْ شَرَفِ الْمَسْجِدِ. [قَالَ أَبُو الْعَالِيَةِ:] قُلْتُ لَهُ: إِنَّكَ لَتَحْدِثُنِي بِالْعَيْبِ! فَقَالَ: أَحْفَظْ مَا أَقُولُ لَكَ.

Mazra'a said, 'Memorise what I am saying to you, for rather it is narrated to me by the trustworthy, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. And he<sup>asws</sup> narrated to me with another thing as well. He<sup>asws</sup> said: 'You will be seized and be killed, and you will be crucified between the two terraces from the terraces of the Masjid'. Abu Aaliya said, 'I said to him, 'You are narrating to me with the unseen matters!' He said, 'Memorise what I am saying to you'.

<sup>200</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1065

قَالَ أَبُو الْعَالِيَةِ: فَوَ اللَّهُ مَا أَنْتَ عَلَيْنَا جُمُعَةٌ حَتَّى أُخِذَ مَزْرَعٌ، فَقُتِلَ وَ صُلِبَ بَيْنَ شُرَفَتَيْنِ مِنْ شُرَفِ الْمَسْجِدِ.

Abu Aaliya said, 'By Allah<sup>azwj</sup>! A Friday had not come upon us until Mazra'a was seized and crucified between the two terraces from the terraces of the Masjid".<sup>201</sup>

وَرَوَى مُحَمَّدُ بْنُ مُوسَى الْعَنْبَرِيُّ قَالَ: كَانَ مَالِكُ بْنُ ضَمْرَةَ الرَّوَاسِيُّ مِنْ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ مِمَّنِ اسْتَبْطَنَ مِنْ جِهَتِهِ عِلْمًا كَثِيرًا، وَ كَانَ أَيْضًا قَدْ صَحِبَ أَبَا ذَرٍّ فَأَخَذَ مِنْ عِلْمِهِ، وَ كَانَ يَقُولُ فِي أَيَّامِ بَنِي أُمَيَّةَ: اللَّهُمَّ لَا تَجْعَلَنِي شَرَّ الثَّلَاثَةِ.

And it is reported by Muhammad Bin Musa Al Anzy who said,

'Malik Bin Zumrah Al-Rawasy was from the companions of Amir Al-Momineen<sup>asws</sup>, and from the one ones who had learnt a lot of knowledge from him<sup>asws</sup>, and he had also accompanied Abu Zarr<sup>ra</sup> and had taken from his<sup>ra</sup> knowledge, and he was saying regarding the days of the clan of Umarra, 'O Allah<sup>azwj</sup>! Do not Make me to be of the tree evils'.

فَيُقَالُ: لَهُ: وَ مَا الثَّلَاثَةُ؟ فَيَقُولُ: رَجُلٌ يُرْمَى بِهِ مِنْ فَوْقِ طِمَارٍ، وَ رَجُلٌ تُقَطَّعُ يَدَاهُ وَ رِجْلَاهُ وَ يُصَلَّبُ، وَ رَجُلٌ يَمُوتُ عَلَى فِرَاشِهِ.

It was said to him, 'And what are the three?' He said, 'A man thrown with from above a mountain, and a man whose hands and feet are cut and he is crucified, and a man dying upon his bed'.

فَكَانَ مِنَ النَّاسِ مَنْ يَهْزَأُ بِهِ وَ يَقُولُ: هُوَ مِنْ أَكَاذِبِ أَبِي ثُرَابٍ. قَالَ: فَكَانَ الَّذِي رُمِيَ بِهِ مِنْ طِمَارٍ هَانِيٌّ بَنُ غُرُوءَ، وَ الَّذِي قُطِعَ وَ صُلِبَ رُشَيْدٌ الْهَجَرِيُّ، وَ مَاتَ مَالِكٌ عَلَى فِرَاشِهِ.

From the people there was one who ridiculed with him and said, 'It is from the lies (nouzobillah) of Abu Turab (Ali<sup>asws</sup>)!' He said, 'The one who would be thrown with from a mountain is Hany Bin Urwah, and the one whose hands and feet would be cut and he would be crucified is Rusheyd Al-Hajary, and Malik would die upon his bed".<sup>202</sup>

وَ قَالَ ابْنُ أَبِي الْحَدِيدِ: وَ رَوَى قَيْسُ بْنُ الرَّبِيعِ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ رَبِيعَةَ بِنِ مَالِكِ السَّعْدِيِّ قَالَ: أَتَيْتُ حَدِيثَةَ بِنَ الْيَمَانِ فَقُلْتُ: يَا أَبَا عَبْدِ اللَّهِ إِنَّ النَّاسَ لَيَتَحَدَّثُونَ عَنْ عَلِيٍّ بِنِ أَبِي طَالِبٍ وَ مَنَاقِبِهِ فَيَقُولُ هُمْ أَهْلُ الْبَصْرَةِ: إِنَّكُمْ لَتُفَرِّطُونَ فِي تَفْرِيطِ هَذَا الرَّجُلِ. فَهَلْ أَنْتَ مُحَدِّثِي بِحَدِيثٍ عَنْهُ أَذْكُرُهُ لِلنَّاسِ؟

And Ibn Abi Al Hadeed said, 'And it is reported by Qays Bin Al Rabie, from Abu Haroun Al Abdy, from Rabie Bin Malik Al Sa'dy who said,

'I came to Huzeyfa Bin Al-Yamani and said, 'O Abu Abdullah! The people are narrating about Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and his<sup>asws</sup> virtues, so the people of Al-Basra are saying to them, 'You all are over-indulging in the praise of this man<sup>asws</sup>!' So, can you narrated to me with a Hadeeth about him<sup>asws</sup>, I can mention it to the people?'

<sup>201</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1066

<sup>202</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1067

فَقَالَ [خَدِيفَةُ]: يَا رَبِيعَةُ وَمَا الَّذِي تَسْأَلُنِي عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ؟ وَمَا الَّذِي أُحَدِّثُكَ بِهِ عَنْهُ؟ وَالَّذِي نَفْسُ خَدِيفَةَ بِيَدِهِ، لَوْ وَضِعَ جَمِيعُ أَعْمَالِ أُمَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي كِفَّةٍ الْمِيزَانِ مُنْذُ بَعَثَ اللَّهُ تَعَالَى مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِلَى يَوْمِ النَّاسِ هَذَا، وَوُضِعَ عَمَلٌ وَاحِدٌ مِنْ أَعْمَالِ عَلِيٍّ فِي الْكِفَّةِ الْأُخْرَى لَرَجَحَ عَلَى أَعْمَالِهِمْ كُلِّهَا.

Huzeyfa said, 'O Rabie! And what is that which you are asking me about Ali<sup>asws</sup>? And what is that which I should narrate to you with about him<sup>asws</sup>? By the One<sup>azwj</sup> in Whose Hand is my soul! Even if all the deeds of the community of Muhammad<sup>saww</sup> were to be placed in one hand of the scale, since Allah<sup>azwj</sup> Sent Muhammad<sup>saww</sup> up to this day of the people, and one deed from the deeds of Ali<sup>asws</sup> was to be placed in the other hand, it would outweigh over their deeds, all of them'.

فَقَالَ رَبِيعَةُ: هَذَا الْمَذْحُ الَّذِي لَا يُقَامُ لَهُ وَلَا يُقْعَدُ وَلَا يُحْمَلُ، إِنِّي لَأُظَنُّهُ إِسْرَافًا يَا أَبَا عَبْدِ اللَّهِ.

Rabie said, 'This is the praise which there is no standing for it (to speak), nor sitting for it (in a gathering), nor any tolerance for it. I think it is extravagant, O Abu Abdullah!'

فَقَالَ خَدِيفَةُ: يَا لُكْعُ وَكَانَ لَا يُحْمَلُ-: وَ أَئِنَّ كَانَ الْمُسْلِمُونَ يَوْمَ الْخَنْدَقِ وَقَدْ عَبَّرَ إِلَيْهِمْ عَمْرُو وَأَصْحَابُهُ، فَمَلَكَهُمُ الْهَلَعُ وَالْجَزَعُ، وَ دَعَا إِلَى الْمُبَارَاةِ فَأَحْجَمُوا عَنْهُ حَتَّى بَرَزَ إِلَيْهِ عَلِيٌّ عَلَيْهِ السَّلَامُ فَقَتَلَهُ؟

Huzeyfa said, 'O depraved!' -and he (Rabie) could not tolerate, 'And where were the Muslims on the day of (battle of) Khandaq and Amro (Bin Abd Wudd) and his companions has crossed over to them? They were overcome by the terror and the panic. And he called to the duel, and they held back from him until Ali<sup>asws</sup> duelled to him and killed him?

وَالَّذِي نَفْسُ خَدِيفَةَ بِيَدِهِ لَعَمَلُهُ ذَلِكَ الْيَوْمَ أَعْظَمُ أَجْرًا مِنْ أَعْمَالِ أُمَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى هَذَا الْيَوْمِ وَ إِلَى أَنْ تَقُومَ السَّاعَةُ.

By the One<sup>azwj</sup> in Whose Hand is the soul of Huzeyfa! His deed of that day is of greater Recompense that the deeds of the community of Muhammad<sup>saww</sup> up to this day and up to the establishment of the Hour".<sup>203</sup>

[1069] - نَهَجٌ: [و] قَالَ عَلَيْهِ السَّلَامُ لِعَمَّارِ بْنِ يَاسِرٍ وَقَدْ سَمِعَهُ يُرَاجِعُ الْمُغِيرَةَ بَيْنَ شُعْبَةَ كَلَامًا-: دَعَا يَا عَمَّارُ فَإِنَّهُ لَمْ يَأْخُذْ مِنَ الدِّينِ إِلَّا مَا قَارَنَتْهُ الدُّنْيَا [و] عَلَى عَمْدٍ لَبَسَ عَلَى نَفْسِهِ، لِيَجْعَلَ الشُّبُهَاتِ عَازِرًا لِسَقَطَاتِهِ.

(The book) 'Nahj (Al Balagah) -

And he<sup>asws</sup> (Imam Ali<sup>asws</sup>) said to Ammar Bin Yasser<sup>ra</sup>, and he<sup>ra</sup> had responded to Al-Mugheira Bin Shuba with some talk: (Imam Ali<sup>asws</sup>) 'Leave him, O Ammar<sup>ra</sup>, for he had not taken from the religion except what could draw him closer to the world, upon deliberating confusing (others) regarding himself in order to make the suspicions as a treachery for his errors".<sup>204</sup>

[1070] - نَهَجٌ: [و] قَالَ عَلَيْهِ السَّلَامُ لِلْأَشْعَثِ بْنِ قَيْسٍ مُعَرَّبًا: إِنَّ صَبْرْتَ صَبْرَ الْأَكَاوِمِ، إِلَّا سَلَوْتَ سُلوَ الْبَهَائِمِ.

(The book) 'Al-Nahj (Balagah) -

<sup>203</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1068

<sup>204</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1069

He<sup>asws</sup> said to Al-Ash'as Bin Qays as a consolation (upon the death of his son): 'Either you be patient like the patience of the honourable (people), or you will forget like the forgetfulness of animals'.<sup>205</sup>

[1071] - كا: أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ، وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ الرَّجُلَ كَانَ فِي الْقَبِيلَةِ مِنْ شَيْعَةِ عَلِيٍّ عَلَيْهِ السَّلَامُ، فَيَكُونُ زَيْنَهَا آدَاهُمْ لِلْأَمَانَةِ، وَ أَقْضَاهُمْ لِلْحَقِّ وَ أَصْدَقُهُمْ، إِلَيْهِ وَصَايَاهُمْ وَ وَدَائِعُهُمْ، تُسْأَلُ الْعَشِيرَةُ عَنْهُ فَتَقُولُ: مَنْ مِثْلُ فُلَانٍ! إِنَّهُ لَأَدَانَا لِلْأَمَانَةِ وَ أَصْدَقُنَا لِلْحَدِيثِ.

Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, and Muhammad Bin Ismail from Al Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Zayd Al Shaham,

'From Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'There was a man among the tribes from the Shias of Ali<sup>asws</sup>. He happened to be their best in paying back the entrustment, and their most judicial for the rights, and their most truthful to him<sup>asws</sup>, and their most advising of them and their cordiality. The clan was asked and they said, 'Who can be like so and so? He was the most fulfiller of us of the entrustment and the most truthful of us of the narration'.<sup>206</sup>

[1072] - نَهْج: [و] قَالَ عَلَيْهِ السَّلَامُ: يَهْلِكُ فِي رَجُلَانِ: مُحِبٌّ غَالٍ وَ مُبْغِضٌ قَالٍ.

(The book) 'Nahj (Al Balagah) -

'Two (types of) men are destroyed regarding me<sup>asws</sup> - One who loves me<sup>asws</sup> in exaggeration and a hater (what he says)".<sup>207</sup>

[1073-1074] - كِتَابُ الْغَارَاتِ لِإِبْرَاهِيمَ النَّقْفِيِّ عَنْ يُونُسَ بْنِ كُثَيْبٍ الْمَسْعُودِيِّ عَنْ مُعَاوِيَةَ بْنِ هِشَامٍ عَنِ الصَّبَّاحِ الْمُرِّيِّ عَنِ الْحَارِثِ بْنِ خَصِيرَةَ عَنْ أَصْحَابِهِ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: ادْعُوا لِي غَنِيًّا وَ بَاهِلَةً وَ حَيًّا آخَرَ قَدْ سَمَّاهُمْ فَلْيَأْخُذُوا عَطَايَاهُمْ، فَوَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ مَا لَهُمْ فِي الْإِسْلَامِ نَصِيبٌ، وَ إِلَيَّ لَشَاهِدٌ هُمْ فِي مَنْزِلِي عِنْدَ الْحَوْضِ وَ عِنْدَ الْمَقَامِ الْمَحْمُودِ أَنَّهُمْ أَعْدَائِي فِي الدُّنْيَا وَ الْآخِرَةِ.

Kitab Al Gharaat of Ibrahim Al Saqafi, from Yusuf Bin Kuleyb Al Masoudy, from Muawiya Bin Hisham, from Al Sabbah Al Muzanny, from Al Haris Bin Haseyra, from his companions,

'From Ali<sup>asws</sup> having said: 'Call for me<sup>asws</sup> (the tribes of) Ghaniyya, and Bahila', and other tribes which he<sup>asws</sup> named them, 'So, let them take their awards. By the One<sup>azwj</sup> Who Split the Seed and Formed the person! There is no share for them in Al-Islam, and I<sup>asws</sup> shall be a witness to them in my position by the Fountain, and at Maqam Al-Mahmoud (the Praise-worthy Position), they are my<sup>asws</sup> enemies in the world and the Hereafter.

وَ لَعْنٌ ثَبَتَ قَدَمَايَ لِأَزْدَنْ قَبَائِلَ إِلَى قَبَائِلَ وَ قَبَائِلَ إِلَى قَبَائِلَ، وَ لِأَبْهَرَجَنْ سِتِينَ قَبِيلَةً مَا لَهُمْ فِي الْإِسْلَامِ نَصِيبٌ.

And if my<sup>asws</sup> feet were to be affirmed, I<sup>asws</sup> shall return tribes to tribes, and tribes to tribes, and I<sup>asws</sup> shall expel sixty tribes, there is no share for them in Al-Islam".<sup>208</sup>

<sup>205</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1070

<sup>206</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1071

<sup>207</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1072

وَعَنْ يُوسُفَ بْنِ كُثَيْبٍ عَنْ يَحْيَى بْنِ سَالِمٍ عَنْ عَمْرِو بْنِ عُمَيْرٍ عَنْ أَبِيهِ عَنْهُ عَلَيْهِ السَّلَامُ مِثْلُهُ.

And from Yusuf Bin Kuleyb, from Yahya Bin Salim, from Amro Bin Umeyr, from his father,

‘From him<sup>asws</sup> – similar to it’.<sup>209</sup>

[1075] - نَهَجٌ: [و] فِي حَدِيثِهِ عَلَيْهِ السَّلَامُ: هَذَا الْخَطِيبُ الشَّحْشُحُ.

(The book) ‘Al Nahj (Balagah) –

‘And in a Hadeeth of his<sup>asws</sup>: ‘This one (Sa’sa Bin Sowhan) is a versatile speaker’’.<sup>210</sup>

[1076] - نَهَجٌ: [و] مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ كَلَّمَ بِهِ عَبْدَ اللَّهِ بْنَ زَعْنَةَ وَهُوَ مِنْ شِيعَتِهِ، وَذَلِكَ أَنَّهُ قَدِمَ عَلَيْهِ فِي خِلَافَتِهِ يَطْلُبُ مِنْهُ مَا لَا فَقَالَ عَلَيْهِ السَّلَامُ: إِنَّ هَذَا الْمَالَ لَيْسَ لِي وَ لَا لَكَ، وَإِنَّمَا هُوَ فِيءُ الْمُسْلِمِينَ وَ جَلَبُ أَسْيَافِهِمْ، فَإِنْ شَرَكْتَهُمْ فِي حَرْبِهِمْ كَانَ لَكَ مِثْلُ حَظِّهِمْ، وَ إِلَّا فَحَنَاهُ أَيْدِيهِمْ لَا تَكُونُ لِعَيْرٍ أَقْوَاهِهِمْ.

(The book) ‘Nahj (Al Balagah) –

‘And from a speech of his<sup>asws</sup> he<sup>asws</sup> spoke with Abdullah Bin Zam’ah, and he is from his<sup>asws</sup> Shias, and that is because he had arrived to him during his<sup>asws</sup> caliphate seeking wealth from him<sup>asws</sup>. He<sup>asws</sup> said: ‘This wealth is neither for me<sup>asws</sup> nor for you, and rather it is a war booty of the Muslims, and their swords have pulled it. So, if you had participated in their wars, there would be for you like their share, or else the harvest of their hands cannot happen to be for other than their mouths’’.<sup>211</sup>

[1077] - نَهَجٌ: [و] هَذَا بِحَضْرَتِهِ عَلَيْهِ السَّلَامُ رَجُلٌ رَجُلًا بَعْلَامٍ وَلِدَ لَهُ فَقَالَ: لِيَهْنِكَ الْفَارِسُ. فَقَالَ عَلَيْهِ السَّلَامُ: لَا تَقُلْ ذَلِكَ وَ لَكِنْ قُلْ: شَكَرْتُ الْوَاهِبَ، وَ بُورِكَ لَكَ فِي الْمَوْهُوبِ، وَ بَلَغَ أَشَدُّهُ، وَ زُرُقَتْ بَرَّةُ.

(The book) ‘Nahj (Al Balagah) –

‘And a man congratulated a man in his<sup>asws</sup> presence for the boy having been born for him. He<sup>asws</sup> said: ‘Congratulations of the horseman’. He<sup>asws</sup> said: ‘Do not say that, but say, ‘Thank the Benefactor, Blessings be for you in your gift, and may he reach the adulthood and be Graced the righteousness’’.<sup>212</sup>

[1078] - نَهَجٌ: [و] بَنَى رَجُلٌ مِنْ عَمَّالِهِ عَلَيْهِ السَّلَامُ بِنَاءً فَخْمًا فَقَالَ [عَلِيٌّ] عَلَيْهِ السَّلَامُ. أَطْلَعْتَ الْوَرِقَ رُؤُوسَهَا. إِنَّ الْبِنَاءَ لَيَصِفُ لَكَ الْغِنَى.

(The book) ‘Nahj (Al Balagah) –

<sup>208</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1073

<sup>209</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1074

<sup>210</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1075

<sup>211</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1076

<sup>212</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1077

'A man from his<sup>asws</sup> office bearers built a luxurious house, so Ali<sup>asws</sup> said: 'The silver is showing its head. Surely, the building describes the riches for you''<sup>213</sup>

[1079] - نَهَج: [و] قَالَ عَلَيْهِ السَّلَامُ: وَ قَدْ عَزَى الْأَشْعَثُ بَنَ قَيْسٍ عَنِ ابْنِ لَهُ: يَا أَشْعَثُ! إِنْ تَحَزَنَ عَلَى ابْنِكَ فَقَدْ اسْتَحَقَّ ذَلِكَ مِنْكَ الرَّحِمُ، وَ إِنْ تَصْبِرَ فَنِي اللَّهِ مِنْ كُلِّ مُصِيبَةٍ خَلَفَ.

(The book) 'Nahj (Al Balagah) -

'And he<sup>asws</sup> said, and he<sup>asws</sup> was consoling Al-Asha's Bin Qays for (the death) of a son of his: 'O Ash'as! If you were to grieve upon your son, so that is rightful from you due to the kinship, and if you were to be patient, then in Allah<sup>azwj</sup> is a replacement from every difficulty.

يَا أَشْعَثُ! إِنْ صَبِرْتَ جَرَى عَلَيْكَ الْقَدَرُ وَ أَنْتَ مَأْجُورٌ، وَ إِنْ حَزِنْتَ جَرَى عَلَيْكَ وَ أَنْتَ مَأْزُورٌ.

O Ash'as! If you were to be patient, the Pre-determination would flow upon you anyway and you will be Rewarded, and if you were to panic, it would still flow upon you and you would be sinful.

[يَا أَشْعَثُ! ابْنُكَ] سَرَّكَ وَ هُوَ بَلَاءٌ وَ فِتْنَةٌ، وَ حَزَنَكَ وَ هُوَ ثَوَابٌ وَ رَحْمَةٌ.

O Ash'as! Your son cheered you (when he was born), and he was a trial and a Fitna, and he has grieved you (by his death), and it is a Reward and a Mercy''<sup>214</sup>

[1080] - بَج: رُوِيَ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ قَالَ يَوْمًا: لَوْ وَجَدْتُ رَجُلًا ثِقَةً لَبَعَثْتُ مَعَهُ بِمَا لِي إِلَى الْمَدَائِنِ إِلَى شِيعَتِي. فَقَالَ رَجُلٌ فِي نَفْسِهِ: لَا تَبَيَّنْهُ وَ لَا قَوْلًا أَنَا أَذْهَبُ بِالْمَالِ فَهُوَ يَتَّقِي بِي، فَإِذَا أَخَذْتُهُ أَخَذْتُ طَرِيقَ الشَّامِ إِلَى مُعَاوِيَةَ،

(The book) 'Al Kharaij Wa Al Jaraih' -

'Ali<sup>asws</sup> said one day: 'If I<sup>asws</sup> could find a trustworthy man, I<sup>asws</sup> would send some wealth with him to Al-Madain to my<sup>asws</sup> Shias'. A man said within himself, 'I shall go to him<sup>asws</sup> and say that I will go with the wealth, and he<sup>asws</sup> would trust me with it. When I have taken it, I shall take the road to Syria to Muawiya'.

فَحَاءَ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا أَذْهَبُ بِالْمَالِ، فَرَفَعَ رَأْسَهُ إِلَيْهِ وَ قَالَ: إِلَيْكَ عَنِّي تَأْخُذُ طَرِيقَ الشَّامِ إِلَى مُعَاوِيَةَ.

He came to Ali<sup>asws</sup> and said, 'O Amir Al-Momineen<sup>asws</sup>! I shall go with the wealth'. He<sup>asws</sup> raised his<sup>asws</sup> head towards me and said: 'Get away from me<sup>asws</sup>! You will be taking the road of Syria to Muawiya''<sup>215</sup>

[1081] - نَهَج: [و] قِيلَ: إِنَّ الْحَارِثَ بْنَ حَوْطٍ أَتَاهُ عَلَيْهِ السَّلَامُ فَقَالَ: أَ تَرَانِي [أَظُنُّ أَنَّ] أَصْحَابَ الْجَمَلِ كَانُوا عَلَى ضَلَالَةٍ! فَقَالَ عَلَيْهِ السَّلَامُ: يَا حَارِ إِنَّكَ نَظَرْتَ تَحْتَكَ وَ لَمْ تَنْظُرْ فَوْقَكَ فَجَرْتِ، إِنَّكَ لَمْ تَعْرِفِ الْحَقَّ فَتَعْرِفِ أَهْلَهُ، وَ لَمْ تَعْرِفِ الْبَاطِلَ فَتَعْرِفُ مَنْ أَنَاهُ.

<sup>213</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1078

<sup>214</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1079

<sup>215</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1080

(The book) 'Nahj (Al Balagah) –

'And it is said that Al-Haris Bin Howt came to him<sup>asws</sup> and said, 'What is your<sup>asws</sup> view if I were to think that the companions of the camel were (not) upon the straying!' He<sup>asws</sup> said: 'O Haris! You looked beneath you (at the apparent) and did not look above you (at the truth), so you are confused. You did not recognise the truth, so you could recognise its people, and did not recognise the falsehood, so you could recognise who came to it'.

فَقَالَ الْحَارِثُ: فَإِنِّي أُعْتَرِلُ مَعَ سَعْدِ بْنِ مَالِكٍ وَ عَبْدِ اللَّهِ بْنِ عُمَرَ، فَقَالَ عَلَيْهِ السَّلَامُ: إِنَّ سَعْدًا وَ عَبْدَ اللَّهِ لَمْ يَنْصُرَا الْحَقَّ وَ لَمْ يَخْذُلَا الْبَاطِلَ.

Al-Haris said, 'I shall isolate along with Sa'ad Bin Malik and Abdullah Bin Umar'. He<sup>asws</sup> said: 'Sa'ad and Abdullah did not help the truth and did not abandon the falsehood'<sup>216</sup>.

[1082 – 1083] - كِتَابُ الْغَارَاتِ لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّقْفِيِّ بِإِسْنَادِهِ عَنْ زَادَانَ قَالَ: انْطَلَقْتُ مَعَ قَنْبَرٍ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ فَقَالَ: ثُمَّ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَدْ خَبَأْتَ لَكَ خَبِيئَةً. قَالَ: فَمَا هُوَ؟ قَالَ: ثُمَّ مَعِيَ فَقَامَ فَأَنْطَلَقَ إِلَى بَيْتِهِ فَإِذَا بِأَسِنَّةٍ مَمْلُوءَةٍ جَاوَاتٍ مِنْ ذَهَبٍ وَ فِضَّةٍ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّكَ لَا تَتَرَكُ شَيْئًا إِلَّا قَسَمْتَهُ فَأَذْخَرْتُ هَذَا لَكَ.

Kitab Al Gharaat of Ibrahim Bin Muhammad Al Saqafi, by his chain from Zazan who said,

'I went with Qanbar to Ali<sup>asws</sup>. He said, 'Arise, O Amir Al-Momineen<sup>asws</sup>, for I have hidden a deposit for you<sup>asws</sup>'. He<sup>asws</sup> said: 'What is it?' He said, 'Arise with me'. He<sup>asws</sup> stood up and went to his house, and there was a container filled with a collection of gold and silver. He said, 'O Amir Al-Momineen<sup>asws</sup>! You<sup>asws</sup> do not leave anything except you<sup>asws</sup> distribute it, so I have hoarded this for you<sup>asws</sup>'.

قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: لَقَدْ أَحْبَبْتُ أَنْ تُدْخِلَ بَيْتِي نَارًا كَثِيرَةً؟ فَسَلَّ سَيْفَهُ فَضَرَبَهَا فَأَنْتَثَرَتْ مِنْ بَيْنِ إِنْاءٍ مَقْطُوعٍ نِصْفُهُ أَوْ ثُلُثُهُ، ثُمَّ قَالَ: أَقْسِمُوهُ بِالْخِصَصِ.

Ali<sup>asws</sup> said: 'I<sup>asws</sup> would have loved it if you could have entered a lot of fire into my<sup>asws</sup> house (instead)! He<sup>asws</sup> unsheathed his<sup>asws</sup> sword and struck it, and it scattered from between the cut pieces of the container, half or its third. Then he<sup>asws</sup> said: 'distribute it with the quotas'.

فَفَعَلُوا وَ جَعَلَ [عَلِيٌّ] يَقُولُ:

هَذَا جَنَای وَ خِیَاؤُهُ فِيهِ  
إِذْ كُلُّ حَانَ يَدُهُ إِلَى فِيهِ

They did so, and Ali<sup>asws</sup> went on to say (a couplet): 'This is my<sup>asws</sup> crime and his choice in it when each betrayer, his hand is to his mouth'.

[ثُمَّ قَالَ:] يَا بَيْضَاءُ وَ يَا صَفْرَاءُ غُرِّي غَيْرِي!

Then he<sup>asws</sup> said: 'O white (silver) and O yellow (gold)! Deceive someone else!'

قَالَ: وَ فِي الْبَيْتِ مِسَاكٌ وَ إِبْرَ فَقَالَ: أَقْسِمُوا هَذَا فَقَالُوا: لَا حَاجَةَ لَنَا فِيهِ:

<sup>216</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1081



He (the narrator) said, 'In the house was a handle and some sewing needles. He<sup>asws</sup> said: 'Distribute this'. They said, 'There is no need for us regarding it'.

قَالَ: وَكَانَ يَأْخُذُ مِنْ كُلِّ عَامِلٍ مِمَّا يَعْمَلُ: وَ الَّذِي نَفْسِي بِيَدِهِ لَتَأْخُذَنَّ شَرَّهُ مَعَ خَيْرِهِ.

He (the narrator) said, 'And he<sup>asws</sup> used to take from each worker from what he had worked: 'By the One<sup>azwj</sup> in Whose Hand is my<sup>asws</sup> soul! We shall take its evil with its good".<sup>217</sup>

وَعَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ أَنَّهُ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بْنُ أَبِي طَالِبٍ لِعَلِيِّ عَلَيْهِ السَّلَامُ: يَا أَمِيرَ الْمُؤْمِنِينَ! لَوْ أَمَرْتَ لِي بِمَعُونَةٍ أَوْ نَفَقَةٍ فَوَ اللَّهُ مَا عِنْدِي [نَفَقَةً] إِلَّا أَنْ أُبِيعَ بَعْضَ غُلُوفِي. قَالَ لَهُ: لَا وَاللَّهِ مَا أَجِدُ لَكَ شَيْئاً إِلَّا أَنْ تَأْمُرَ عَمَكَ أَنْ يَسْرِقَ فَيُعْطِيكَ.

And from Habeeb Bin Abu Sabit having said,

'Abdullah son of Ja'far<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said to Ali<sup>asws</sup>, 'O Amir Al-Momineen<sup>asws</sup>! If you<sup>asws</sup> could order with (financial) assistance or expense monies for me, for by Allah<sup>azwj</sup>, there is no expense money for me except if I were to sell part of my fodder'. He<sup>asws</sup> said to him: 'No, by Allah<sup>azwj</sup>! <sup>asws</sup> do not find for you except if you are instructing your uncle<sup>asws</sup> to steal and give it to you".<sup>218</sup>

[1084] - يَج: رَوَى أَنَّ الْأَشْعَثَ بْنَ قَيْسٍ اسْتَأْذَنَ عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ فَرَدَّهُ قَتِيرٌ، فَأَذْمَى أَنْفَهُ فَخَرَجَ عَلِيٌّ عَلَيْهِ السَّلَامُ وَ قَالَ: مَا ذَاكَ يَا أَشْعَثُ! أَمَا وَاللَّهِ لَوْ يَبْدُ ثَقِيفٍ مَرَزَتْ لَا فَشَعْرَتْ شُعَيْرَاتُ اسْتِكَ!

(The book) 'Al-Kharaij Wa Al-Jaraih' – Al-Ash'as Bin Qays sought permission to see Ali<sup>asws</sup>, but Qanbar returned him, so he bled his nose. Ali<sup>asws</sup> came out and said: 'What is that, O Ash'as! But, by Allah<sup>azwj</sup>! But, by Allah<sup>azwj</sup>! If you had passed by a slave of Saaqeef, your hair would have stood on its ends'.

قَالَ: وَ مَنْ غُلَامٌ ثَقِيفٍ؟ قَالَ: غُلَامٌ يَلِيهِمْ لَا يَبْقَى بَيْتٌ مِنَ الْعَرَبِ إِلَّا أَذْخَلَهُمُ الدَّلُّ. قَالَ: كَمْ يَلِي؟ قَالَ: عِشْرِينَ إِنْ بَلَغَهَا.

He said, 'And who is the slave of Saaqeef?' He<sup>asws</sup> said: 'A slave ruling them. There will not remain any house of the Arabs except he would enter the disgrace into them'. He said, 'How long will he rule for?' He<sup>asws</sup> said: 'Twenty (years), if he reaches it'.

[ثم] قَالَ الرَّاوي: وَلِيَ الْحِجَابُ سَنَةَ خَمْسٍ وَ سَبْعِينَ وَ مَاتَ سَنَةَ خَمْسٍ وَ تِسْعِينَ.

Then the reported said, 'Al-Hajjaj ruled in the year seventy-five and died in the year ninety-five".<sup>219</sup>

[1085] - يَج: وَ رَوَى جُمَيْعُ بْنُ عُمَيْرٍ قَالَ: أَتَاهُمْ عَلِيٌّ عَلَيْهِ السَّلَامُ رَجُلًا يُقَالُ لَهُ الْعِزَّاءُ يَرْفَعُ أَخْبَارَهُ إِلَى مُعَاوِيَةَ، فَأَنْكَرَ ذَلِكَ وَ حَجَدَ فَقَالَ: لَتَحْلِفَ بِاللَّهِ إِنَّكَ مَا فَعَلْتَ! قَالَ: نَعَمْ، وَ بَدَرَ يَحْلِفُ. فَقَالَ [لَهُ عَلِيٌّ]: إِنْ كُنْتَ كَاذِباً فَأَعْمَى اللَّهُ بَصْرَكَ.

(The book) 'Kharaij Wa Al Jaraih' – And it is reported by Jumie Bin Umeyr who said,

<sup>217</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1082

<sup>218</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1083

<sup>219</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1084

'Ali<sup>asws</sup> accused a man called Al-Izar with raising his<sup>asws</sup> news to Muawiya. He denied that and rejected. He<sup>asws</sup> said: 'Will you swear an oath with Allah<sup>azwj</sup> that you did not do so!' He said, 'Yes', and rushed to swear. Ali<sup>asws</sup> said to him: 'If you are lying, may Allah<sup>azwj</sup> Blind your sight!'

[قَالَ:] فَمَا دَارَتْ الْجُمُعَةُ حَتَّى أَخْرَجَ أَعْمَى يُفَادُ، قَدْ أَعْمَى اللَّهُ بَصَرَهُ.

He said, 'The Friday did not come around until he came out almost blind. Allah<sup>azwj</sup> had Blinded his sight''<sup>220</sup>

[1086] - ما: جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ زَكْرِيَّا عَنْ عَبْدِ بْنِ يَعْقُوبَ، عَنْ مَطَرِ بْنِ أَرْقَمَ عَنِ الْحَسَنِ بْنِ عَمْرِو الْقَعْقَمِيِّ عَنْ صَفْوَانَ بْنِ قَبِيصَةَ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَرَأْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ سَبْعِينَ سُورَةً مِنَ الْقُرْآنِ أَخَذْتُهَا مِنْ فِيهِ، وَزَيْدُ [بْنِ ثَابِتٍ] دُوْا بَيْنَ يَلْعَبَ مَعَ الْعُلَمَانِ، وَ قَرَأْتُ سَائِرَ أَوْ قَالَ: بَقِيَّةَ - الْقُرْآنِ عَلَى خَيْرِ هَذِهِ الْأُمَّةِ، وَ أَقْضَاهُمْ بَعْدَ نَبِيِّهِمْ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلِيِّ بْنِ أَبِي طَالِبٍ.

(The book) 'Amaali' – A group from Abu Al Mufazzal, from Muhammad Bin Al Qasim Bin Zakariyya, from Abbad Bin Yaquub, from Matr Bin Arqam, from Al-Hassan Bin Amro Al Fuqeymi, from Safwan Bin Qabeesa, from Al Haris Bin Suweyd, from Abdullah Bin Masoud who said,

'I read seventy Chapters from the Quran were recite unto the Prophet<sup>saww</sup> having taken it from his<sup>saww</sup> mouth and Zayd Bin Sabit was playing with the boys, and I read the rest' – or said, 'The remainder of the Quran to the good ones from this community, and the most carrying of them after their Prophet<sup>saww</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>''<sup>221</sup>

[1087] - ما: جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ عَنْ شُرَيْحِ بْنِ يُوسُفَ، عَنْ هَيْثَمِ بْنِ بَشِيرٍ عَنْ يَحْيَى بْنِ عَطَاءٍ عَنْ عَبْدِ اللَّهِ بْنِ نَافِعٍ: أَنَّ أَبَا مُوسَى [الْأَشْعَرِيَّ] عَادَ الْحَسَنَ بْنَ عَلِيٍّ عَلَيْهِ السَّلَامُ، فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أَمَا إِنَّهُ لَا يَمْتَنِعُ مَا فِي أَنْفُسِنَا عَلَيْكَ أَنَّ تُحَدِّثَكَ بِمَا سَمِعْنَا [سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ:] إِنَّهُ مَنْ عَادَ مَرِيضًا شَيْعَةً سَبْعُونَ أَلْفَ مَلَكٍ، كُلُّهُمْ يَسْتَغْفِرُ لَهُ إِنْ كَانَ مُصْبِحًا حَتَّى يُمْسِيَ، وَ إِنْ كَانَ مُمَسِيًّا حَتَّى يُصْبِحَ، وَ كَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ.

(The book) 'Amaali' – A group, from Abu Al Mufazzal, from Abdullah Bin Muhammad Bin Abdul Aziz, from Shureyh Bin Yunus, from Haysam Bin Bashir, from Ya'la Bin Ata'a, from Abdullah Bin Nafie,

'Abu Musa Al-Ashari visited Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>. Ali<sup>asws</sup> said: 'But surely, what is in our<sup>asws</sup> selves against you does not prevent us<sup>asws</sup> to narrate to you with what we<sup>asws</sup> (I<sup>asws</sup>) heard Rasool-Allah<sup>saww</sup> saying: 'One who visits a sick person, seventy thousand Angels would escort him, all of them seeking Forgiveness for him, if it was morning (then ) until evening, and if it was evening (then) until morning, and there would be a legend for him in the Paradise''<sup>222</sup>

[1088-1093] - كِتَابُ الْعَارَاتِ عَنْ قَدَمِ الضَّحِيِّ قَالَ: بَعَثَ عَلِيُّ عَلَيْهِ السَّلَامُ إِلَى لَبِيدِ بْنِ عُطَارِدِ التَّمِيمِيِّ لِيُجَاءَ بِهِ، فَمَرَّ [الَّذِي أَخَذَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ] بِمَجَالِسِ بْنِ أَهْلٍ وَ فِيهِ نُعَيْمٌ بْنُ دَجَاجَةَ، فَقَامَ نُعَيْمٌ فَخَلَصَ الرَّجُلَ، فَأَتَوْا أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالُوا: أَخَذَنَا الرَّجُلَ فَمَرَرْنَا بِهِ عَلَى نُعَيْمِ بْنِ دَجَاجَةَ فَخَلَصَهُ وَ كَانَ نُعَيْمٌ مِنْ شُرَطَةِ الْحُمَيْسِ

<sup>220</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1085

<sup>221</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1086

<sup>222</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1087

Kitab Al Gharaat – From Qadim Al Zaby who said,

‘Ali<sup>asws</sup> sent someone to Labeed Bin Utarid Al-Tameemi to come with him. The one who was taking him to Amir Al-Momineen<sup>asws</sup> passed by a gathering from the gatherings of the clan of Asad, and in it was Nueym Bin Dajajah. Nueym stood up and freed the man, and they came to Amir Al-Momineen<sup>asws</sup> and said: ‘We had taken the man and we passed by Nueym Bin Dajajah, and he freed him,’. And Nueym was from the Khamese Brigade’.

فَقَالَ: عَلَيَّ بُعَيْمٍ. [فَأُتِيَ بِهِ] فَأَمَرَ بِهِ أَنْ يُضْرَبَ ضَرْباً مُبْرَحاً، فَلَمَّا وَلَّوْا بِهِ [إِلَى السَّجْنِ] قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ الْمَقَامَ مَعَكَ لَذُلٌّ وَإِنَّ فِرَاقَكَ كُفْرٌ. قَالَ: إِنَّهُ لَكَذَّاءٌ؟ قَالَ: نَعَمْ. قَالَ: خَلُّوْا سَبِيلَهُ.

He<sup>asws</sup> said: ‘To me<sup>asws</sup> with Nueym’. They came with him. He<sup>asws</sup> ordered with him to be struck a sharp hit. When they turned with him to the prison, he said, ‘O Amir Al-Momineen<sup>asws</sup>! Surely the position with you<sup>asws</sup> is a disgrace but separation from you<sup>asws</sup> is Kufir’. He<sup>asws</sup> said: ‘It is like that?’ He said, ‘Yes’. He<sup>asws</sup> said: ‘Free his way’.<sup>223</sup>

وَعَنِ الْفَضْلِ بْنِ دُكَيْنٍ عَنِ الْحُسَيْنِ بْنِ حِجَّيٍّ عَنِ ابْنِ أَبِي لَيْلَى قَالَ: إِنَّ عَلِيّاً عَلَيْهِ السَّلَامُ رَزَقَ شُرَيْحاً الْقَاضِيَّ خَمْسَ مِائَةٍ.

And from Al Fazl Bin Zukeyn, from Al-Hassan Bin Hayy, from Ibn Abu Layli who said,

‘Ali<sup>asws</sup> graced Shureyh the judge, five hundred (Dirhams)’.<sup>224</sup>

وَعَنِ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ سَالِمِ الْجُعْفِيِّ عَنِ الشَّعْبِيِّ قَالَ: وَجَدَ عَلِيٌّ عَلَيْهِ السَّلَامُ دِرْعاً لَهُ عِنْدَ نَصْرَانِيٍّ فَجَاءَ بِهِ إِلَى شُرَيْحٍ يُخَاصِمُهُ إِلَيْهِ، [فَلَمَّا نَظَرَ إِلَيْهِ] ذَهَبَ يَتَنَحَّى، فَقَالَ: مَكَانَكَ. وَجَلَسَ إِلَى جَنْبِهِ

And from Ismail Bin Aban, from Amro Bin Shimr, from Salim Al Kufy, from Al Shaby who said,

‘Ali<sup>asws</sup> found an armour of his in the possession of a Christian, so he<sup>asws</sup> came with him to Shureyh to dispute him to him. When he looked at him<sup>asws</sup>, he went aside. He<sup>asws</sup> said: ‘In your place, and sit to his side’.

وَقَالَ: يَا شُرَيْحُ أَمَا لَوْ كَانَ خَصْمِي مُسْلِماً مَا جَلَسْتُ إِلَّا مَعَهُ، وَ لَكِنَّهُ نَصْرَانِيٌّ، وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِذَا كُنْتُمْ فِي طَرِيقٍ فَأَجْلِسُوهُمْ إِلَى مُضَائِقَةٍ، وَصَغُرُوا بِهِمْ كَمَا صَغُرَ اللَّهُ بِهِمْ فِي غَيْرِ أَنْ تَطْلُمُوا.

And he<sup>asws</sup> said: ‘O Shureyh! But, if a Muslim had disputed with me<sup>asws</sup>, I<sup>asws</sup> would not sit except with him, but he is a Christian, and Rasool-Allah<sup>saww</sup> said: ‘Whenever you and them are in a road, then lead them to annoyance, and belittle them just as Allah<sup>azwj</sup> Belittled them without being unjust’.

ثُمَّ قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: إِنَّ هَذِهِ دِرْعِي لَمْ أَبِغْ وَ لَمْ أَهَبْ. فَقَالَ النَّصْرَانِيُّ: مَا الدَّنْغُ إِلَّا دِرْعِي، وَ مَا أَمِيرُ الْمُؤْمِنِينَ عِنْدِي بِكَاذِبٍ.

Then Ali<sup>asws</sup> said: ‘This is my<sup>asws</sup> armour. I<sup>asws</sup> did not sell it and did not gift it’. The Christian said, ‘It is not except my armour, and Amir Al-Momineen<sup>asws</sup> is not a liar in my view’.

<sup>223</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1088

<sup>224</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1089

فَأْتَفَتَ شُرَيْحَ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ مِنْ بَيِّنَةٍ؟ قَالَ: لَا. فَقَضَى بِهَا [شُرَيْحَ] لِلنَّصْرَانِيِّ.

Shureyh turned to Ali<sup>asws</sup> and said, 'O Amir Al-Momineen<sup>asws</sup>! Is there any proof?' He<sup>asws</sup> said: 'No'. So, Shureyh judged with it to be for the Christian.

[فَأَخَذَهَا النَّصْرَانِيُّ] فَمَشَى هُنَيْئَةً ثُمَّ أَقْبَلَ، فَقَالَ: أَمَّا أَنَا فَأَشْهَدُ أَنَّ هَذِهِ أَحْكَامُ النَّبِيِّينَ، [أَمِيرُ الْمُؤْمِنِينَ] يَمْشِي إِلَى قَاضِيهِ وَ قَاضِيهِ يَقْضِي عَلَيْهِ! أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ، الدَّرْعُ وَاللَّهُ دِرْعُكَ يَا أَمِيرَ الْمُؤْمِنِينَ.

The Christian took it and walked for a while, then came back and said, 'As for I, I testify that this is a ruling of the Prophets<sup>as</sup>. Amir Al-Momineen<sup>asws</sup> walked to his<sup>asws</sup> judge, and his<sup>asws</sup> judge judged against him<sup>asws</sup>! I testify that there is no god except Allah<sup>azwj</sup> Alone, there is no associate for Him<sup>azwj</sup>, and that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>. By Allah<sup>azwj</sup>! The armour is your<sup>asws</sup> armour, O Amir Al-Momineen<sup>asws</sup>.

قَالَ: أَمَّا إِذَا أَسْلَمْتَ فَهِيَ لَكَ وَ حَمَلُهُ عَلَى فَرَسٍ.

He<sup>asws</sup> said: 'But, when you have become a Muslims, so it is for you', and he<sup>asws</sup> carried him upon a horse.

قال الشعبي: فأخبرني من رآه يقاتل مع علي عليه السلام الخوارج بالنهروان.

Al-Shaby said, 'The one who reported informed me that he fought alongside Ali<sup>asws</sup> against the Kharijites at Al-Nahrawan"<sup>225</sup>.

و عَنْ أَبِي عَمْرٍو الْكِنْدِيِّ قَالَ: كُنَّا ذَاتَ يَوْمٍ عِنْدَ عَلِيٍّ فَوَافَقَ النَّاسُ مِنْهُ طِيبَ نَفْسٍ وَ مِرَاجٍ، فَقَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ حَدِّثْنَا عَنْ أَصْحَابِكَ.

And from Abu Amro Al Kindy who said,

'One day we were in the presence of Ali<sup>asws</sup>. The people were concordant to him<sup>asws</sup>, feeling good in self and mood. They said, 'O Amir Al-Momineen<sup>asws</sup>! Narrate to us about your<sup>asws</sup> companions'.

قَالَ: عَنْ أَيِّ أَصْحَابِي تَسْأَلُونِي؟ قَالُوا: عَنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ. قَالَ: كُلُّ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَصْحَابِي، فَعَنْ أَيِّهِمْ تَسْأَلُونِي؟ قَالُوا: عَنِ الَّذِينَ رَأَيْنَاكَ تَلَطَّفُهُمْ بِذِكْرِكَ وَ بِالصَّلَاةِ عَلَيْهِمْ دُونَ الْقَوْمِ.

He<sup>asws</sup> said: 'Which of my<sup>asws</sup> companions are you asking about?' They said, 'About the companions of Muhammad<sup>saww</sup>'. He<sup>asws</sup> said: 'All the companions of Muhammad<sup>saww</sup> are my<sup>asws</sup> companions, so about which of them are you asking me<sup>asws</sup>?' They said, 'About those we have seen you<sup>asws</sup> being to them with your<sup>asws</sup> mention and with the Salawaat upon them, besides (other) people'.

قَالَ: عَنْ أَيِّهِمْ؟ قَالُوا: حَدِّثْنَا عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَرَأَ الْقُرْآنَ وَ عَلِمَ السُّنَّةَ وَ كَفَى بِذَلِكَ

<sup>225</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1090

He<sup>asws</sup> said: 'About which of them?' They said, 'Narrate to us about Abdullah Bin Masoud'.  
He<sup>asws</sup> said: 'He read the Quran and knew the Sunnah, and he sufficed with that'.

— قَالُوا: فَوَ اللَّهِ مَا دَرَيْتُمْ بِقَوْلِهِ: «وَكَفَى بِذَلِكَ» كَفَى بِقِرَاءَةِ الْقُرْآنِ وَ عَلِمَ السُّنَّةَ؟ أَمْ كَفَى بِعَبْدِ اللَّهِ؟.

They said, 'By Allah<sup>azwj</sup>! We did not know of his<sup>asws</sup> words, 'And he sufficed with that. Did he sufficed with reading the Quran and knew the Sunnah? Or did he suffice with worshipping Allah<sup>azwj</sup>?'

قَالَ: فَفَعَلْنَا: حَدَّثْنَا عَنْ أَبِي دُرٍّ. قَالَ: كَانَ يُكْثِرُ السُّؤَالَ فَيُعْطَى وَيُتْنَعُ، وَ كَانَ شَحِيحاً خَرِصاً عَلَى دِينِهِ، خَرِصاً عَلَى الْعِلْمِ الْجُزْمِ، قَدْ مَلِئَ فِي وَعَاءٍ لَهُ حَتَّى امْتَلَأَ وَعَاؤُهُ عِلْماً عَجَزَ فِيهِ.

He (the narrator) said, 'We said, 'Narrate to us about Abu Zarr<sup>ra</sup>'. He<sup>asws</sup> said: 'He<sup>ra</sup> asked a lot of questions, so he<sup>ra</sup> was given and prevented, and he<sup>ra</sup> was desirous, eager upon his religion, kept upon the firm knowledge. He<sup>ra</sup> had been filled in retention of his<sup>ra</sup> to the extent that his<sup>ra</sup> retention was filled up with knowledge he<sup>ra</sup> was unable regarding it'.

قَالَ: فَوَ اللَّهِ مَا دَرَيْتُمْ بِقَوْلِهِ: «عَجَزَ فِيهِ» أَعْجَزَ عَنْ كَشْفِهِ مَا كَانَ عِنْدَهُ؟ أَوْ عَجَزَ عَنْ مَسْأَلَتِهِ؟.

He (the narrator) said, 'By Allah<sup>azwj</sup>! We did not know of his<sup>asws</sup> words: 'He<sup>ra</sup> was unable regarding it'. Was he<sup>ra</sup> unable from revealing whatever was with him<sup>ra</sup>? Or was he<sup>ra</sup> unable from question it?'

قُلْنَا: حَدَّثْنَا عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ قَالَ: عَلِمَ أَصْنََاءَ الْمُنَافِقِينَ، وَ سَأَلَ عَنِ الْمُعْضَلَاتِ حِينَ غَفَلَ [عَبْرَةً] عَنْهَا، وَ لَوْ سَأَلُوهُ لَوَجَدُوهُ بِمَا عَالِماً.

We said, 'Narrated to us about Huzeyfa Bin Al-Yamani'. He<sup>asws</sup> said: 'He knew names of the hypocrites, and asked about the dilemmas when others were heedless about these, and had they asked him, they would have found him knowledgeable'.

قَالُوا: فَحَدَّثْنَا عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: مَنْ لَكُمْ بِمِثْلِ لُقْمَانَ الْحَكِيمِ؟! وَ ذَلِكَ امْرُؤٌ مِنَّا وَ إِنِّي أَنَا أَهْلُ الْبَيْتِ، أَذْرَكَ الْعِلْمَ الْأَوَّلَ وَ أَذْرَكَ الْعِلْمَ الْآخِرَ، وَ قَرَأَ الْكِتَابَ الْأَوَّلَ وَ قَرَأَ الْكِتَابَ الْآخِرَ بِحَرْزٍ لَا يُتْرَفُ.

They said, 'Narrate to us about Salman Al-Farsi<sup>ra</sup>'. He<sup>asws</sup> said: 'Who can be for you all like Luqman<sup>as</sup> the wise!? And that is a man from us<sup>asws</sup> People<sup>asws</sup> of the Household. He<sup>ra</sup> realised the first knowledge and realised the last knowledge, and he<sup>ra</sup> read the first Book and read the last Book, an un-drainable sea'.

قُلْنَا: فَحَدَّثْنَا عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: ذَلِكَ امْرُؤٌ خَالَطَ اللَّهَ الْإِيمَانَ بِلَحْمِهِ وَ دَمِهِ وَ شَعْرِهِ وَ بَشَرِهِ حَيْثُ زَالَ [الْحَقُّ] زَالَ مَعَهُ، وَ لَا يَنْبَغِي لِلنَّارِ أَنْ تَأْكُلَ مِنْهُ شَيْئاً.

We said, 'Narrated to us about Ammar Bin Yasser<sup>ra</sup>'. He<sup>asws</sup> said: 'That is a man Allah<sup>azwj</sup> had Mingled his<sup>ra</sup> Eman with his<sup>ra</sup> flesh, and his<sup>ra</sup> blood, and his<sup>ra</sup> hair, and his<sup>ra</sup> skin. Wherever the truth moved, he<sup>ra</sup> moved with it, and it is not appropriate for the Fire that it consumes anything from him<sup>ra</sup>'.

فُلْنَا: فَحَدَّثْنَا عَنْ نَفْسِكَ قَالَ: مَهْلًا، نَهَانَا اللَّهُ عَنِ التَّزَكِّيَةِ.

We said, 'Narrated to us about yourself<sup>asws</sup>. He<sup>asws</sup> said: 'Shh no! Allah<sup>azwj</sup> has Forbidden us from the self-purification'.

[ف] قَالَ لَهُ رَجُلٌ: فَإِنَّ اللَّهَ يَقُولُ: وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ قَالَ: فَإِنِّي أُحَدِّثُ بِنِعْمَةِ رَبِّي. كُنْتُ وَاللَّهِ إِذَا سَأَلْتُ أُعْطِيتُ، وَ إِذَا سَكَتُ ابْتَدَيْتُ، وَ إِن تَحْتَ الْجَوَانِحِ مِنِّي عِلْمًا جَمًّا فَاسْأَلُونِي.

A man said to him<sup>asws</sup>, 'But, Allah<sup>azwj</sup> Says: **And as for the Favour of your Lord, so do announce (it) [93:11]**'. He<sup>asws</sup> said: 'But, I<sup>asws</sup> am announcing the Favour of my<sup>asws</sup> Lord<sup>azwj</sup>. By Allah<sup>azwj</sup>! Whenever you had asked me<sup>asws</sup>, I gave (the answer), and when you were silent I<sup>asws</sup> initiated, and beneath the two wings (shoulders) of mine<sup>asws</sup> there is immense knowledge, so ask me<sup>asws</sup>.

فَقَامَ إِلَيْهِ ابْنُ الْكَوَّاءِ. فَسَأَلَهُ عَنْ مَسَائِلَ أَوْرَدْنَاهَا فِي مَحَالِّهَا [مِنْ هَذَا الْكِتَابِ].

Ibn Al Kawa stood up to him<sup>asws</sup> and asked him<sup>asws</sup> about an issue, I (Majlisi) have referred to in its place from this book".<sup>226</sup>

وَ عَنِ الثُّعْمَانِ بْنِ سَعْدٍ قَالَ: رَأَيْتُ عَلِيًّا عَلَيْهِ السَّلَامُ عَلَى الْمِنْبَرِ يَقُولُ: أَيُّنَ الثُّمُودِيِّ؟ فَطَلَعَ الْأَشْعَثُ فَأَخَذَ كَفًّا مِنَ الْحَصَا وَ ضَرَبَ وَجْهَهُ فَأَذْمَاهُ، وَ الْجُفْلُ وَ الْجُفْلُ النَّاسَ مَعَهُ وَ يَقُولُ: تَرَحَّأَ لِهَذَا الْوَجْهِ تَرَحَّأَ لِهَذَا الْوَجْهِ.

And about Al Numan Bin Sa'ad who said,

'I saw Ali<sup>asws</sup> upon the pulpit saying: 'Where are the people of Samood?' Al-Ash'as emerged, grabbed a handful of pebbles and struck his<sup>asws</sup> face with it and made it bleed, and he<sup>asws</sup> flinched, and the people flinched with him<sup>asws</sup>, and said, 'Destruction be for this face! Destruction be for this face!'"<sup>227</sup>

وَ فِي [كِتَابِ] الْغَارَاتِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الْأَسَدِيِّ، قَالَ: كُنْتُ جَالِسًا يَوْمَ الْجُمُعَةِ وَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَخْطُبُ عَلَى مَنبَرٍ مِنْ أَجْرٍ، وَ ابْنُ صُوحَانَ جَالِسٌ فَجَاءَ الْأَشْعَثُ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ غَلَبَتْنَا هَذِهِ الْحُمُرَاءُ عَلَى وَجْهِكَ! فَعَضَبَ [عَلِيٌّ عَلَيْهِ السَّلَامُ] فَقَالَ: [صَعْصَعَةٌ] لَبِيبُ الْيَوْمِ مِنْ أَمْرِ الْعَرَبِ مَا كَانَ يَجْفَى

And in Kitab Al-Gharaat – From Abbad Bin Abdullah Al-Asady who said, 'I was seated on the day of Friday and Ali<sup>asws</sup> was addressing upon a pulpit of bricks, and Ibn Sowhan was seated. Al-Ash'as came and said, 'O Amir Al-Momineen<sup>asws</sup>! These donkeys (non-Arabs and slaves) have overcome upon us upon your<sup>asws</sup> face!' Ali<sup>asws</sup> was angered, and Sa'sa said, 'It has been manifested today from the affairs of the Arabs, what was hidden'.

فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: مَنْ يَغْلِبُنِي عَنْ هَؤُلَاءِ الضَّيَاطِرَةِ، يُقْبِلُ أَحَدُهُمْ يَتَقَلَّبُ عَلَى خَشَايَاهُ، وَ يُهَجِّرُ قَوْمٌ لِلزَّكْرِ لِلَّهِ، فَيَأْمُرُنِي أَنْ أَطْرُدَهُمْ فَأَكُونُ مِنَ الظَّالِمِينَ.

<sup>226</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1091

<sup>227</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1092

Ali<sup>asws</sup> said: 'Who will excuse me from these large-bodied ones, one of them has overturned from his pack, and a group forsakes from the Zikr of Allah<sup>azwj</sup>, so they (people) are instructing me<sup>asws</sup> with exiling them, so I<sup>asws</sup> would become from the oppressors'.

وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ، لَقَدْ سَمِعْتُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: لَيُضْرِبَنَّكُمْ وَاللَّهُ عَلَى الدِّينِ عَوْدًا كَمَا ضَرَبْتُمُوهُمْ عَلَيْهِ بَدْءًا.

By the One<sup>azwj</sup> Who Split the Seed and Formed the person! I<sup>asws</sup> have heard Muhammad<sup>saww</sup> saying: 'By Allah<sup>azwj</sup>! They will be struck upon the religion against just as they were struck upon it in the beginning'.

قَالَ مُعْبِرُهُ: كَانَ عَلَيَّ عَلَيْهِ السَّلَامُ أَمِيلًا إِلَى الْمَوَالِي وَاللَّطَفَ بِهِمْ، [وَأَنَّ عُمَرَ أَشَدَّ تَبَاعُدًا مِنْهُمْ].

Mugheira said, 'Ali<sup>asws</sup> used to incline towards the slave and be kind with them, and Umar was severely remote from them'.<sup>228</sup>

[1094] - نَهَجٌ: [وَأَنَّ عَلَيْهِ السَّلَامَ لِكَاتِبِهِ عُبيدُ اللَّهِ بْنِ أَبِي رَافِعٍ: أَلَيْقَ دَوَاتِكَ، وَأَطْلُ جُلْفَةَ قَلَمِكَ، وَفَرِّجَ بَيْنَ السُّطُورِ، وَقَرِّمْتَ بَيْنَ الْحُرُوفِ، فَإِنَّ ذَلِكَ أَجْدَرُ بِصَبَاحَةِ الْخَطِّ.

(The book) 'Nahj (Al Balagah)' -

'And he<sup>asws</sup> said to his<sup>asws</sup> scribe Ubeydullah Bin Abu Rafie: 'Make your ink to be sticky, and sharpen the nib of your pen, and separate between the lines, and close-up between the letters, for that would be best suited for the beauty of the handwriting'.<sup>229</sup>

[1095] - نَهَجٌ: [وَأَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: يَأْتِي عَلَى النَّاسِ زَمَانٌ، لَا يَبْقَى فِيهِمْ مِنَ الْقُرْآنِ إِلَّا رِسْمُهُ، وَ مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ، مَسَاجِدُهُمْ يَوْمَعِدَةٍ عَامِرَةٌ مِنَ الْبِنَاءِ، خَرَابٌ مِنَ الْهُدَى، سُكَاثُهَا وَ عُمَارُهَا شَرُّ أَهْلِ الْأَرْضِ، مِنْهُمْ تَخْرُجُ الْفِتْنَةُ، وَ إِلَيْهِمْ تَأْوِي الْخَطِيئَةُ.

(The book) 'Nahj (Al Balagah)' -

'Amir Al-Momineen<sup>asws</sup> said: 'There shall come a time upon the people, there will not remain among them, from the Quran except its ritual, and from Al-Islam except its name. Their Masjids in those days would be built up of the construction, in ruins of the guidance, and its dwellers and its religious ones would be the vilest of the people of the earth. The Fitna would come out from them and to them will the sins shelter.

يَرُدُّونَ مَنْ شَدَّ عَنْهَا فِيهَا، وَ يَسُوفُونَ مَنْ تَأَخَّرَ عَنْهَا إِلَيْهَا، يَقُولُ اللَّهُ سُبْحَانَهُ: «فِي حَالِفٌ لِأُبْعَثَنَّ عَلَى أَوْلِيكَ فِتْنَةً أَتْرُكُ الْحَكِيمَ فِيهَا حَيْرَانَ». وَ قَدْ فَعَلَ، وَ نَحْنُ نَسْتَقِيلُ اللَّهَ عَثْرَةَ الْعُقَلَاءِ.

They will return the one who turns away from it, to it, and they would usher the one staying back from it, to it. Allah<sup>azwj</sup> the Glorious Says: "I<sup>azwj</sup> Swear by Myself<sup>azwj</sup>! I<sup>saww</sup> shall Send such Fitna upon them, it will leave the wise ones to be confused during it!" And He<sup>azwj</sup> will Do so, and we seek Pardon of Allah<sup>azwj</sup> for the stumbles of neglect".<sup>230</sup>

<sup>228</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1093

<sup>229</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1094

<sup>230</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1095



[1096] - [نهج:] وَقَالَ عَلَيْهِ السَّلَامُ لَغَالِبِ بْنِ صَعْصَعَةَ أَبِي الْفَرَزْدَقِ فِي كَلَامٍ دَارَ بَيْنَهُمَا: مَا فَعَلْتَ إِيْلَكَ الْكَثِيرُ؟ فَقَالَ: دَعَدْتُهَا الْخُفُوفُ يَا أَمِيرَ الْمُؤْمِنِينَ. فَقَالَ عَلَيْهِ السَّلَامُ: ذَلِكَ أَحْمَدُ سُبُلَهَا.

(The book) 'Nahj (Al Balagah)' –

'And he<sup>asws</sup> said to Ghalib Bin Sa'sa Abu Al-Farazdaq in a conversation between them: 'What did you do with your numerous camels?' He said, 'I used them for the (Obligatory) rights, O Amir Al-Momineen<sup>asws</sup>'. He<sup>asws</sup> said: 'That is the most praise-worthy of its ways'.<sup>231</sup>

[1097-1117] - كِتَابُ الْغَارَاتِ بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ التُّعْمَانِ قَالَ: قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: لَيْنَ مَلَكْتُ لِأَزْمِنَةٍ بِالْحِجَازَةِ. يَغْنِي الْمَغِيرَةَ [بْنِ شُعْبَةَ] وَكَانَ يَنْتَقِصُ عَلِيًّا عَلَيْهِ السَّلَامُ.

Kitab Al Gharaat – By his chain from Ali Bin Al Numan who said,

'Ali<sup>asws</sup> said: 'If I<sup>asws</sup> had control, I<sup>asws</sup> would have pelted him with the stones' – meaning Al-Mugheira Bin Shuba, and he used to despise Ali<sup>asws</sup>.

وَعَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ قَالَ: ذَكَرَ الْمَغِيرَةُ بْنُ شُعْبَةَ عِنْدَ عَلِيٍّ عَلَيْهِ السَّلَامُ فَقَالَ: وَمَا الْمَغِيرَةُ؟ إِنَّمَا كَانَ سَبَبَ إِسْلَامِهِ لِفَجْرَةٍ وَغِدْرَةٍ لِمُطَمِّئِينَ إِلَيْهَا رَكِبَهَا مِنْهُمْ فَهَرَبَ، فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَالْعَائِدِ بِالإِسْلَامِ

And from Jundab Bin Abdullah who said, 'Al-Mugheira Bin Shuba was mentioned in the presence of Ali<sup>asws</sup>. He<sup>asws</sup> said: 'And what is Al-Mugheira? But rather, the reason of his being a Muslim was for transgression and betrayal for them to be reassured to it. He rode from them and fled, and he came to the Prophet<sup>saww</sup> like the one sheltering with Al-Islam.

وَاللَّهُ مَا رَأَى [أَحَدًا] عَلَيْهِ مِنْ ادِّعَاءِ الإِسْلَامِ خُضُوعٍ وَ لَا خُشُوعٍ [خُضُوعًا وَ لَا خُشُوعًا]. أَلَا وَ إِنَّهُ كَانَ مِنْ ثَقِيفٍ فَرَاعَنَهُ يُجَانِبُونَ الْحَقَّ وَ يُسْعِرُونَ نِيرَانَ الْحَرْبِ وَ يُوَارِثُونَ الظَّالِمِينَ.

By Allah<sup>azwj</sup>! I<sup>asws</sup> did not see him being serious upon it, in fulfilling Al-Islam, neither humbleness nor reverence. Indeed! And he was from pharaohs of Saaqeeef, shunning the truth and igniting the flames of war, and backing the oppressors.

أَلَا لِأَنَّ ثَقِيفًا قَوْمٌ عُذْرٌ لَا يُؤْفُونَ بِعَهْدٍ، يُبْغِضُونَ الْعَرَبَ، كَانَتْهُمْ لَيْسُوا مِنْهُمْ وَ لَرَبِّ صَالِحٍ قَدْ كَانَ فِيهِمْ مِنْهُمْ عُزْرَةٌ بَنُ مَسْعُودٍ وَ أَبُو عُبَيْدٍ بَنُ مَسْعُودٍ.

Indeed! Because Saaqeeef are a treacherous people, they will not be loyal with a pact, being hateful towards the Arabs. It is as if they aren't from them, and perhaps the righteous ones who had happened to be among them, from them was Urwah Bin Masoud and Abu Ubeyda Bin Masoud.

وَأَمَّا الْوَلِيدُ بْنُ عُقْبَةَ فَهُوَ الَّذِي سَمَّاهُ اللَّهُ فِي كِتَابِهِ فَاسِقًا، وَ هُوَ أَحَدُ الصَّبِيَّةِ الَّذِينَ بَشَّرَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِالنَّارِ وَ [قَدْ] قَالَ شِعْرًا يُرَدُّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَوْلُهُ حَيْثُ قَالَ فِي عَلِيٍّ عَلَيْهِ السَّلَامُ: «إِنْ تَوَلَّوْهُ تَجِدُوهُ هَادِيًا مَهْدِيًا يَسْتَلُكُ بِكُمْ الطَّرِيقَ الْمُسْتَقِيمَ» فَقَالَ [الْوَلِيدُ فِي رَدِّ هَذَا الْقَوْلِ]:

<sup>231</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1096

فَلَمْ يَكُ مَهْدِيًا وَلَا كَانَ هَادِيًا

فَإِنْ يَكُ قَدْ ضَلَّ الْبُعِيرُ بِحَمْلِهِ

And as for Al-Waleed Bin Uqba, he is the one whom Allah<sup>azwj</sup> has Named in His<sup>azwj</sup> Book as a mischief-maker (transgressor), and he is one of boys, those the Prophet<sup>saww</sup> had given them the news of the Fire, and a poet has said referring to the Prophet<sup>saww</sup> by his words when he<sup>saww</sup> said regarding Ali<sup>asws</sup>: 'If you were to place him<sup>asws</sup> in charge, you will find him<sup>asws</sup> to be guiding, Guided. He<sup>asws</sup> will travel with you on the straight road', Al-Waleed said in response to these words, 'Supposing he had lost the camel along with its load, he<sup>asws</sup> would neither be guided nor would he<sup>asws</sup> be a guide'.

فَهُوَ مِنْ مُبْغِضِي عَلِيٍّ عَلَيْهِ السَّلَامُ وَ أَعْدَائِهِ وَ أَعْدَاءُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ؛ لِأَنَّ أَبَاهُ قَتَلَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَبْدِ عَلِيٍّ صَبْرًا يَوْمَ بَدْرٍ بِالصَّفَرَاءِ.

He is from the haters of Ali<sup>asws</sup> and (was from) his<sup>asws</sup> enemies, and enemies of the Prophet<sup>saww</sup>, because the Prophet<sup>saww</sup> had legalised his killing by the hand of Ali<sup>asws</sup> in a combat on the day of Badr with the suppression".<sup>232</sup>

وَعَنْ مُغَيْرَةَ الصَّبِيِّ قَالَ: مَرَّ نَاسٌ بِالْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ وَ هُمْ يُرِيدُونَ عِيَادَةَ الْوَلِيدِ بْنِ عُقْبَةَ، وَ هُوَ فِي عِلَّةٍ شَدِيدَةٍ، فَأَتَاهُ الْحَسَنُ عَلَيْهِ السَّلَامُ مَعَهُمْ عَائِدًا، فَقَالَ لِلْحَسَنِ عَلَيْهِ السَّلَامُ: «أَتُوبُ إِلَى اللَّهِ بِمَا كَانَ بَيْنِي وَ بَيْنَ جَمِيعِ النَّاسِ، إِلَّا مَا كَانَ بَيْنِي وَ بَيْنَ أَبِيكَ!» يَقُولُ: أَيُّ لَا أَتُوبُ مِنْهُ.

And from Mugheira Al Zaby who said,

'Some people passed by Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> and they were intending to console Al-Waleed Bin Uqba, and he was in severe illness. Al-Hassan<sup>asws</sup> came to him along with them to console. He said to Al-Hassan<sup>asws</sup>, 'I repent to Allah<sup>azwj</sup> what happened between me and the entirety of the people, except what happened between me and your<sup>asws</sup> father<sup>asws</sup>!' i.e. 'I am not repenting from it'.<sup>233</sup>

قال إبراهيم: و لحق بمعاوية يزيد بن حجة، و وائل بن حجر الحضرمي، و مصقلة بن هبيرة الشيباني، و القعقاع بن شور، و طارق بن عبد الله، و النجاشي الشاعر.

Ibrahim said, 'And Yazeed Bin Hajiya joined with Muawiya, and Wa'il Bin Hujr Al-Hazramy, and Mas'aqah Bin Hubeyra Al-Shaybani, and al Qa'qa Bin Showr, and Tariq Bin Abdullah, and Al-Najashy the poet.

وكان أصحابه لما نزل بقلوبهم من الفتنة و البلاء و الركون إلى الدنيا، يغدرون و يختانون مال الخراج و يهرون إلى معاوية.

And when his<sup>asws</sup> companions dwelled into their hearts from the Fitna, and the afflictions, and the inclining to the word, they were betraying and embezzling the tax wealth, and they were fleeing to Muawiya.

وَعَنِ الْأَعْمَشِ قَالَ: كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ يُؤَلِّيهِمُ الْوَلَايَةَ وَ الْأَعْمَالَ فَيَأْخُذُونَ [مَا يَقْدِرُونَ عَلَيْهِ مِنَ الْأَمْوَالِ] وَ يَهْرُبُونَ إِلَى مُعَاوِيَةَ، مِنْهُمْ الْمُتَذَرُّ بْنُ الْجَزْأَوْدِ الْعَبْدِيُّ.

<sup>232</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1097

<sup>233</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1098

And from Al-Amsh who said, 'Ali<sup>asws</sup> was making them in charge of the governance and the office work, but they were taking whatever wealth they were able upon and fleeing to Muawiya. From them is Al-Munzir Bin Al-Jaroud Al-Abdy.

قَالَ: كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ وَآلِي الْمُنْذِرِ بْنِ الْجَارُودِ فَارِسًا فَاحْتَازَ مَالًا مِنَ الْخُرَاجِ. قَالَ: [وَ] كَانَ الْمَالُ أَرْبَعِمِائَةَ أَلْفٍ دِرْهَمٍ، فَحَبَسَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ فَشَفَعَ فِيهِ صَعْصَعَةُ بْنُ صُوحَانَ إِلَيْهِ عَلَيْهِ السَّلَامُ، وَ قَامَ بِأَمْرِهِ وَ خَلَّصَهُ، وَ كَانَ صَعْصَعَةُ مِنْ مُنَاصِحِيهِ عَلَيْهِ السَّلَامُ.

He (the narrator) said, 'Ali<sup>asws</sup> had placed Al-Munzir Bin Al-Jaroud in charge of (part of) Persian, and he attained wealth from the taxes. And the wealth was four hundred thousand Dirham. Ali<sup>asws</sup> imprisoned him, but Sa'sa Bin Sowhan interceded to him<sup>asws</sup>, and stood with his matter and freed him; and Sa'sa was from his<sup>asws</sup> advisers".<sup>234</sup>

قَالَ الْأَسْوَدُ بْنُ قَيْسٍ: جَاءَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ عَائِدًا صَعْصَعَةَ فَدَخَلَ عَلَيْهِ فَقَالَ لَهُ: يَا صَعْصَعَةُ لَا تَجْعَلَنَّ عِيَادِي إِلَيْكَ أَتُهَمُّ عَلَى قَوْمِكَ. فَقَالَ: لَا وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ، وَ لَكِنَّ نِعْمَةً وَ شُكْرًا.

Al-Aswad Bin Qays said, 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> came to console Sa'sa. He<sup>asws</sup> entered to see him and said to him: 'O Sa'sa! Do not make my<sup>asws</sup> consoling to you as a slander upon your people'. He said, 'No, by Allah<sup>azwj</sup>, O Amir Al-Momineen<sup>asws</sup>! But, is it a favour and to be thanked for'.

فَقَالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ: إِنْ كُنْتُ مَا عَلِمْتُ لَخَفِيفِ الْمُنُونَةِ عَظِيمِ الْمَعُونَةِ. فَقَالَ صَعْصَعَةُ: وَ أَنْتَ وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ مَا عَلِمْتُ بِكِتَابِ اللَّهِ لَعَلِيمٍ، وَ إِنَّ اللَّهَ فِي صَدْرِكَ لَعَظِيمٍ، وَ إِنَّكَ بِالْمُؤْمِنِينَ لَرُؤُوفٌ رَحِيمٌ.

Ali<sup>asws</sup> said to him: 'I<sup>asws</sup> had not known you were of light provisions, great of supporting'. Sa'sa said, 'And you<sup>asws</sup>, by Allah<sup>azwj</sup>, O Amir Al-Momineen<sup>asws</sup>, I did not know you as being most knowledgeable with the Book of Allah<sup>azwj</sup>, and that Allah<sup>azwj</sup> is Great in your<sup>asws</sup> chest, and with the Momineen you<sup>asws</sup> are kind, merciful".<sup>235</sup>

و منهم يزيد بن حجة.

And from them was Yazeed Bin Hajijya.<sup>236</sup>

ثم قال [صاحب الغارات] و منهم المهجع عبد الله بن عبد الرحمن بن مسعود الثقفي شهد مع علي عليه السلام صفين، و كان في أول أمره مع معاوية ثم صار إلى علي ثم رجع بعد إلى معاوية سماء عليه السلام المهجع.

Then the author of (the book) 'Al-Gharaat' said, 'And from them is Al-Hajna'a Abdullah Bin Abdul Rahman Bin Masoud Al-Saqafi. He attended (battle of) Siffeen with Ali<sup>asws</sup>, and in the beginning of his affairs he was with Muawiya, then he came to Ali<sup>asws</sup>, then returned after that to Muawiya. He<sup>asws</sup> named him as 'The tall one".<sup>237</sup>

و منهم القعقاع بن شور.

<sup>234</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1099

<sup>235</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1100

<sup>236</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1101

<sup>237</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1102

And from them was Al-Qa'qa Bin Showr.<sup>238</sup>

حَدَّثَنَا جَرِيرٌ بْنُ عَبْدِ الْحَمِيدِ عَنْ [أَبِي] إِسْحَاقَ الشَّيْبَانِيِّ قَالَ: قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: تَسْأَلُونِي الْمَالَ وَ قَدْ اسْتَعْمَلْتُ الْقَعَقَاعَ بْنَ شَوْرٍ عَلَى كَسْكَرٍ، فَأَصْدَقَ امْرَأَتُهُ بِمِائَةِ أَلْفٍ؟! وَ إِنَّمَا اللَّهُ لَوْ كَانَ كُفُوءاً [لَهَا] مَا أَصْدَقَهَا ذَلِكَ!.

It is narrated to us by Jareer Bin Abdul Hameed, from Is'haq Al Shaybani who said,

'Ali<sup>asws</sup> said: 'You are asking me<sup>asws</sup> for the wealth, and I<sup>asws</sup> employed Al-Qa'qa Bin Showr (as governor) upon Kaskar, so he bestowed a dowry of one hundred thousand to his wife?! And I<sup>asws</sup> swear by Allah<sup>azwj</sup>! If he had been a match for her, he would not have dowered her with that!' <sup>239</sup>

و عَنْ مَيْسَرَةَ قَالَ: قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: قَاتِلُوا أَهْلَ الشَّامِ مَعَ كُلِّ إِمَامٍ بَعْدِي.

And from Maysarah who said,

'Ali<sup>asws</sup> said: 'The people of Syrian will fight with every leader after me<sup>asws</sup>' <sup>240</sup>

و عَنْ الْوَاقِدِيِّ قَالَ: إِنَّ عَمْرُو بْنَ ثَابِتٍ الَّذِي رَوَى عَنْ أَبِي أَيُّوبٍ حَدِيثَ «سِتَّةَ أَيَّامٍ مِنْ شَوَّالٍ» كَانَ يَرْكَبُ بِالشَّامِ فِي الْقَرْيِ، فَإِذَا دَخَلَ قَرْيَةً جَمَعَ أَهْلَهَا ثُمَّ يَقُولُ: أَيُّهَا النَّاسُ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ كَانَ رَجُلًا مَنَافِقًا، أَرَادَ أَنْ يَنْقُرَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ لَيْلَةَ الْعَقَبَةِ فَالْعَنُوهُ.

And from Al-Waqidi who said, 'Amro Bin Sabit is the one who reported a Hadeeth from Abu Ayoub, 'Six days from Shawwal'. He was riding at Syrian into a town. When he entered the town, he gathered its inhabitants, then said, 'O you people! Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was a hypocrite man (Nouzobillah)! He<sup>asws</sup> intended to frighten Rasool-Allah<sup>saww</sup> on the night of Al-Aqaba, so curse him<sup>asws</sup> (Nouzobillah)!'

قال فيلعنه أهل تلك القرى ثم يسير إلى الأخرى، فيأمرهم بمثل ذلك.

He (the narrator) said, 'The people of that town cursed him<sup>asws</sup> (Nouzobillah). Then he travelled to another and instructed them with similar to that' <sup>241</sup>

و عَنْ الْحَسَنِ بْنِ الْحَرِّ قَالَ: لَقِيتُ مَكْحُولًا فَإِذَا هُوَ مَمْلُوءٌ بِغَضَا لِعَلِيٍّ عَلَيْهِ السَّلَامُ، فَلَمْ أَزَلْ بِهِ حَتَّى لَانَ أَوْ سَكَنَ.

And from Al-Hassan Bin Al Hurr who said,

'I met Mak'houl, and he was filled with hatred for Ali<sup>asws</sup>. I did not cease to be with him until he had softened or settled' <sup>242</sup>

و عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ قَارِبٍ قَالَ: إِنِّي عِنْدَ مُعَاوِيَةَ لَجَلَسْتُ إِذْ جَاءَ أَبُو مُوسَى فَقَالَ: السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ. قَالَ [مُعَاوِيَةُ]: وَ عَلَيْكَ السَّلَامُ. فَلَمَّا تَوَلَّى قَالَ: وَ اللَّهُ لَا يَلِيَّ عَلَى اثْنَيْنِ حَتَّى يَمُوتَ.

<sup>238</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1103

<sup>239</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1104

<sup>240</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1105

<sup>241</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1106

<sup>242</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1107

And from Muhammad Bin Abdullah Bin Qarib who said,

‘I was seated in the presence of Muawiya when Abu Musa came. He said, ‘The greetings be unto you O commander of the faithful’. Muawiya said, ‘And upon you be the greetings’. When he turned around (to leave), he (Muawiya) said, ‘He will not rule upon two until he dies’.

وكان أبو بكر [نفيح بن الحارث] لما قدم علي عليه السلام البصرة لقي الحسن بن أبي الحسن، و هو متوجه نحو علي عليه السلام فقال [له]: إلى أين؟ قال: إلى علي عليه السلام. قال: سمعت رسول الله صلى الله عليه و آله يقول: ستكون بعدي فتنة النائم فيها خير من القاعد، و القاعد فيها خير من القائم.

And when Abu Bakrah Nafie Bin Al-Haris arrived to Ali<sup>asws</sup> at Al-Basra, he met Al-Hassan Bin Al-Hassan, and he was heading towards Ali<sup>asws</sup>. He said to him, ‘To where?’ He said, ‘To Ali<sup>asws</sup>’. He said, ‘I heard Rasool-Allah<sup>saww</sup> saying: ‘Fitna will be happening after me<sup>saww</sup>, during it the sleeping one would be better than the sitting one, and the sitting one during it would be better than the standing one’.

[قال الحسن]: فلزمت بيتي، فلما كان بعد لقيت جابر بن عبد الله و أبا سعيد فقالوا: أين كنت. فحدثتهم بما قال أبو بكر فقالوا: لعن الله أبا بكر إنما قال النبي صلى الله عليه و آله [ذلك] لأبي موسى: «تكون بعدي فتنة أنت فيها نائم خير منك قاعد، و أنت فيها قاعد خير منك ساع».

Al-Hassan said, ‘Stay at my house’. When it was afterwards, he met Jabir Bin Abdullah and Abu Saeed (Al-Khudry). They said, ‘Where were you?’ He narrated to them with what Abu Bakrah had said. They said, ‘May Allah<sup>azwj</sup> Curse Abu Bakrah. But rather, the Prophet<sup>saww</sup> said to Abu Musa: ‘Such Fitna would be occurring after me, you would be sleeping during it, a sitting one would be better than you, and you would be sitting during it, a messenger would be better than you’.

و قال: لما دخل معاوية الكوفة دخل أبو هريرة المسجد، فكان يحدث و يقول: قال رسول الله صلى الله عليه و قال أبو القاسم و قال خليلي.

And he said, ‘When Muawiya entered Al-Kufa, Abu Hureyra entered the Masjid. He was narrated and saying, ‘Rasool-Allah<sup>saww</sup> said’, and Abu Al-Qasim<sup>saww</sup> said’, and my friend<sup>saww</sup> said’.

فجاءه شاب من الأنصار يتخطى الناس حتى دنا منه، فقال: يا أبا هريرة حديث أسألك عنه فإن كنت سمعته من النبي صلى الله عليه و آله حدثنيه، أنشدك بالله [أ] سمعت النبي صلى الله عليه و آله يقول لعلي: «من كنت مولاه فعلي مولاه اللهم وال من والاه و عاد من عاداه».

A youth from the Helpers came cleaving the people until he was near from him. He said, ‘O Abu Hureyra! There is a Hadeeth I would like to ask you about. If you have heard it from the Prophet<sup>saww</sup>, I shall narrate it. I adjure you with Allah<sup>azwj</sup>! Have you heard the Prophet<sup>saww</sup> saying for Ali<sup>asws</sup>: ‘One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master. O Allah<sup>azwj</sup>! befriend the one who befriends him<sup>asws</sup> and be inimical to the one being inimical to him<sup>asws</sup>?’

قال أبو هريرة: نعم و الذي لا إله إلا هو لسمعت من النبي صلى الله عليه يقول لعلي: «من كنت مولاه فعلي مولاه اللهم وال من والاه و عاد من عاداه».

Abu Hureyra said, 'Yes, by the One<sup>azwj</sup> Who, there is no god except He<sup>azwj</sup>! I did hear it from the Prophet<sup>saww</sup> saying for Ali<sup>asws</sup>: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master. O Allah<sup>azwj</sup>! Befriend the one who befriends him<sup>asws</sup> and be inimical to the one being inimical to him<sup>asws</sup>'.

فقال له الفتى: لقد والله واليت عدوه و عاديت وليه!

The youth said to him, 'By Allah<sup>azwj</sup>! You have befriended his<sup>asws</sup> enemies and been inimical to his<sup>asws</sup> friends!'

[قال: فتناول بعض الناس الشاب بالحصى، و خرج أبو هريرة فلم يعد إلى المسجد حتى خرج من الكوفة.

He (the narrator) said, 'Some of the people hit the youth with the pebbles, and Abu Hureyra went out and did not return to the Masjid until he went out from Al-Kufa'.<sup>243</sup>

<sup>243</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1108

**CHAPTER 35 – THE MISCELLANEOUS**

[1118] - كُنْزُ الْفَوَائِدِ لِلْكَرَاجِكِيِّ [قَالَ:] حَدَّثَنِي الشَّرِيفُ أَبُو الْحَسَنِ طَاهِرُ بْنُ مُوسَى الْحُسَيْنِيُّ عَنْ مَيْمُونِ بْنِ حَزْرَةَ الْحُسَيْنِيِّ قَالَ: رَأَيْتُ الْمَعْمَرَ الْمَغْرِبِيَّ، وَ قَدْ أَتَى بِهِ إِلَى الشَّرِيفِ أَبِي عَبْدِ اللَّهِ مُحَمَّدَ بْنَ إِسْمَاعِيلَ سَنَةَ عَشْرِ وَ ثَلَاثِينَ وَ أُدْخِلَ إِلَى دَارِهِ وَ مَعَهُ خَمْسَةُ رِجَالٍ أُغْلِقَتِ الدَّارُ وَ اِزْدَحَمَ النَّاسُ، وَ حَرَصْتُ فِي الْوُصُولِ إِلَى الْبَابِ فَمَا قَدَرْتُ لِكَثْرَةِ الرِّجَالِ

(The book) 'Kunz Al Fawaid' of Al Karajaky who said, 'It is narrated to me by Abu Al-Hassan Tahir Bin Musa Al Husayni, from Maymoun Bin Hamza Al Husayni who said,

'I saw Al-Ma'mar Al-Magribi, and they had come with him to the nobleman Abu Abdullah Muhammad Bin Ismail in the year three hundred and ten, and I entered into his house and there were five men with him. The door was closed and the people had crowded, I was eager to be in arriving to the door, but I was not able due to the large crowd.

فَرَأَيْتُ بَعْضَ غُلَمَانِ الشَّرِيفِ أَبِي عَبْدِ اللَّهِ مُحَمَّدَ بْنَ إِسْمَاعِيلَ وَ هُمَا قَنْبَرٌ وَ فَرْخٌ وَ عَرَفْتُهُمَا أَنِّي أَشْتَهِي أَنْ أَنْظُرَهُ فَقَالَا لِي: دُرْ إِلَى بَابِ الْحَمَّامِ بِحَيْثُ لَا يُدْرَى بِكَ. فَصِرْتُ إِلَيْهِ فَفَتَحَا لِي سِرًّا وَ دَخَلْتُ وَ أَغْلَقْتُ الْبَابَ، وَ خَصَلْتُ فِي مَسَلَخِ الْحَمَّامِ فَإِذَا قَدْ فُتِحَ لَهُ لِيَدْخُلَ الْحَمَّامَ

I saw some of the boys of the nobleman Abu Abdullah Muhammad Bin Ismail, and they were Qanbar and Farkh, and I let them know that I was desirous to wait for him. They said to me, 'Got to the door of the bathhouse where he does not know you'. I went to it and they opened it for me secretly, and I entered and closed the door, and I got into a room of the bathhouse and it had been furnished for him to be entering the bathhouse.

فَجَلَسْتُ يَسِيرًا فَإِذَا بِهِ قَدْ دَخَلَ، وَ هُوَ رَجُلٌ نَحِيفُ الْجِسْمِ، رَتَعَ مِنَ الرِّجَالِ، خَفِيفُ الْعَارِضِينَ، أَدَمُ اللَّوْنِ، إِلَى الْقَصْرِ [أَقْرَبُ] مَا هُوَ، أَسْوَدُ الشَّعْرِ يُقَدَّرُ الْإِنْسَانُ أَنَّ لَهُ نَحْوًا مِنَ الْأَرْبَعِينَ سَنَةً، وَ فِي صُدْغِهِ أَثَرُ كَأَنَّهُ [أَثَرُ] ضَرْبَةٍ،

I waited for a little while and he entered, and he was a man of skinny body, a quarter from the (normal) men, agile of display, brown complexion, as near as short can be, black hair, a measurement of the human being that he would be around forty years of age, and in is temple was an impact of a strike.

فَلَمَّا تَمَكَّنَ مِنَ الْجُلُوسِ وَ التَّفَرُّ مَعَهُ وَ أَرَادَ خَلْعَ ثِيَابِهِ قُلْتُ لَهُ: مَا هَذِهِ الضَّرْبَةُ؟ فَقَالَ: أَرَدْتُ أَنْ أَتَاوَلَ مَوْلَايَ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ السُّوْطَ يَوْمَ التَّهْرَوَانِ فَقَصَّ الْفَرَسُ رَأْسَهُ فَضَرَنِي بِاللِّحَامِ وَ كَانَ حَدِيدًا فَشَجَّنِي.

When he was able to sit down, and a number of persons were with him, and he intended to take off his shirt, I said to him, 'What is this strike?' He said, 'I wanted to give the whip to my Master Amir Al-Momineen<sup>asws</sup> on the day of Al-Nahrawan, but the horse moved its head and struck me with the bridle, and it was of iron, so it injured me'.

فَقُلْتُ لَهُ: أَ دَخَلْتَ هَذِهِ الْبَلَدَةَ قَلِيمًا؟ فَقَالَ: نَعَمْ وَ كَانَ مَوْضِعَ جَامِعِكُمْ السُّفْلَانِيَّ مَبْصَلَةً وَ فِيهِ بَيْتٌ. فَقُلْتُ هَؤُلَاءِ أَصْحَابُكَ؟ فَقَالَ: [هُمْ] وَلَدِي وَ وُلْدُ وَلَدِي.



I said to him, 'Did you enter this city a long time ago?' He said, 'Yes, and it was a place of your central Masjid the imposters, and in it was a well'. I said, 'These are your companions?' He said, 'They are my children, and children of my children'.

ثُمَّ دَخَلَ الْحَمَّامَ فَجَلَسْتُ حَتَّى خَرَجَ وَ لَيْسَ ثِيَابُهُ، فَرَأَيْتُ عَنْقَتَهُ قَدْ ابْيَضَّتْ، فَقُلْتُ لَهُ: [أ] كَانَ بِهَا صِبَاغٌ؟ قَالَ: لَا وَ لَكِنْ إِذَا جُعْتُ ابْيَضَّتْ وَ إِذَا شَبِعْتُ اسْوَدَّتْ! فَقُلْتُ: ثُمَّ [و] ادْخُلِ الدَّارَ حَتَّى تَأْكُلَ. فَدَخَلَ الْبَابَ.

Then he entered the bathhouse, and I sat until he came out and wore his clothes. I saw his patch to have whitened, so I said to him, 'Was there a hand dye in it?' He said, 'No, but when I am hungry it whitens, and when I am satiated, it darkens!' I said, 'Arise and enter the house until you eat'. He entered into the door".<sup>244</sup>

1119- وَ رَوَى الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنُ يَحْيَى بْنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: أَنَّهُ حَجَّ فِي تِلْكَ السَّنَةِ وَ فِيهَا حَجَّ نَصْرُ الْقَشُورِيِّ صَاحِبِ الْمُقْتَدِرِ قَالَ: فَدَخَلْتُ مَدِينَةَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ أَصَبْتُ فِيهَا قَافِلَةَ الْبَصْرِيِّينَ وَ فِيهَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَلِيٍّ الْبَادِرَانِيُّ، وَ مَعَهُ رَجُلٌ مِنْ أَهْلِ الْمَغْرِبِ يَذْكُرُ أَنَّهُ رَأَى أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ اَزْدَحَمَ عَلَيْهِ النَّاسُ وَ جَعَلُوا يَتَمَسَّحُونَ بِهِ وَ كَادُوا يَقْتُلُونَهُ.

And it is reported by Al-Hassan Bin Muhammad Bin Yahya Bin Al-Hassan Bin Ja'far Bin Ubeydullah son of Al Husayn Bin Ali,

'Son of Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: 'I went for Hajj during that year and during it Nasr Al-Qashoury, a companion of Al-Muqtadir performed Hajj. I entered the city of the Rasool<sup>saww</sup> and came across a caravan in it of people of Basra, and among it was Abu Bakr Muhammad Bin Ali Al-Baghdadi, and with him was a man from the people of Al-Maghrib, mentioning that he had seen companions of Rasool-Allah<sup>saww</sup>, and the people crowded unto him and went to touch him and almost killed him.

قَالَ: فَأَمَرَ عَمِّي أَبُو الْقَاسِمِ طَاهِرُ بْنُ يَحْيَى فِتْيَانَهُ وَ غِلْمَانَهُ أَنْ يُفَرِّجُوا عَنْهُ فَعَمَلُوا، وَ دَخَلُوا بِهِ إِلَى دَارِ ابْنِ سَهْلِ اللَّطْفِيِّ، وَ كَانَ طَاهِرٌ يَسْكُنُهَا، وَ أُذِنَ لِلنَّاسِ فَدَخَلُوا، وَ كَانَ مَعَهُ خَمْسَةُ رِجَالٍ ذَكَرَ أَنَّهُمْ أَوْلَادُهُ وَ أَوْلَادُهُ فِيهِمْ شَيْخٌ لَهُ نَبَفٌ وَ ثَمَانُونَ سَنَةً، فَسَأَلْنَاهُ عَنْهُ؟ فَقَالَ: هَذَا ابْنِي.

He said, 'My uncle Abu Al-Qasim Tahir Bin Yahya instructed his youths and his boys that they make way for him. They did not, and they entered with him to a house of Ibn Sahl Al-Lutfy, and Tahir used to dwell in it, and he gave permission for the people, so they entered, and with him were fifty men, mentioning that they were his children and (children of) his children, among them was an old man of more than eighty years. I ask him about him. He said, 'This is my son'.

وَ [كَانَ فِيهِمْ] اثْنَانِ [آخِرَانِ] لِكُلِّ وَاحِدٍ مِنْهُمَا سِتُونَ سَنَةً أَوْ خَمْسُونَ سَنَةً، وَ آخَرُ لَهُ سَبْعُونَ سَنَةً فَقَالَ: هَذَا ابْنُ ابْنِي. وَ [فِيهِمْ] آخَرُ لَهُ سِتُّ عَشْرَةَ سَنَةً فَقَالَ: هَذَا ابْنُ ابْنِ ابْنِي، وَ لَمْ يَكُنْ لَهُ أَصْعَرُ مِنْهُ، وَ كَانَ إِذَا رَأَيْتُهُ قُلْتُ هَذَا ابْنُ ثَلَاثِينَ أَوْ أَرْبَعِينَ سَنَةً، أَسْوَدُ الرَّأْسِ وَ اللَّحْيَةِ، شَابٌ نَحِيفُ الْجِسْمِ، آدَمُ، رَنْجُ الْقَامَةِ وَ خَفِيفُ الْعَارِضَيْنِ، هُوَ إِلَى الْقَصْرِ أَقْرَبُ، وَ اسْمُهُ عَلِيُّ بْنُ عُثْمَانَ بْنِ الْحَطَّابِ.

And among them were two others, for each one of them were sixty years or fifty-years, and another having seventy years for him. He said, 'This is a son of my son'. And among them was another having sixteen years for him. He said, 'This is a son, of a son, of a son of mine'.

<sup>244</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1118

And there did not happen to be any younger than for him, and when I saw him, I said, 'This is a man of thirty of forty years, black head (hair) and beard, a youth of slender body, brown, quarter stature, and agile display. He was near to being short, and his name was Ali Ibn Usman Bin Al-Khattab.

فَمِمَّا سَمِعْتُ مِنْ حَدِيثِهِ الَّذِي حَدَّثَ النَّاسَ بِهِ أَنَّهُ قَالَ: خَرَجْتُ مِنْ بَلَدِي أَنَا وَ أَبِي وَ عَمِّي نُرِيدُ الْوُفُودَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ كُنَّا مُشَاءَةً فِي قَائِلَةٍ، فَأَنْقَطَعْنَا عَنِ النَّاسِ، وَ اشْتَدَّ بِنَا الْعَطَشُ وَ عَدِمْنَا الْمَاءَ، وَ زَادَ بِأَبِي وَ عَمِّي الضَّعْفُ فَأَقْعَدْنَاهُمَا إِلَى حَانِبِ شَجَرَةٍ وَ مَضَيْنَا أَلْتَمِسُ لَهُمَا مَاءً

So, from what I heard from his narrations which he was narrating to the people with, he said, 'I went out from my city, I and my father and my uncle. We wanted to be a delegation to Rasool-Allah<sup>saww</sup> and we were walking among a caravan. We cut ourselves off from the people and the thirst intensified with us, and we had no water, and the weakness increased with my father and my uncle. I sat them both down to a side of a tree and I continued to seek the water for them.

فَوَجَدْتُ عَيْنًا حَسَنَةً وَ فِيهَا مَاءٌ صَافٍ فِي غَايَةِ الْبَرْدِ وَ الطَّيْبَةِ، فَشَرِبْتُ حَتَّى ارْتَوَيْتُ، ثُمَّ نَهَضْتُ لِأَبِي بِأَبِي وَ عَمِّي إِلَى الْعَيْنِ فَوَجَدْتُ أَحَدَهُمَا قَدْ مَاتَ فَحَرَكْتُهُ بِحَالِهِ، وَ أَخَذْتُ الْآخَرَ وَ مَضَيْنَا إِلَى طَلَبِ الْعَيْنِ، فَاجْتَهَدْتُ إِلَى أَنْ أَرَاهَا فَلَمْ أَرَاهَا وَ لَا عَرَفْتُ مَوْضِعَهَا، وَ زَادَ الْعَطَشُ بِهِ حَتَّى مَاتَ، فَحَرَصْتُ فِي أَمْرِهِ حَتَّى وَارِثَتُهُ، وَ عُذْتُ إِلَى الْآخِرِ فَوَارِثَتُهُ أَيْضًا.

I found a good spring and there was clear water in it, peak of coldness and freshness. I drank until I was saturated, then I got up to bring my father and my uncle to the spring. I found one of them to have died, so I left him in his state and I took the other and continued in search for the spring. I struggled to see it, but could not see it, nor could I recognise its place, and the thirst intensified with him until he dies. I made sure of his affair until I buried him, and returned to the other and buried him as well.

وَ سِرْتُ وَحْدِي إِلَى أَنْ انْتَهَيْتُ إِلَى الطَّرِيقِ وَ لَحِقْتُ بِالنَّاسِ وَ دَخَلْتُ الْمَدِينَةَ، وَ كَانَ دُخُولِي إِلَيْهَا فِي الْيَوْمِ الَّذِي قُبِضَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَرَأَيْتُ النَّاسَ مُنْصَرِفِينَ مِنْ دَفْنِهِ فَكَانَتْ أَعْظَمُ الْحَسَرَاتِ دَخَلْتُ بِقَلْبِي، وَ وَافَى [رَأَيْتُ] أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَحَدَّثْتُهُ حَدِيثِي فَأَخَذَنِي وَ أَقَمْتُ مَعَهُ مُدَّةَ خِلَافَةِ أَبِي بَكْرٍ وَ عُمَرَ وَ عُثْمَانَ، وَ فِي أَيَّامِ خِلَافَتِهِ حَتَّى قَتَلَهُ عَبْدُ الرَّحْمَنِ بْنُ مُلْجِمٍ بِالْكُوفَةِ.

And I travelled alone until I ended up to the road and joined up with the people and entered Al-Medina, and my entry into it was during the day in which Rasool-Allah<sup>saww</sup> had passed away. I saw the people dispersing away from burying him<sup>saww</sup>. A grievous regret entered into my heart, and I came to Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and narrated to him<sup>asws</sup> my narration. He lodged me and I stayed with him<sup>asws</sup> for the duration of the caliphate of Abu Bakr, and Umar, and Usman, and during the days of his<sup>asws</sup> caliphate until Abdul Rahman Bin Muljim<sup>la</sup> killed him<sup>asws</sup> at Al-Kufa.

قَالَ: وَ لَمَّا حُوصِرَ عُثْمَانُ بْنُ عَفَّانٍ فِي دَارِهِ، دَعَانِي وَ دَفَعَ إِلَيَّ كِتَابًا وَ بَحِيحًا وَ أَمَرَنِي بِالْمُخْرُجِ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، وَ كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ غَائِبًا بـ «يَنْبَغُ» فِي ضِيَاعِهِ وَ أَمْوَالِهِ، فَأَخَذْتُ الْكِتَابَ وَ رَكِبْتُ النَّجِيبَ وَ سِرْتُ حَتَّى إِذَا كُنْتُ بِمَوْضِعٍ يُقَالُ لَهُ: جَنَّاتُ أَبِي عُبَايَةَ، سَمِعْتُ قُرْآنًا فَإِذَا أَمِيرُ الْمُؤْمِنِينَ [عَلَيْهِ السَّلَامُ] يَقْرَأُ: أَمْ فَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَ أَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

He (the narrator) said, 'And when Usman Bin Affan was besieged in his house, he (Usman) called me and handed me a letter and a horse and instructed me with going out to Amir Al-

Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>; and Ali<sup>asws</sup> was absent, being at Yanbu in his<sup>asws</sup> estate and his<sup>asws</sup> wealth. I took the letter and rode the horse and travelled until when I was in a place called Jinan Abu Abaya, I heard Quran (being recited). There was Amir Al-Momineen<sup>asws</sup> reciting: ***Did you reckon that rather We had Created you in vain and that you would not be returning to Us?*** [23:115].

قَالَ: فَلَمَّا نَظَرَ إِلَيَّ قَالَ: يَا أَبَا الدُّنْيَا مَا وَرَاءَكَ؟ قُلْتُ: هَذَا كِتَابُ عُثْمَانَ فَقَرَأَهُ فَإِذَا فِيهِ:

فَإِنْ كُنْتُ مَأْكُولًا فَكُنْ خَيْرَ أَكَلٍ  
وَإِلَّا فَأَذْرِكُنِي وَلَمَّا أَمَرَنِي

He (the narrator) said, 'When he<sup>asws</sup> looked at me, he<sup>asws</sup> said: 'O Abu Al-Dunya, what is behind you?' I said, 'This is a letter of Usman'. He<sup>asws</sup> read it, and in it was (a couplet), '*If I am devoured, I would become the best meal, or else come to my help, and when I am torn apart*'.

فَلَمَّا قَرَأَهُ قَالَ: سِرُّ سِرٍّ. فَدَخَلْنَا الْمَدِينَةَ سَاعَةَ قَتْلِ عُثْمَانَ، فَمَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِلَى حَدِيقَةِ بَنِي النَّجَّارِ، وَ عَلِمَ النَّاسُ بِمَكَانِهِ فَجَاءُوا إِلَيْهِ رُكُضًا وَ قَدْ كَانُوا عَازِمِينَ عَلَى أَنْ يُبَايَعُوا طَلْحَةَ، فَلَمَّا نَظَرُوا إِلَيْهِ انْقَضُوا مِنْ طَلْحَةَ انْقِضَاضَ الْعَتَمِ يَشُدُّ عَلَيْهَا السُّبُعُ. فَبَايَعَهُ طَلْحَةُ وَ الزُّبَيْرُ فَتَابَعَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ يُبَايِعُونَهُ، فَأَقَمْتُ مَعَهُ أَخَذُمُهُ.

When he<sup>asws</sup> had read it, he<sup>asws</sup> said: 'Travel! Travel!' We entered Al-Medina at the time Usman was killed. Amir Al-Momineen<sup>asws</sup> went towards a garden of the clan of Al-Najjar, and the people knew of his<sup>asws</sup> place. They came to him<sup>asws</sup> running, and they were bent upon pledging allegiance to Talha. When they looked at him<sup>asws</sup>, they turned away from Talha like the turning away of the sheep (when) the wild animal is severe upon them. Talha and Al-Zubeyr pledged allegiance to him<sup>asws</sup>, and the Emigrants and the Helpers followed pledging allegiance to him<sup>asws</sup>. I stayed with him<sup>asws</sup> to serve him<sup>asws</sup>.

وَ حَضَرْتُ مَعَهُ صِفِينَ أَوْ قَالَ: النَّهْرَوَانَ فَكُنْتُ عَنْ يَمِينِهِ إِذْ سَقَطَ السُّوْطُ مِنْ يَدِهِ، فَانْكَبَيْتُ لِأَخْذِهِ وَ أَرْفَعَهُ إِلَيْهِ، وَ كَانَ لِحَامٌ دَائِيهِ حَدِيدًا مُذْجًا فَشَحَنِي هَذِهِ الشَّحَّةُ فَدَعَانِي أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَتَقَلَّ فِيهَا وَ أَخَذَ حَفْنَةً مِنْ تُرَابٍ فَتَرَكَهَا عَلَيْهَا، فَوَّ اللَّهُ مَا وَجَدْتُ أَلَمًا وَ لَا وَجَعًا، ثُمَّ أَقَمْتُ مَعَهُ حَتَّى قُتِلَ عَلَيْهِ السَّلَامُ.

And I attended (battle of) Siffeen with him<sup>asws</sup>. Or he said, '(Battle of) Nahrawan. I was on his<sup>asws</sup> right when the whip fell from his<sup>asws</sup> hand. I bent to take it and raise it towards him<sup>asws</sup>, and the bridle of his animal was of iron, compact. This injured me with an injury. Amir Al-Momineen<sup>asws</sup> called me and applied saliva in it, and he<sup>asws</sup> grabbed a handful of dust and applied it over it. By Allah<sup>azwj</sup>! I did not find any pain nor sore. Then I stayed with him<sup>asws</sup> until he<sup>asws</sup> was killed.

وَ صَحَبْتُ الْحَسَنَ [بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ] حَتَّى ضُرِبَ بِالسَّابِاطِ وَ حُمِلَ إِلَى الْمَدَائِنِ، وَ لَمْ أَزَلْ مَعَهُ بِالْمَدِينَةِ حَتَّى مَاتَ مَسْمُومًا، سَمَّيْتُهُ جَعْدَةَ بِنْتُ الْأَشْعَثِ بْنِ قَيْسِ الْكِنْدِيِّ (لَعَنَهُ اللَّهُ عَلَيْهِمَا).

And I accompanied Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> until he<sup>asws</sup> was struck by the tribes and was carried to Al-Madain, and I did not cease to be with him<sup>asws</sup> until he<sup>asws</sup> passed away having been poisoned by Ja'dah Bint Al-Ash'as Bin Qays Al-Kindi<sup>la</sup>, may Allah<sup>azwj</sup> Curse upon them both.

ثُمَّ خَرَجْتُ مَعَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ بِكَرْبَلَاءَ، وَ قُتِلَ عَلَيْهِ السَّلَامُ فَهَرَبْتُ بِدِينِي، وَ أَنَا مُقِيمٌ بِالْمَغْرِبِ أَنْتَظِرُ خُرُوجَ الْمَهْدِيِّ، وَ ظُهُورَ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِمَا السَّلَامُ.

Then I was with Al-Husayn<sup>asws</sup> at Karbala, and he<sup>asws</sup> was killed, and I fled with my religion, and I am staying at Al-Maghrib awaiting the advent of Al-Mahdi<sup>asws</sup>, and appearance of Isa<sup>as</sup>.

قَالَ الشَّرِيفُ أَبُو مُحَمَّدٍ حَسَنُ بْنُ مُحَمَّدٍ الْحُسَيْنِيُّ: وَ إِذَا رَأَيْتَ مِنْ هَذَا الشَّيْخِ عَلِيِّ بْنِ عُثْمَانَ، وَ هُوَ إِذْ ذَاكَ فِي دَارِ عَمِّي طَاهِرُ بْنُ يَحْيَى وَ يُحَدِّثُ أَحَادِيثَهُ، وَ بَدَأَ خُرُوجَهُ إِذْ نَظَرْتُ إِلَى عُنُقَيْتِهِ فَرَأَيْتُهَا قَدْ احْمَرَّتْ ثُمَّ اَبْيَضَتْ، فَجَعَلْتُ أَنْظُرُ إِلَى ذَلِكَ لِأَنَّهُ لَمْ يَكُنْ فِي رِجْلَيْهِ وَ لَا رَأْسِهِ وَ لَا عُنُقَيْتِهِ بَيَاضٌ،

The nobleman Abu Muhammad Hassan Bin Muhammad Al-Husayni said, 'And from what I saw from this old man Ali Bin Usman, and when that happened, he was in a house of my uncle Tahir Bin Yahya, and he was narrating his Ahadeeth; and he began going out when I looked at his mark, and it had reddened, then whitened. I went on looking at that because it neither happened to be any whiteness in his beard nor in his head.

فَنَظَرْتُ إِلَيْهِ [وَ أَنَا] أَنْظُرُ إِلَيْهِ فَقَالَ: مَا تَرَوْنَ؟ إِنَّ هَذَا يُصِيبُنِي إِذَا جُعْتُ فَإِذَا شَبِعْتُ رَجَعْتُ إِلَى سَوَادِهَا، فَدَعَا عَمِّي بِطَعَامٍ فَأَخْرَجَ مِنْ دَارِهِ ثَلَاثَ مَوَاقِدَ فَوَضِعَتْ بَيْنَ يَدَيْهِ، وَ كُنْتُ أَنَا مِمَّنْ جَلَسَ مَعَهُ عَلَيْهَا وَ جَلَسَ عَمِّي مَعَهُ، فَكَانَ يَأْكُلُ وَ يَلْتَمُهُ فَأَكَلَ أَكْلَ شَابٍّ وَ عَمِّي يَخْلِفُ عَلَيْهِ، وَ أَنَا أَنْظُرُ إِلَى عُنُقَيْتِهِ تَسْوَدُ حَتَّى عَادَتْ إِلَى سَوَادِهَا وَ شَبِعَ.

He looked at me and I was looking at him. He said, 'What are you seeing? This afflicted me when I am hungry. When I am satiated, it would returned to its darkening'. My uncle called for a meal, and he brought out three table spreads and placed them in front of him, and I was from the ones who sat with him upon it, and my uncle sat with him. He was eating and feeding him. He had the eating of a youth, and my uncle was administering an oath upon him, and I was looking at his patch becoming darker until it returned to its blackness, and he was satiated".<sup>245</sup>

1120-1134- ثُمَّ قَالَ [الْكَرَاجَكِيُّ]: وَ حَدَّثَنِي الْقَاضِي أَسَدُ بْنُ إِبْرَاهِيمَ السُّلَمِيُّ وَ الْحُسَيْنُ بْنُ مُحَمَّدٍ الصَّيْرِيُّ، جَمِيعاً عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ الْمُعْرُوفِ بِالْمُفِيدِ عَنْ عَلِيِّ بْنِ عُثْمَانَ الْمُعْرُوفِ بِأَبِي الدُّنْيَا الْأَشَجِّ الْمُعَمَّرِ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: كَلِمَةُ الْحَقِّ ضَالَّةُ الْمُؤْمِنِ، حَيْثُ وَجَدَهَا فَهُوَ أَحَقُّ بِهَا.

Then Al Karajaki said, 'And it is narrated to me by the judge Asad Bin Ibrahim Al Sulamy, and Al Husayn Bin Muhammad Al Sayrafi, altogether from Muhammad Bin Muhammad, well known as Al Mufeed, from Ali Bin Usman, well known as Abu Al Dunya Al-Ashajja Al Muammar who said,

'I heard Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> saying: 'I<sup>asws</sup> heard Rasool-Allah<sup>saww</sup> saying: 'A phrase of truth is a lost property of the Momin. Wherever it is found to be, he would be most rightful with it'.<sup>246</sup>

وَ هَذَا الْإِسْنَادُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: أَحَبُّ حَبِيبِكَ هُوَ مَا، عَسَى أَنْ يَكُونَ بَعْضُكَ يَوْمَ مَا، وَ أَبْغَضُ بَعْضِكَ هُوَ مَا، مَا، عَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْمَ مَا.

<sup>245</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1119

<sup>246</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1120

And by this chain, said, 'I heard Rasool-Allah<sup>saww</sup> saying: 'Love the one who loves you, with as ease as you can, perhaps he would become hating you one day, and hate your haters with as ease as you can, perhaps he would become loving you one day'.<sup>247</sup>

وَبِإِسْنَادٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: طُوبَى لِمَنْ رَأَى أَوْ رَأَى مَنْ رَأَى أَوْ رَأَى مَنْ رَأَى.

And by the chain, said, 'Rasool-Allah<sup>saww</sup> said: 'Beatitude is for the one who sees me<sup>saww</sup>, or sees the one who had seen me<sup>saww</sup>, or sees the one who had seen the one who had seen me<sup>saww</sup>''.

وَبِإِسْنَادٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ قَالَ: عَهْدَ إِلَيَّ النَّبِيِّ الْأُمِّيُّ أَنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُكَ إِلَّا مُنَافِقٌ.

And by the chain to Amir Al-Momineen<sup>asws</sup> having said: 'The Ummay Prophet<sup>saww</sup> had made a pact to me<sup>asws</sup>: 'No one will love you<sup>asws</sup> except a Momin, nor hate you<sup>asws</sup> except a hypocrite'.<sup>248</sup>

وَبِإِسْنَادٍ قَالَ: قَالَ عَلِيٌّ [عَلَيْهِ السَّلَامُ]: فِي الرِّئَا سِتُّ خِصَالٍ ثَلَاثٌ فِي الدُّنْيَا وَثَلَاثٌ فِي الْآخِرَةِ. فَأَمَّا اللَّوَاتِي فِي الدُّنْيَا فَيَذْهَبُ بِنُورِ الْوَجْهِ، وَ يَقْطَعُ الرِّزْقَ، وَ يُسْرِعُ الْقَنَاءَ. وَأَمَّا اللَّوَاتِي فِي الْآخِرَةِ فَعَضْبُ الرَّبِّ عَزَّ وَ جَلَّ، وَ سُوءُ الْحِسَابِ، وَ الدُّخُولُ فِي النَّارِ.

And by the chain, said, 'Ali<sup>asws</sup> said: 'Regarding the adultery there are six characteristics – three in the world and three in the Hereafter. As for those in the world, it does away with the radiance of the face, and cuts off the sustenance, and quickens the annihilation. As for those in the Hereafter, it Angers the Lord<sup>azwj</sup> Mighty and Majestic, and worsens the Reckoning, and the entry into the Fire'.<sup>249</sup>

وَبِإِسْنَادٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ.

And by the chain, said, 'Rasool-Allah<sup>saww</sup> said: 'One who lies upon me<sup>saww</sup> deliberately, so let him assume his seat from the Fire'.<sup>250</sup>

وَبِإِسْنَادٍ قَالَ: قَالَ عَلَيْهِ السَّلَامُ: لَمَّا نَزَلَتْ وَ تَعَبَهَا أُذُنٌ وَاعِيَةٌ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: سَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يُجْعَلَ أُذُنُكَ يَا عَلِيُّ.

And by the chain, said, 'He<sup>asws</sup> said: 'When it was Revealed: **and the retaining ear is preserving it [69:12]**, the Prophet<sup>saww</sup> said: 'I<sup>saww</sup> asked Allah<sup>azwj</sup> Mighty and Majestic to Make it to be your<sup>asws</sup> ear, O Ali<sup>asws</sup>!'.<sup>251</sup>

وَبِإِسْنَادٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: لَا تَتَّخِذُوا قَبْرِ عِيدًا، وَ لَا تَتَّخِذُوا قُبُورَكُمْ مَسَاجِدَ، وَ لَا بُيُوتَكُمْ قُبُورًا، وَ صَلُّوا عَلَيَّ حَيْثُ كُنْتُمْ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي وَ تَسْلِمُكُمْ يَبْلُغُنِي.

And by the chain, said, 'Rasool-Allah<sup>saww</sup> said: 'Do not be taking my<sup>saww</sup> grave as an Eid (festival), nor be taking your graves as Masjids (for praying Salat), nor your houses as graves,

<sup>247</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1121

<sup>248</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1122

<sup>249</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1123

<sup>250</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1124

<sup>251</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1125

and send Salawaat upon me<sup>saww</sup> wherever you may be, for your Salawaats will reach me<sup>asws</sup>, and your greetings would reach me<sup>saww</sup>”<sup>252</sup>.

وَبِإِسْنَادٍ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: مَا زِمَدْتُ وَلَا صَدَعْتُ مُنْذُ يَوْمٍ دَفَعَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الرَّايَةَ يَوْمَ خَيْبَرَ.

And by the chain from Ali<sup>asws</sup> having said: ‘Neither did I<sup>asws</sup> get sore-eyed nor had a headache since the day Rasool-Allah<sup>saww</sup> handed to me<sup>asws</sup> the flag on the day of (battle of) Khyber’<sup>253</sup>.

وَبِإِسْنَادٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ: مَنْ جَلَسَ فِي مَجْلِسِهِ يَنْتَظِرُ الصَّلَاةَ فَهُوَ فِي صَلَاةٍ، وَصَلَّتْ عَلَيْهِ الْمَلَائِكَةُ، وَصَلَّاهُمْ عَلَيْهِ: اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ.

And by the chain from Amir Al-Momineen<sup>asws</sup> having said: ‘One who sits in his seat awaiting the Salat, so he is already in his Salat, and the Angels send Salawaat upon him, and their Salawaat upon him is: ‘O Allah<sup>azwj</sup>! Forgive (his sins) for him. O Allah<sup>azwj</sup>! Have Mercy on him’<sup>254</sup>.

وَبِإِسْنَادٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَا يَحْجُبُهُ وَلَا يَحْجُرُهُ عَنْ قِرَاءَةِ الْقُرْآنِ إِلَّا الْجَنَابَةُ.

And by the chain, said, ‘Rasool-Allah<sup>saww</sup> neither used to bar him, nor hold one away from reciting the Quran except for the sexual impurity’<sup>255</sup>.

وَبِإِسْنَادٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: الْحَرْبُ خُدْعَةٌ.

And by the chain, said, ‘Rasool-Allah<sup>saww</sup> said: ‘The war is a deception’<sup>256</sup>.

وَبِإِسْنَادٍ قَالَ: قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي الدِّينِ قَبْلَ الْوَصِيَّةِ، وَأَنْتُمْ تَقْرَأُونَ مِنْ بَعْدِ وَصِيَّةِ نَوْصُونَ بِهَا أَوْ دِينٍ وَإِنَّ أَعْيَانَ بَنِي الْأُمِّ يَتَوَارَثُونَ دُونَ بَنِي الْعَالَتِ، يَرِثُ الرَّجُلُ أَخَاهُ لِأَبِيهِ وَأُمُّهُ دُونَ أَحِيهِ لِأَبِيهِ.

And by the chain, said, ‘Rasool-Allah<sup>saww</sup> judged in the religion before the bequeathing, and you are reading, **from after a bequest they have bequeathed with or debts [4:12]**, and that the sons of one father, sons of the mother would be inheriting besides the sons of the mother. The man would inherit his brother of his father and his mother, besides his brother of his father’<sup>257</sup>.

قَالَ أَبُو بَكْرٍ الْمَعْرُوفُ بِالْمُقْبِدِ: رَأَيْتُ أَنْتَ السَّحْجَةَ فِي وَجْهِهِ [حِينَمَا لَقِيْتُهُ] وَقَالَ: أُخْبِرْتُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِخَبْرِي وَفَضَّلِي فِي سَفَرِي وَمَوْتِ أَبِي وَعَمِّي وَالْعَيْنِ الَّتِي شَرِبْتُهَا مِنْهَا وَخُدِي فَقَالَ: هَذِهِ عَيْنٌ لَمْ يَشْرَبْ مِنْهَا أَحَدٌ إِلَّا عُمَرُ عُمَرَا طَوِيلًا، فَأَبْشِرْ، مَا كُنْتُ لِتَجِدَهَا بَعْدَ شُرْبِكَ مِنْهَا.

<sup>252</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1126

<sup>253</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1127

<sup>254</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1128

<sup>255</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1129

<sup>256</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1130

<sup>257</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1131

Abu Bakr, well known as Al-Mufeed, said, 'He saw the signs of the fracture in his face when he met him, and said, 'I informed Amir Al-Momineen<sup>asws</sup> of my narration, and my story during my journey, and death of my father and my uncle, and the spring which I alone drank from it'. He<sup>asws</sup> said: 'This is a spring, no one drinks from it except he would live a long age, so receive glad tidings, you were not going to find it after your having drunk from it'.

قَالَ أَبُو بَكْرٍ: وَ سَأَلْتُ عَنِ الْأَشْحِ أَقْوَاماً مِنْ أَهْلِ بَلَدِهِ فَقَالُوا: هُوَ مَشْهُورٌ عِنْدَنَا بِطُولِ الْعُمُرِ، يُحَدِّثُنَا بِذَلِكَ عَنْ آبَائِهِمْ عَنْ أَجْدَادِهِمْ.

Abu Bakr said, 'And I asked a group about Ashajja, from the inhabitants of his city. They said, 'He is well known with us with the long age. He narrated to us with that from their father, from their grandfathers''<sup>258</sup>

قَالَ الشَّرِيفُ أَبُو مُحَمَّدٍ: حَدَّثَنِي عَلِيُّ بْنُ حُصَيْنٍ الْمَعْرُوفُ بِالْأَشْحِ [قَالَ:] حَدَّثَنِي أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آله: مَنْ أَحَبَّ أَهْلَ الْيَمَنِ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَهُمْ فَقَدْ أَبْغَضَنِي.

Al Shareef Abu muhammad said, 'It is narrated to me by Ali Bin Usman, well known as Al Ashajja who said,

~~'Amir Al Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> narrated to me saying: 'Rasool Allah<sup>saww</sup> said: 'One who loves the people of Yemen, so he has loved me<sup>saww</sup>, and one who hates them, so he has hated me<sup>saww</sup>'~~ (most of Yemenis were Shia of Usman as per previous Ahadith)<sup>259</sup>

قَالَ: وَ حَدَّثَنِي أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آله: أَنَا وَ أَنْتَ يَا عَلِيُّ أَبَوَا هَذَا الْخَلْقِ، فَمَنْ عَفَّنَا فَعَلَيْهِ لَعْنَةُ اللَّهِ، أَمِنْ يَا عَلِيُّ: فَقُلْتُ: آمِينَ يَا رَسُولَ اللَّهِ.

He said, 'And Amir Al-Momineen<sup>asws</sup> narrated to me saying: 'Rasool Allah<sup>saww</sup> said to me<sup>asws</sup>: 'I<sup>saww</sup> and you<sup>asws</sup>, O Ali<sup>asws</sup>, are two fathers of these people. The one who is disloyal to us<sup>asws</sup>, upon him is the Curse of Allah<sup>azwj</sup>. Say, 'Ameen', O Ali<sup>asws</sup>! I<sup>asws</sup> said: 'Ameen, O Rasool-Allah<sup>saww</sup>!'

وَ قَالَ: يَا عَلِيُّ أَنَا وَ أَنْتَ أَجِيرَا هَذَا الْخَلْقِ، فَمَنْ مَنَعَنَا أَجْرَنَا فَعَلَيْهِ لَعْنَةُ اللَّهِ، أَمِنْ يَا عَلِيُّ. [فَقُلْتُ: آمِينَ يَا رَسُولَ اللَّهِ].

And he<sup>saww</sup> said: 'O Ali<sup>asws</sup>! I<sup>saww</sup> and you<sup>asws</sup> are two hired ones (by Allah<sup>azwj</sup>) for these people. The one who prevents us<sup>asws</sup> of our<sup>asws</sup> wages, upon him is the Curse of Allah<sup>azwj</sup>. (Say) 'Ameen', O Ali<sup>asws</sup>! I<sup>asws</sup> said: 'Ameen, O Rasool-Allah<sup>saww</sup>!'

[وَ قَالَ: يَا عَلِيُّ] أَنَا وَ أَنْتَ مَوْلَايَا هَذَا الْخَلْقِ، فَمَنْ جَحَدَنَا وَلَاءَنَا وَ أَنْكَرَنَا حَقَّنَا فَعَلَيْهِ لَعْنَةُ اللَّهِ، أَمِنْ يَا عَلِيُّ. فَقُلْتُ: آمِينَ يَا رَسُولَ اللَّهِ.

And he<sup>saww</sup> said: 'O Ali<sup>asws</sup>! I<sup>saww</sup> and you<sup>asws</sup> are two Masters of these people. The one who rejects our Mastership and denies us<sup>asws</sup> of our<sup>asws</sup> rights, upon him is the Curse of Allah<sup>azwj</sup>. (Say) 'Ameen', O Ali<sup>asws</sup>! I<sup>asws</sup> said: 'Ameen, O Rasool-Allah<sup>saww</sup>!'<sup>260</sup>

<sup>258</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1132

<sup>259</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1133

<sup>260</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1134



[1135-1156]- وَ قَالَ ابْنُ أَبِي الْحَدِيدِ: فِي شَرْحِ النَّهْجِ: رَوَى جَعْفَرُ بْنُ سَلِيمَانَ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: دَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَوْمًا لِعَلِّيٍّ عَلَيْهِ السَّلَامُ مَا يَلْقَى بَعْدَهُ مِنَ الْعَنَتِ فَأَطَالَ، فَقَالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ: أَنْشُدْكَ اللَّهَ وَ الرَّجِمَ يَا رَسُولَ اللَّهِ لَمَّا دَعَوْتَ اللَّهَ أَنْ يَقْبِضَنِي إِلَيْهِ قَبْلَكَ! فَقَالَ: كَيْفَ أَسْأَلُهُ فِي أَجَلٍ مُؤَجَّلٍ.

And Ibn Abi Al Hadeed said in the commentary of (the book) 'Al Nahaj (Al Balagah)' – It is reported by Ja'far Bin Suleyman, from Abu Haroun Al Abdy, from Abu Saeed Al Khudri who said,

'One day Rasool-Allah<sup>saww</sup> mentioned to Ali<sup>asws</sup> what torments he<sup>asws</sup> would be facing after him<sup>saww</sup> and it would be prolonged. Ali<sup>asws</sup> said to him: 'I<sup>asws</sup> adjure you<sup>saww</sup> with Allah<sup>azwj</sup> and kinship, O Rasool-Allah<sup>saww</sup>! Why don't you<sup>saww</sup> supplicate to Allah<sup>azwj</sup> to Cause me<sup>asws</sup> to pass away before you<sup>saww</sup>!' He<sup>saww</sup> said; 'How can I<sup>saww</sup> ask Him<sup>azwj</sup> regarding a scheduled term?'

قَالَ: يَا رَسُولَ اللَّهِ! فَعَلَّامٌ أَقَاتِلُ مَنْ أَمَرَنِي بِقِتَالِهِ؟ قَالَ: عَلَى الْحَدَثِ فِي الدِّينِ.

He<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! Upon what should I<sup>asws</sup> fight the ones you<sup>saww</sup> are instructing me<sup>asws</sup> to fight?' He<sup>saww</sup> said: 'Upon innovations in the religion''<sup>261</sup>

وَ رَوَى الْأَعْمَشُ عَنْ عَمَّارِ الدُّهْنِيِّ عَنْ أَبِي صَالِحٍ الْخَنَفِيِّ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لَنَا يَوْمًا: لَقَدْ رَأَيْتُ اللَّيْلَةَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي الْمَنَامِ فَشَكَوْتُ إِلَيْهِ مَا لَقِيتُ حَتَّى بَكَيْتُ، فَقَالَ لِي: انْظُرْ. [فَنَظَرْتُ] فَإِذَا جَلَامِيدٌ، وَ إِذَا رَجُلَانِ مُصَفَّدَانِ

And it is reported by Al Amsh, from Ammar Al Duhnay, from Abu Salih Al Hanafy,

'From Ali<sup>asws</sup>, he (the narrator) said, 'One day he<sup>asws</sup> said to us: 'I<sup>asws</sup> saw Rasool-Allah<sup>saww</sup> at night in the dream, and I<sup>asws</sup> complained to him<sup>saww</sup> of what I<sup>asws</sup> am facing until I<sup>asws</sup> cried'. He<sup>saww</sup> said to me<sup>asws</sup>: 'Look!' I<sup>asws</sup> looked and there was a boulder, and there were two men shackled'.

قَالَ الْأَعْمَشُ: هُمَا مُعَاوِيَةُ وَ عَمْرُو بْنُ الْعَاصِ

Al-Amsh (the narrator) said, 'They were Muawiya and Amro Bin Al-Aas'.

قَالَ: فَحَعَلْتُ أَرْضُخَ رُءُوسَهُمَا ثُمَّ تَعَوَّدُ، ثُمَّ أَرْضُخَ رُءُوسَهُمَا ثُمَّ تَعَوَّدُ حَتَّى انْتَبَهْتُ.

He<sup>asws</sup> said: 'It went on to bruise their heads, then returned. Then it bruised their heads, then returned, until I<sup>asws</sup> paid attention (woke up)''<sup>262</sup>

وَ رَوَى قَيْسُ بْنُ الرَّبِيعِ عَنْ يَحْيَى بْنِ هَانِيٍّ الْمُرَادِيِّ عَنْ رَجُلٍ مِنْ قَوْمِهِ يُقَالُ لَهُ: زِيَادُ بْنُ فُلَانٍ قَالَ: كُنَّا فِي بَيْتٍ مَعَ عَلِيٍّ عَلَيْهِ السَّلَامُ وَ نَحْنُ شَبَعُهُ وَ خَوَاصُّهُ، فَالْتَفَتَ [عَلِيٌّ] فَلَمْ يُنْكَرْ مِنَّا أَحَدًا فَقَالَ: إِنَّ هَؤُلَاءِ سَيَظْهَرُونَ عَلَيْكُمْ فَيَقْطَعُونَ أَيْدِيَكُمْ، وَ يَسْمُلُونَ أَعْيُنَكُمْ.

And it is reported by Qays Bin Al Rabie, from Yahya Bin Hany Al Murady, from a man from his people called Ziyad Bin Fulan who said,

<sup>261</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1135

<sup>262</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1136

'We were in a house with Ali<sup>asws</sup>, and we were his<sup>asws</sup> Shias, and his<sup>asws</sup> special ones. He<sup>asws</sup> turned to me, and not one of us disliked it. He<sup>asws</sup> said: 'Surely they would be prevailing upon you all, and they will be cutting your hands and they will scoop out your eyes'.

فَقَالَ رَجُلٌ مِّنَّا: وَ أَنْتَ حَيٌّ يَا أَمِيرَ الْمُؤْمِنِينَ! قَالَ: أَعَادَنِي اللَّهُ مِنْ ذَلِكَ. فَالْتَقَتْ إِذَا وَاحِدٌ يَبْكِي فَقَالَ لَهُ: يَا ابْنَ الْحَمَقَاءِ أَ تُرِيدُ بِاللَّدَاتِ فِي الدُّنْيَا الدَّرَجَاتِ فِي الْآخِرَةِ؟ إِنَّمَا وَعَدَ اللَّهُ الصَّابِرِينَ.

A man from us said, 'And you<sup>asws</sup> will be alive, O Amir Al-Momineen<sup>asws</sup>?' He<sup>asws</sup> said: 'Allah<sup>azwj</sup> has Sheltered me<sup>asws</sup> from that'. He<sup>asws</sup> turned and there was someone crying. He<sup>asws</sup> said to him: 'O Ibn Hamqa'a! Do you want the pleasures in the world and ranks in the Hereafter (as well)? But rather, Allah<sup>azwj</sup> has Promised the patient ones'.<sup>263</sup>

وَرَوَى زُرَّارَةُ بْنُ أَعْيَنَ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ إِذَا صَلَّى الْفَجْرَ لَمْ يَزَلْ مُعَقِّباً إِلَى أَنْ تَطْلُعَ الشَّمْسُ، فَإِذَا طَلَعَتْ اجْتَمَعَ إِلَيْهِ الْفُقَرَاءُ وَ الْمَسَاكِينُ وَ غَيْرُهُمْ مِنَ النَّاسِ، فَيُعَلِّمُهُمُ الْفِقْهَ وَ الْقُرْآنَ.

And it is reported by Zurara Bin Ayn, from his father,

'From Abu Ja'far Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> having said: 'Ali<sup>asws</sup>, when he<sup>asws</sup> prayed the dawn Salat, he<sup>asws</sup> did not cease (praying) consecutively up to the emergence of the sun. When the sun emerged, the poor, and the needy, and others from the people would gather to him<sup>asws</sup>. He<sup>asws</sup> would teach them the jurisprudence and the Quran.

وَ كَانَ لَهُ وَقْتُ يَقُومُ فِيهِ مِنْ بَحْلِسِهِ ذَلِكَ، فَقَامَ يَوْمًا فَمَرَّ بِرَجُلٍ فَرَمَاهُ بِكَلِمَةٍ هُجْرٍ

And there used to be a (specific) time he<sup>asws</sup> would be standing during it, from that gathering of his<sup>asws</sup>. One day he<sup>asws</sup> stood up, and a man passed by and used obscenities at him<sup>asws</sup>.

قَالَ وَ لَمْ يُسَمِّهِ مُحَمَّدُ بْنُ عَلِيٍّ

He (the narrator) said, 'And Muhammad Bin Ali<sup>asws</sup> did not name him.

فَرَجَعَ عَوْدَهُ عَلَى بَدْنِهِ حَتَّى صَعِدَ الْمِنْبَرَ، وَ أَمَرَ فُنُودِي الصَّلَاةِ جَامِعَةً، فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ: أَتَيْهَا النَّاسُ إِنَّهُ لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ وَ لَا أَعَمَّ نَفْعًا مِنْ حِلْمِ إِمَامٍ وَ فِقْهِهِ، وَ لَا شَيْءٌ أَبْغَضَ إِلَى اللَّهِ وَ لَا أَعَمَّ ضَرَرًا مِنْ جَهْلِ إِمَامٍ وَ خُرْفَةٍ.

He (Ali<sup>asws</sup>) returned to his<sup>asws</sup> (normal) habit until he<sup>asws</sup> ascended the pulpit, and he<sup>asws</sup> instructed for the congregational Salat to be called for. He<sup>asws</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, then said: 'O you people! There isn't anything more beloved to Allah<sup>azwj</sup> nor of general benefit than wisdom of a leader and his understanding, nor is there anything more hateful to Allah<sup>azwj</sup> nor of general harm than ignorance of a leader and his infringements.

أَلَا وَ إِنَّهُ مَنْ لَمْ يَكُنْ لَهُ مِنْ نَفْسِهِ وَاعِظٌ، لَمْ يَكُنْ لَهُ مِنَ اللَّهِ حَافِظٌ.

Indeed! And surely one who does not happen to have for him any preaching from himself, there would not happen to be for him any Protection from Allah<sup>azwj</sup>.

<sup>263</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1137

أَلَا وَ إِنَّهُ مَنْ أَنْصَفَ مِنْ نَفْسِهِ، لَمْ يَزِدْهُ اللَّهُ إِلَّا عِزًّا.

Indeed! And surely, one who is fair from himself, Allah<sup>azwj</sup> will not Increase him except in honour.

أَلَا وَ إِنَّ الدَّلَّ فِي طَاعَةِ اللَّهِ أَقْرَبُ إِلَى اللَّهِ مِنَ التَّعُزُّرِ فِي مَعْصِيَتِهِ.

Indeed! And that the humbleness in obedience of Allah<sup>azwj</sup> draws one closer to Allah<sup>azwj</sup> than being strengthened in the disobedience of Allah<sup>azwj</sup>.

ثُمَّ قَالَ: أَتَيْنَ الْمُتَكَلِّمَ أَنْفَاءً. فَلَمْ يَسْتَطِعِ الْإِنْكَارَ فَقَالَ: هَا أَنَا دَا يَا أَمِيرَ الْمُؤْمِنِينَ. فَقَالَ: أَمَا إِنِّي لَوْ أَشَاءُ لَقُلْتُ. فَقَالَ: أَوْ تَعْمُو وَ تَصْنَعُ فَأَنْتَ أَهْلٌ لِدَلِّكَ. فَقَالَ: عَفْوْتُ وَ صَفَحْتُ.

Then he<sup>asws</sup> said: 'Where is the one who spoke (obscurities) just now?' He was not able upon the denial. He said, 'Here I am, O Amir Al-Momineen<sup>asws</sup>!' He<sup>asws</sup> said: 'As for it, if I<sup>asws</sup> had so desired, would have said it (obscurity)'. He said, 'Or you can forgive and excuse. You<sup>asws</sup> are rightful for that'. He<sup>asws</sup> said: 'I<sup>asws</sup> have forgiven and excused (you)'.

فَقِيلَ لِمُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ: مَا أَرَادَ أَنْ يَقُولَ؟. قَالَ: أَرَادَ أَنْ يَنْسُبَهُ.

It was said to Muhammad Bin Ali<sup>asws</sup>: 'What did he<sup>asws</sup> intend to say?' He<sup>asws</sup> said: 'He<sup>asws</sup> wanted to lineage him'<sup>264</sup>.

وَرَوَى زُرَّارَةُ أَيْضًا قَالَ: قِيلَ لَجَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ: إِنَّ قَوْمًا هَاهُنَا يَنْتَقِصُونَ عَلِيًّا عَلَيْهِ السَّلَامُ.

And it is reported by Zurara as well having said,

'It was said to Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, 'There is a group over here derogating Ali<sup>asws</sup>'.

فَقَالَ: يَمْ يَنْتَقِصُونَهُ لَا أَبَا لَهُمْ؟! وَ هَلْ فِيهِ مَوْضِعٌ نَقِصَةٍ؟ وَ اللَّهُ مَا عَرَضَ لِعَلِيٍّ عَلَيْهِ السَّلَامُ أَمْرَانِ فَطُ كِلَاهُمَا لِلَّهِ طَاعَةٌ إِلَّا عَمِلَ بِأَشَدِّهِمَا وَ أَشَقَّهُمَا عَلَيْهِ!

He<sup>asws</sup> said: 'By what are they derogating him<sup>asws</sup> May there be no father for them! And is there any place in him<sup>asws</sup> to derogate? By Allah<sup>azwj</sup>! No two matters were presented to Ali<sup>asws</sup> at all, each of them being in obedience of Allah<sup>azwj</sup>, except he<sup>asws</sup> worked with the more difficult of the two, and harsher of the two upon him<sup>asws</sup>!'

وَ لَقَدْ كَانَ يَعْمَلُ الْعَمَلَ كَأَنَّهُ قَائِمٌ بَيْنَ الْجَنَّةِ وَ النَّارِ، يَنْظُرُ إِلَى ثَوَابِ هَؤُلَاءِ فَيَعْمَلُ لَهُ، وَ يَنْظُرُ إِلَى عِقَابِ هَؤُلَاءِ فَيَنْتَهِي لَهُ، وَ إِنْ كَانَ لَيَقُومُ إِلَى الصَّلَاةِ فَإِذَا قَالَ وَجَّهْتُ وَجْهِي لَوُثُّهُ حَتَّى [كَانَ] يُعْرِفُ ذَلِكَ فِي لَوْنِهِ.

And he<sup>asws</sup> used to work the deed as if he<sup>asws</sup> was standing between the Paradise and the Fire, looking at the Rewards of these and work for it, and looking at the Punishment of those and ending to it; and if he<sup>asws</sup> stood to the Salat, and when he<sup>asws</sup> had said: 'I<sup>asws</sup> turn my<sup>asws</sup>

<sup>264</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1138

attention', his<sup>asws</sup> complexion would change until that would be recognised in his<sup>asws</sup> complexion.

وَلَقَدْ أَغْتَقَ أَلْفَ عَبْدٍ مِنْ كَدِّ يَدِهِ، يَعْرِقُ فِيهِ جَبِينُهُ وَ يَخْفَى فِيهِ كَفُّهُ. وَ لَقَدْ بَشَّرَ بَعْثَ نَبْعَتٍ فِي مَالِهِ مِثْلَ غُنْقِ الْجُرُورِ فَقَالَ: بَشَّرَ الْوَارِثَ، ثُمَّ جَعَلَهَا صَدَقَةً عَلَى الْفُقَرَاءِ وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ إِلَى أَنْ يَرِثَ اللَّهُ الْأَرْضَ وَ مَنْ عَلَيْهَا، لِيَصْرِفَ اللَّهُ النَّارَ عَنْ وَجْهِهِ.

And he<sup>asws</sup> had freed a thousand slave from the toil of his<sup>asws</sup> own hands, his<sup>asws</sup> forehead had perspired in it and had bared his<sup>asws</sup> palms in it. And he<sup>asws</sup> had given good news of a spring to burst forth in his<sup>asws</sup> wealth, line the neck of a camel. He<sup>asws</sup> said: 'Good news for the inheritors'. Then he<sup>asws</sup> made it to be a charity upon the poor and the needy and the traveller until such times Allah<sup>azwj</sup> Causes to inherit to the earth and the ones upon it, for Allah<sup>azwj</sup> to Turn away the Fire from his face'.<sup>265</sup>

وَ رَوَى الْقَنَادُ عَنْ أَبِي مَرْثَمٍ الْأَنْصَارِيِّ عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ قَالَ: لَا يُحِبُّنِي كَافِرٌ وَ لَا وَلَدُ زِنَا.

And it is reported by Al Qannad, from Abu Maryam Al Ansari,

'From Ali<sup>asws</sup> having said: 'Neither will a Kafir love me<sup>asws</sup> nor one born of adultery'.<sup>266</sup>

قَالَ: وَ رَوَى أَبُو عَسَّانَ التَّهْدِي قَالَ: دَخَلَ قَوْمٌ مِنَ الشَّيْعَةِ عَلَى عَلِيٍّ فِي الرَّحْبَةِ وَ هُوَ عَلَى حَصِيرٍ خَلَقٍ فَقَالَ [لَهُمْ]: مَا جَاءَ بِكُمْ؟ قَالُوا: حُبُّكَ يَا أَمِيرَ الْمُؤْمِنِينَ. قَالَ: أَمَا إِنَّهُ مَنْ أَحَبَّنِي رَأَى حَيْثُ يُحِبُّ أَنْ يَرَانِي، وَ مَنْ أَبْغَضَنِي رَأَى حَيْثُ يَكْرَهُ أَنْ يَرَانِي.

He said, 'And it is reported by Abu Gassan Al Nahdy who said,

'A group from the Shias entered to see Ali<sup>asws</sup> in Al-Rahba, and he<sup>asws</sup> had been surrounded by people. He<sup>asws</sup> said to them: 'What have you come for?' They said, 'Your<sup>asws</sup> love, O Amir Al-Momineen<sup>asws</sup>!' He<sup>asws</sup> said: 'But surely, one who loves me<sup>asws</sup> would see me<sup>asws</sup> where he would love to see me<sup>asws</sup>, and one who hates me<sup>asws</sup> would see me<sup>asws</sup> where he would abhor seeing me<sup>asws</sup>.'

ثُمَّ قَالَ: مَا عَبْدَ اللَّهَ أَحَدٌ قَبْلِي إِلَّا نَبِيُّهُ، وَ لَقَدْ هَجَمَ أَبُو طَالِبٍ عَلَيْنَا وَ أَنَا وَ هُوَ سَاجِدَانِ فَقَالَ: أَوْ فَعَلْتُمُوهَا؟ ثُمَّ قَالَ لِي: وَ أَنَا غُلَامٌ، وَ يَحْكُ، انْصُرْ ابْنَ عَمِّكَ، وَ يَحْكُ لَا تَخْذُلُهُ. وَ جَعَلَ يَحْتَنِي عَلَى مُؤَازَرَتِهِ وَ مَكَانَفَتِهِ.

Then he<sup>asws</sup> said: 'No one had worshipped Allah<sup>azwj</sup> at all before me<sup>asws</sup> except His<sup>azwj</sup> Prophet<sup>saww</sup>, and Abu Talib<sup>asws</sup> had protected upon us while I<sup>asws</sup> and him<sup>saww</sup> were both performing Sajdah. He<sup>as</sup> said to me<sup>asws</sup>: 'And you are doing it?' Then he<sup>as</sup> said to me<sup>asws</sup>, and I<sup>asws</sup> was a boy: 'Be aware unto you<sup>asws</sup>! Help the son<sup>saww</sup> of your<sup>asws</sup> uncle<sup>as</sup>! Be aware unto you<sup>asws</sup>! Do not abandon him<sup>saww</sup>!' And he<sup>as</sup> went on urging me<sup>asws</sup> upon backing him<sup>saww</sup> and covering him<sup>saww</sup>'.<sup>267</sup>

وَ رَوَى جَابِرُ الْجَعْفَرِيُّ عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ قَالَ: مَنْ أَحَبَّنَا أَهْلَ الْبَيْتِ فَلَيْسَتْغِدَّ عُدَّةً لِلْبَلَاءِ.

And it is reported by Jabir Al Jufy,

<sup>265</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1139

<sup>266</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1140

<sup>267</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1141

'From Ali<sup>asws</sup> having said: 'One who loves us<sup>asws</sup>, People<sup>asws</sup> of the Household, let him be prepared for the afflictions".<sup>268</sup>

وَرَوَى أَبُو الْأَحْوَصِ عَنْ أَبِي حَيَّانَ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ [أَنَّهُ] قَالَ: يَهْلِكُ فِي رَحْلَانِ: مُحِبُّ عَلِيٍّ، وَ مُبْغِضُ قَائِلٍ.

And it is reported by Abu Al Ahows, from Abu Hayyan,

'From Ali<sup>asws</sup> having said: 'Two (types of) men are destroyed regarding me<sup>asws</sup> – one who loves exaggerating, and a hater who speaks".<sup>269</sup>

وَرَوَى حَمَّادُ بْنُ صَالِحٍ، عَنْ أَيُّوبَ عَنْ أَبِي كَهْمَسٍ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: يَهْلِكُ فِي ثَلَاثَةٍ: اللَّاعِنُ، وَ الْمُسْتَمِيعُ الْمُقِرُّ، وَ حَامِلُ الْوِزْرِ، وَ هُوَ الْمَلِكُ الْمُتَرَفُّ الَّذِي يُتَقَرَّبُ إِلَيْهِ بِالْعَنِي، وَ يَبْرَأُ عَنْهُ مِنْ دِينِي، وَ يُنْقَضُ عَنْهُ حَسْبِي، وَ إِنَّمَا حَسْبِي حَسْبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ دِينِي دِينُهُ.

And it is reported by Hammad Bin Salih, from Ayoub, from Abu Kahmas,

'From Ali<sup>asws</sup> having said: 'Three (types of people) are destroyed regarding me<sup>asws</sup> – The one cursing (me<sup>asws</sup>), and the listener acknowledging, and a bearer of the burden, and he is the king (ruler), and acknowledger to whom one can draw closer by cursing me<sup>asws</sup>, and in his presence my<sup>asws</sup> religion is disavowed from, and my<sup>asws</sup> affiliation is derogated in his presence. And rather, my<sup>asws</sup> affiliation is affiliation of Rasool-Allah<sup>saww</sup>, and my<sup>asws</sup> religion is his<sup>saww</sup> religion.

وَ يَنْجُو فِي ثَلَاثَةٍ: مَنْ أَحَبَّنِي، وَ مَنْ أَحَبَّ مُحِبِّي، وَ مَنْ عَادَى عَدُوِّي. فَمَنْ أَشْرَبَ قَلْبُهُ بُغْضِي، أَوْ أَلْبَّ عَلَيَّ، أَوْ تَنَقَّضَنِي، فَلْيَعْلَمْ أَنَّ اللَّهَ عَدُوُّهُ وَ حَبْرَيْلُ، وَ أَنَّ اللَّهَ عَدُوُّ لِلْكَافِرِينَ.

And three (types of people) would attain salvation regarding me<sup>asws</sup> – One who loves me<sup>asws</sup>, and one who loves the one who loves me<sup>asws</sup>, and one who is inimical to my<sup>asws</sup> enemy. So the one to whose hear my<sup>asws</sup> hatred is presented, or the people are rallied against me<sup>asws</sup>, or my<sup>asws</sup> derogation, then let him know that Allah<sup>azwj</sup> is his Enemy, and Jibraeel<sup>as</sup>, and that Allah<sup>azwj</sup> is an Enemy of the Kafirs".<sup>270</sup>

وَرَوَى أَبُو صَادِقٍ عَنْ زَيْبَعَةَ بِنِ نَاجِدٍ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنَّ فِيكَ لَشَبَهًا مِنْ عِيسَى ابْنِ مَرْيَمَ، أَحَبَّهُ النَّصَارَى حَتَّى أَتَرَكْتُهُ بِالْمَنْزِلَةِ الَّتِي لَيْسَتْ لَهُ، وَ أَبْغَضْتُهُ الْيَهُودُ حَتَّى بَهَتَتْ أُمَّهُ.

And it is reported by Abu Sadiq, from Rabie Bin Najid,

'From Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said to me<sup>asws</sup>: 'In you<sup>asws</sup> there is a resemblance from Isa<sup>as</sup> Bin Maryam<sup>as</sup>. The Christians loved him<sup>as</sup> until they accorded him<sup>as</sup> with a status which wasn't for him<sup>as</sup>, and the Jews hated him<sup>as</sup> until they slandered his<sup>as</sup> mother".<sup>271</sup>

<sup>268</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1142

<sup>269</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1143

<sup>270</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1144

<sup>271</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1145

قَالَ [ابْنُ أَبِي الْحَدِيدِ]: وَ رَوَى شَيْخُنَا أَبُو الْقَاسِمِ الْبُلْخِيُّ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنِ الْمُسَيَّبِ بْنِ نَجْبَةَ قَالَ: بَيْنَا عَلِيٌّ عَلَيْهِ السَّلَامُ يَخْطُبُ إِذْ قَامَ أَغْرَابِيٌّ فَصَاحَ: وَاطْلُمْتَا! فَاسْتَدْنَاهُ عَلِيٌّ عَلَيْهِ السَّلَامُ فَلَمَّا دَنَا [مِنْهُ] قَالَ [لَهُ]: إِنَّمَا لَكَ مَظْلَمَةٌ وَاحِدَةٌ، وَ أَنَا قَدْ ظَلُمْتُ عَدَدَ الْمَدَرِ وَالْوَبْرِ!

Ibn Abu Al Hadeed said, 'And it is reported by our elder Abu Al Qasim Al Balkhy, from Salamah Bin Kuheyl, from Al Musayyab Bin Najabah who said,

'While Ali<sup>asws</sup> was addressing (the people), when a Bedouin stood up and shouted, 'Waah! Its grievances!' Ali<sup>asws</sup> told him to come near. When he was near from him<sup>asws</sup>, he<sup>asws</sup> said to him: 'But rather, for you there is one grievance, and I<sup>asws</sup> have been oppressed by a number of clods and fluff (uncountable times)!'

قَالَ: وَ فِي رِوَايَةِ عَبَّادِ بْنِ يَعْقُوبَ أَنَّهُ دَعَاهُ فَقَالَ لَهُ: وَجْهَكَ وَ أَنَا وَاللَّهِ مَظْلُومٌ، هَاتِ فَلْنَدْعُ عَلَى مَنْ ظَلَمَنَا.

He (the narrator) said, 'And in a report of Abbad Bin Yaquoub, he<sup>asws</sup> called him and said to him: 'Woe be unto you! And I<sup>asws</sup>, by Allah<sup>azwj</sup>, I<sup>asws</sup> am oppressed (as well). Come, let us supplicate against the one who has been unjust to us'.<sup>272</sup>

وَ رَوَى سَدِيدُ الصَّبْرِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: اسْتَنَكَيْ عَلِيٌّ شِكَايَةَ فَعَاذَهُ أَبُو بَكْرٍ وَ عُمرُ، وَ خَرَجَا مِنْ عِنْدِهِ فَأَتَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَسَأَلَهُمَا مِنْ أَيْنَ جِئْتُمَا؟ قَالَا: عُدْنَا عَلِيًّا. قَالَ: كَيْفَ رَأَيْتُمَاهُ؟ قَالَا: رَأَيْنَاهُ لِمَا بِهِ.

And it is reported by Sadeyr Al Sayrafi,

'From Abu Ja'far Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> having said: 'Ali<sup>asws</sup> complained of a complaint, so Abu Bakr and Umar were inimical to him<sup>asws</sup> and they went out from his<sup>asws</sup> presence and came to the Prophet<sup>saww</sup>. He<sup>saww</sup> asked them: 'Where are you both coming from?' They said, 'We are returning (from) Ali<sup>asws</sup>'. He<sup>saww</sup> said: 'How do you two see him<sup>asws</sup> as being?' They said, 'We see him<sup>asws</sup> of what is with him<sup>asws</sup>'.

فَقَالَ: كَلَّا إِنَّهُ لَنْ يَمُوتَ حَتَّى يُوسَّعَ عَدْرًا وَ بَغْيًا، وَ لَيَكُونَنَّ فِي هَذِهِ الْأُمَّةِ عِبْرَةٌ يُعْتَبَرُ بِهَا النَّاسُ مِنْ بَعْدِي.

He<sup>saww</sup> said: 'Never! Surely he<sup>asws</sup> will never be dying until treachery and rebellion would be widespread, and he<sup>asws</sup> would become a lesson in this community to take a lesson with him<sup>asws</sup> from after me<sup>saww</sup>'.<sup>273</sup>

وَ رَوَى عُثْمَانُ بْنُ سَعِيدٍ عَنْ عَبْدِ اللَّهِ الْعَنْتَوِيِّ، أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ خَطَبَ بِالرَّحْبَةِ فَقَالَ: أَيُّهَا النَّاسُ إِنَّكُمْ قَدْ أَبَيْتُمْ إِلَّا أَنْ أَقُولَهَا: فَو رَبِّ السَّمَاءِ وَ الْأَرْضِ إِنَّ مِنْ عَهْدِ النَّبِيِّ الْأُمِّيِّ [إِلَيَّ] «أَنَّ الْأُمَّةَ سَتَعْدُرُ بِكَ بَعْدِي».

And it is reported by Usman Bin Saeed, from Abdullah Al Ghanawy,

'Ali<sup>asws</sup> addressed at Al-Rahba. He<sup>asws</sup> said: 'O you people! You have refused except that I<sup>asws</sup> should be saying it. By the Lord<sup>azwj</sup> of the sky and the earth! From a pact of the Ummi Prophet<sup>saww</sup> to me<sup>asws</sup> is: 'The community will be treacherous with you<sup>asws</sup> after me<sup>saww</sup>'.<sup>274</sup>

<sup>272</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1146

<sup>273</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1147

<sup>274</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1148

وَرَوَى هُشَيْمُ بْنُ بَشِيرٍ عَنْ إِبْرَاهِيمَ بْنِ سَالِمٍ مِثْلَهُ.

And it is reported by Husheym Bin Bashir, from Ibrahim Bin Saalim – similar to it.<sup>275</sup>

وَرَوَى أَبُو جَعْفَرٍ الْإِسْكَافِيُّ أَيْضاً أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ دَخَلَ عَلَى فَاطِمَةَ عَلَيْهَا السَّلَامُ فَوَجَدَ عَلِيّاً نَائِماً فَدَهَبَتْ تُنَبِّهُهُ فَقَالَ: دَعِيهِ فَرُبَّ سَهْرٍ لَهُ بَعْدِي طَوِيلٌ، وَرُبَّ جَفْوَةٍ لِأَهْلِ بَيْتِي مِنْ أَجْلِهِ شَدِيدَةٌ.

And it is reported by Abu Ja'far Al Iskafy as well,

'The Prophet<sup>saww</sup> entered to see (Syeda) Fatima<sup>asws</sup> and he<sup>saww</sup> found Ali<sup>asws</sup> sleeping. She<sup>asws</sup> went to awaken him<sup>asws</sup>. He<sup>saww</sup> said: 'leave him<sup>asws</sup>, perhaps there is a long wakefulness for him<sup>asws</sup> after me<sup>saww</sup>, and perhaps the unfriendliness to the People<sup>asws</sup> of my<sup>saww</sup> Household would be severe as a result of it'.

فَبَكَتْ [فَاطِمَةُ] فَقَالَ لَا تَبْكِي فَإِنَّكُمَا مَعِيَ وَ فِي مَوْفِ الْكَرَامَةِ عِنْدِي.

(Syeda) Fatima<sup>asws</sup> cried. He<sup>saww</sup> said: 'Do not cry, for you<sup>asws</sup> will both be with me<sup>saww</sup> and in an honourable standing in my<sup>saww</sup> presence'.<sup>276</sup>

وَرَوَى النَّاسُ كَافَّةً أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ لَهُ: هَذَا وَلِيِّي وَ أَنَا وَلِيُّهُ، عَادِثٌ مِنْ عَادَاهُ وَ سَالَمْتُ مَنْ سَالَمَهُ، أَوْ نَحْوَ هَذَا اللَّفْظِ.

And it is reported by all the people,

'Rasool-Allah<sup>saww</sup> said for him (Ali<sup>asws</sup>): 'This is my<sup>asws</sup> friend and I<sup>saww</sup> am his<sup>asws</sup> friend. I<sup>saww</sup> am inimical to the one who is inimical to him<sup>asws</sup>, and at peace with the one at peace with him<sup>asws</sup>' – or approximate to these words'.<sup>277</sup>

وَرَوَى مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ زَيْدِ بْنِ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لِعَلِيٍّ عَلَيْهِ السَّلَامُ: عَدُوُّكَ عَدُوِّي، وَ عَدُوِّي عَدُوُّ اللَّهِ عَزَّ وَجَلَّ.

And it is reported by Muhammad Bin Abdullah Bin Abu rafie,

'From Zayd son of Ali<sup>asws</sup> (Bin Al-Husayn<sup>asws</sup>) having said, 'Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'Your<sup>asws</sup> enemy is my<sup>saww</sup> enemy, and my<sup>saww</sup> enemy is your<sup>asws</sup> enemy, and my<sup>saww</sup> enemy is an enemy of Allah<sup>azwj</sup> Mighty and Majestic'.<sup>278</sup>

وَرَوَى يُوسُفُ بْنُ خَبَّابٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ عَلِيٍّ بْنُ أَبِي طَالِبٍ مَعَنَا، فَمَرَرْنَا بِحَدِيثَةٍ فَقَالَ عَلِيٌّ: يَا رَسُولَ اللَّهِ أَلَا تَرَى مَا أَحْسَنَ هَذِهِ الْحَدِيثَةَ! فَقَالَ: إِنَّ حَدِيثَكَ فِي الْجَنَّةِ أَحْسَنُ مِنْهَا. حَتَّى مَرَرْنَا بِسَبْعِ حَدَائِقَ يَقُولُ عَلِيٌّ عَلَيْهِ السَّلَامُ مَا قَالَهُ، وَ يُجِيبُهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِمَا أَجَابَهُ.

And it is reported by Yunus Bin Khabab, from Anas Bin Malik (well known fabricator) who said,

<sup>275</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1149

<sup>276</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1150

<sup>277</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1151

<sup>278</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1152



'We were with Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was with us. We passed by a garden. Ali<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! Did you<sup>saww</sup> not see how beautiful this garden is!' He<sup>saww</sup> said: 'Your<sup>asws</sup> Garden in the Paradise is more beautiful than it' – to the extent that we passed by seven gardens, Ali<sup>asws</sup> said regarding it what he<sup>asws</sup> had said, and Rasool-Allah<sup>saww</sup> answered him<sup>asws</sup> with what he<sup>saww</sup> had answered him<sup>asws</sup>.

ثُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَقَفَ فَوْقَنَا [حَوْلَهُ]، وَوَضَعَ رَأْسَهُ عَلَى رَأْسِ عَلِيٍّ عَلَيْهِ السَّلَامُ وَبَكَى. فَقَالَ: مَا يُبْكِيكَ يَا رَسُولَ اللَّهِ قَالَ: ضَعَائِلُ فِي صُدُورِ قَوْمٍ لَا يُبْذَوْنَهَا لَكَ حَتَّى يُعْقِدُونِي

Then, Rasool-Allah<sup>saww</sup> paused, and we paused around him<sup>saww</sup>, and he<sup>saww</sup> placed his<sup>saww</sup> head upon the head of Ali<sup>asws</sup> and cried. He<sup>asws</sup> said: 'What makes you<sup>saww</sup> cry, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'Grudges in the chests of the people (which) they will not be manifesting to you<sup>asws</sup> until they lose me<sup>saww</sup>'.

فَقَالَ: يَا رَسُولَ اللَّهِ أَفَلَا أَضَعُ سَيْفِي عَلَى عَاتِقِي فَأُبَيِّدَ خَضِرَاءَهُمْ؟ قَالَ: بَلْ تَصْبِرُ. قَالَ: فَإِنْ صَبِرْتُ؟ قَالَ: تُلَاقِي جَهَنَّمَ. قَالَ أَ فِي سَلَامَةٍ مِنْ دِينِي؟ قَالَ: نَعَمْ قَالَ: فَإِذَا لَا أَبَاقِي.

He<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! Should I<sup>asws</sup> place my<sup>asws</sup> sword upon my<sup>asws</sup> shoulder and destroy their green (Important) ones?' He<sup>saww</sup> said: 'But, be patient'. He<sup>asws</sup> said: 'Supposing I<sup>asws</sup> am patient?' He<sup>saww</sup> said: 'You<sup>asws</sup> will suffer rejection'. He<sup>asws</sup> said: 'Would I<sup>asws</sup> be in the safely of my<sup>asws</sup> religion?' He<sup>saww</sup> said: 'Yes'. He<sup>asws</sup> said: 'Then, I<sup>asws</sup> don't care'.<sup>279</sup>

وَرَوَى جَابِرُ الْجُعْفِيُّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: مَا رَأَيْتُ مَذْ بَعَثَ اللَّهُ مُحَمَّدًا رَحَاءً، لَقَدْ أَخَافَنِي قُرَيْشٌ صَغِيرًا، وَ أَنْصَبْتَنِي كَبِيرًا، حَتَّى فُيْضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَكَانَتِ الطَّائِفَةُ الْكُبْرَى، وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ.

And it is reported by Jabir Al Jufy,

'From Muhammad Bin Ali<sup>asws</sup> having said: 'Ali<sup>asws</sup> said: 'I<sup>asws</sup> did not find any ease since Allah<sup>azwj</sup> Sent Muhammad<sup>saww</sup>. Quraysh used to frighten me<sup>asws</sup> when I<sup>asws</sup> was young, and they hated me<sup>asws</sup> when I<sup>asws</sup> was older, until Rasool-Allah<sup>saww</sup> passed away, so it happened to be the great calamity **and Allah is the Helper upon what you are describing [12:18]**'.<sup>280</sup>

وَمِنْ كِتَابِ الْغَارَاتِ قَالَ: رَوَى مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبَجَلِيُّ عَنْ عَمْرِو بْنِ مُوسَى عَنِ الْمِنْهَالِ بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ: قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ عَلَى الْمِنْبَرِ: مَا أَخَذَ جَرَتْ عَلَيْهِ الْمَوَاسِي إِلَّا وَ قَدْ أَنْزَلَ اللَّهُ فِيهِ قُرْآنًا.

And from Kitab Al Gharaat, he said, 'It is reported by Muhammad Bin Ismail al Bajaly, from Amro Bin Musa, from Al Minhal Bin Amro, from Abdullah Bin Al Haris who said,

'Ali<sup>asws</sup> said upon the pulpit: 'There is no one upon whom consolation has flowed except and Allah<sup>azwj</sup> has Revealed Quran (Verse) regarding him'.

فَقَامَ إِلَيْهِ رَجُلٌ مِنْ مُبْغِضِيهِ فَقَالَ لَهُ: فَمَا أَنْزَلَ اللَّهُ تَعَالَى فِيكَ؟ فَقَامَ النَّاسُ إِلَيْهِ يَضْرِبُونَهُ فَقَالَ: دَعُوهُ، أ تَقْرَأُ سُورَةَ هُودٍ؟ قَالَ: نَعَمْ. فَقَرَأَ عَلِيٌّ عَلَيْهِ السَّلَامُ: أ فَمَنْ كَانَ عَلَى نَبِيَّةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شَاهِدٌ مِنْهُ

<sup>279</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1153

<sup>280</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1154

A man from his<sup>asws</sup> haters stood up to him<sup>asws</sup> and said to him<sup>asws</sup>, 'So, what has Allah<sup>azwj</sup> the Exalted Revealed regarding you<sup>asws</sup>? The people stood up hitting him. He<sup>asws</sup> said: 'Leave him! Have you not read Surah Hud<sup>as</sup>? He said, 'Yes'. He<sup>asws</sup> said: **'So the one who was upon a clear Proof from his Lord, and a witness from him recites it, [11:17].**

قَالَ: «الَّذِي كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ» مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، الشَّاهِدُ الَّذِي يَتْلُوهُ أَنَا.

Then he<sup>asws</sup> said: 'The one who was upon a clear proof from his<sup>saww</sup> Lord<sup>azwj</sup> is Muhammad<sup>saww</sup>, and the witness who recited it is me<sup>asws</sup>'.<sup>281</sup>

وَرَوَى عُثْمَانُ بْنُ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ حَكِيمِ بْنِ جُبَيْرٍ قَالَ: خَطَبَ عَلِيٌّ عَلَيْهِ السَّلَامُ فَقَالَ فِي أَثْنَاءِ خُطْبَتِهِ: أَنَا عَبْدُ اللَّهِ وَ أَخُو رَسُولِهِ، لَا يُفْهَمُ أَحَدٌ قَبْلِي وَلَا بَعْدِي إِلَّا كَذَابٌ. وَرُثْتُ نَبِيَّ الرَّحْمَةِ، وَ نَكَحْتُ سَيِّدَةَ نِسَاءِ هَذِهِ الْأُمَّةِ، وَأَنَا خَاتَمُ الْوَصِيِّينَ.

And it is reported by Usman Bin Saeed, from Abdullah Bin Bukeyr, from Hakeem Bin Jubeyr who said,

'Ali<sup>asws</sup> addressed and he<sup>asws</sup> said regarding praise during his address: 'I<sup>asws</sup> am a servant of Allah<sup>azwj</sup>, and brother<sup>asws</sup> of His<sup>azwj</sup> Rasool<sup>saww</sup>. No one before me<sup>asws</sup> has said it nor (be saying it) after me<sup>asws</sup> except for a liar. (I<sup>asws</sup> am an inheritor of the Prophet<sup>saww</sup> of Mercy, and I<sup>asws</sup> married the chieftess of the women of this community, and I<sup>asws</sup> am last of the successors<sup>as</sup>).

فَقَالَ رَجُلٌ مِنْ عَنَسٍ: مَنْ لَا يُحْسِنُ أَنْ يَقُولَ مِثْلَ هَذَا؟! فَلَمْ يَرْجِعْ إِلَى أَهْلِهِ حَتَّى جُنَّ وَ صَرَخَ. فَسَأَلُوهُمْ هَلْ رَأَيْتُمْ بِهِ عَرَضًا قَبْلَ هَذَا؟ قَالُوا: وَ مَا رَأَيْنَا بِهِ قَبْلَ هَذَا عَرَضًا.

A man from (clan of) Absi said, 'One is not good if he were to say the like of this!!?' He had not returned to his family until he became insane and had an epileptic fit. He<sup>asws</sup> asked them: 'Did you see any illness being with him before this?' They said, 'We have not seen any illness with him before this'.<sup>282</sup>

وَرَوَى عُثْمَانُ بْنُ سَعِيدٍ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا بَلَغَ عَلِيٌّ عَلَيْهِ السَّلَامُ النَّاسَ بِتَهْمُونِهِ فِيمَا يَذْكُرُهُ مِنْ تَغْلِيمِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ [إِبَادَةً] وَ تَفْضِيلِهِ عَلَى النَّاسِ قَالَ: أَنَشُدُ اللَّهَ مَنْ بَقِيَ مِنْ لَقِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَ سَمِعَ مَقَالَتهُ فِي يَوْمِ غَدِيرِ خُمٍّ إِلَّا قَامَ فَشَهِدَ بِمَا سَمِعَ.

And it is reported by Usman Bin Saeed, from Shareek Bin Abdullah who said,

'When it reached Ali<sup>asws</sup> that the people are slandering him<sup>asws</sup> regarding what he<sup>asws</sup> mentioned of the Prophet<sup>saww</sup> advancing him<sup>asws</sup> and preferring him<sup>asws</sup> over the people, he<sup>asws</sup> said: 'I<sup>asws</sup> hereby adjure with Allah<sup>azwj</sup>, the one who has remained from the ones who had met Rasool-Allah<sup>saww</sup> and heard his<sup>asws</sup> talk during the day of Ghadeer Khumm, except that he should stand up and testify with what he had heard!'

فَقَامَ سِتَّةٌ مِنْ عَن يَمِينِهِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ [وَأَشْهَدُوا] أَنَّهُمْ سَمِعُوهُ يَقُولُ ذَلِكَ الْيَوْمَ وَ هُوَ رَافِعٌ يَبْدُ عَلَيْهِ -: مَنْ كُنْتُ مَوْلَاهُ فَهَذَا مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَلَااهُ، وَ عَادَ مِنْ عَادَاهُ، وَ انْصَرَّ مِنْ نَصَرْتِهِ، وَ اخْذَلْ مَنْ خَذَلَهُ، وَ أَحَبَّ مَنْ أَحَبَّهُ، وَ أَبْغَضَ مَنْ أَبْغَضَهُ.

<sup>281</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1155

<sup>282</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1156

Six (men) stood up on his<sup>asws</sup> right, being from the companions of Rasool-Allah<sup>saww</sup>, and they testified that they had heard him<sup>saww</sup> saying on that day and he<sup>saww</sup> had raised a hand of Ali<sup>asws</sup>: 'One whose Master I<sup>saww</sup> was so this (Ali<sup>asws</sup>) is his Master. O Allah<sup>azwj</sup>! Befriend the one who befriends him<sup>asws</sup> and be inimical to the one inimical to him<sup>asws</sup>, and Help the one who helps him<sup>asws</sup>, and Abandon the one who abandons him<sup>asws</sup>, and Love the one who loves him<sup>asws</sup> and Hate the one who hates him<sup>asws</sup>'.<sup>283</sup>

[1159] - نَهَجٌ: [و] قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: نَحْنُ التُّمْرَةُ الْوُسْطَى، بِهَا يَلْحَقُ النَّالِي، وَ إِلَيْهَا يَرْجِعُ الْعَالِي.

(The book) 'Nahj (Al Balagah) -

'Amir Al-Momineen<sup>asws</sup> said: 'We<sup>asws</sup> are the middle pillow (moderate path), the latter catches up with it and the exaggerator returns to it'.<sup>284</sup>

[1160 - 1161] - نَهَجٌ: [و] قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: مَا شَكَّكَتُ فِي الْحَقِّ مُذْ أُرِيتُهُ.

(The book) 'Nahj (Al Balagah)' -

'And he<sup>asws</sup> said: 'I<sup>asws</sup> have not doubted regarding the truth since I<sup>asws</sup> was shown it'.<sup>285</sup>

و قَالَ عَلَيْهِ السَّلَامُ: مَا كَذَبْتُ وَ لَا كُذِّبْتُ، وَ لَا ضَلَلْتُ وَ لَا ضَلُّ بِي.

And he<sup>asws</sup> said: 'I<sup>asws</sup> neither lied nor been lied to (by Rasool-Allah<sup>saww</sup>), nor have I<sup>asws</sup> strayed (others) nor have I<sup>asws</sup> been strayed with'.<sup>286</sup>

[1162] - نَهَجٌ: [و] قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: لَا يُعَابُ الْمَرْءُ بِتَأَخِيرِ حَقِّهِ، إِنَّمَا يُعَابُ مَنْ أَخَذَ مَا لَيْسَ لَهُ.

(The book) 'Nahj (Al Balagah) -

'He cannot be faulted, the person who is delayed of his rights, but rather he would be faulted, one who takes what isn't for him'.<sup>287</sup>

[1163] - نَهَجٌ: [و] سُئِلَ عَلَيْهِ السَّلَامُ عَنْ فُرَيْشٍ فَقَالَ: أَمَّا بَنُو حَزْرَمٍ فَرِيحَانَةُ فُرَيْشٍ، تُحِبُّ حَدِيثَ رِجَالِهِمْ وَ النَّكَاحَ فِي نِسَائِهِمْ، وَ أَمَّا بَنُو عَبْدِ شَمْسٍ فَأَبْعَدُهَا رَأْيًا وَ أَمْنَعُهَا لِمَا وَرَاءَ ظَهْرِهَا،

(The book) 'Nahj (Al Balagah)' -

'And he<sup>asws</sup> was asked about Quraysh, he<sup>asws</sup> said: 'As for the clan of Makhzum, they are the aroma of Quraysh. You would love discussing with their men and marrying among their women. And as for the clan of Abd Shams, they are far-sighted in their views and defenders of what is behind their backs.

<sup>283</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1157 & 8

<sup>284</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1159

<sup>285</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1160

<sup>286</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1161

<sup>287</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1162

وَأَمَّا نَحْنُ فَأَبْدَلُ لِمَا فِي أَيْدِينَا، وَ أَسْمَحُ عِنْدَ الْمَوْتِ بِنُفُوسِنَا، وَ هُمْ أَكْثَرُ وَ أَمَكْرُ وَ أَنْكَرُ، وَ نَحْنُ أَفْصَحُ وَ أَنْصَحُ وَ أَصْبَحُ.

And as for us<sup>asws</sup>, we<sup>asws</sup> spend whatever is in our hands, and are liberal with ourselves in the presence of death (battles), and they are more (in number), and more plotting, and more disliked, while we<sup>asws</sup> are more eloquent, and advising, and bright (friendly)".<sup>288</sup>

[1164] - نَهْجٌ: [و] قَالَ عَلَيْهِ السَّلَامُ وَ قَدْ رُبِّي عَلَيْهِ إِزَارٌ خَلَقَ مَرْفُوعٌ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ: يَخْشَعُ لَهُ الْقَلْبُ، وَ تَذِلُ بِهِ النَّفْسُ، وَ تَدُلُّ بِهِ

النَّفْسُ وَ يَفْتَدِي بِهِ الْمُؤْمِنُونَ.

(The book) 'Nahj (Al Balagah)' -

'And he<sup>asws</sup> said, and he<sup>asws</sup> had been seen having a worn-out trouser upon him<sup>asws</sup> with patches. It was said to him<sup>asws</sup> regarding that. He<sup>asws</sup> said: 'The heart gets fearful to it, and the soul gets humbled with it, and Momineen can model with it".<sup>289</sup>

[1165] - [نَهْجٌ]: وَ مَدَحَهُ قَوْمٌ فِي وَجْهِهِ فَقَالَ: اللَّهُمَّ إِنَّكَ أَعْلَمُ بِي مِنْ نَفْسِي، وَ أَنَا أَعْلَمُ بِنَفْسِي مِنْهُمْ، اللَّهُمَّ اجْعَلْنَا خَيْرًا مِمَّا يَظُنُّونَ، وَ اغْفِرْ لَنَا مَا لَا يَعْلَمُونَ.

(The book) 'Nahj (Al Balagah)' -

And a group praised him<sup>asws</sup> in his<sup>asws</sup> face, so he<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! You<sup>azwj</sup> are more Knowing with me<sup>asws</sup> than I<sup>asws</sup> am with myself<sup>asws</sup>, and I<sup>asws</sup> am more knowing with myself<sup>asws</sup> than they are. O Allah<sup>azwj</sup>! Make us to be better than what they are thinking, and Forgive for us what we do not even know".<sup>290</sup>

[1166] - وَ قَالَ [عَلَيْهِ السَّلَامُ] لِرَجُلٍ أَفْرَطَ فِي الثَّنَاءِ عَلَيْهِ وَ كَانَ لَهُ مُتَّهَمًا: أَنَا دُونَ مَا تَقُولُ وَ فَوْقَ مَا فِي نَفْسِكَ.

And he<sup>asws</sup> said to a man who had been excessive in the praise upon him<sup>asws</sup>, and he was a slanderer to him<sup>asws</sup>: 'I<sup>asws</sup> am below what you are saying and am above what is within yourself".<sup>291</sup>

1167- وَ قَالَ عَلَيْهِ السَّلَامُ: يَهْلِكُ فِي رَجُلَانِ: مُحِبٌّ مُطَرٍّ، وَ بَاهِتٌ مُفْتَرٍّ.

And he<sup>asws</sup> said: 'Two (types of) men are destroyed regarding me<sup>asws</sup> - One who loves me<sup>asws</sup> raining praises, and a slandering fabricator".<sup>292</sup>

1168- نَهْجٌ: وَ قَالَ عَلَيْهِ السَّلَامُ: لَوْ صَرَفْتُ خِيَشُومَ الْمُؤْمِنِ بِسَيِّئِي هَذَا عَلَى أَنْ يُبْغِضَنِي مَا أَبْغَضَنِي، وَ لَوْ صَبَّحْتُ الدُّنْيَا جَمَاحًا عَلَى الْمُنَافِقِ عَلَى أَنْ يُحِبَّنِي مَا أَحَبَّنِي، وَ ذَلِكَ أَنَّهُ قَضَى فَأَنْقَضَى عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَّهُ قَالَ: لَا يُبْغِضُكَ مُؤْمِنٌ وَ لَا يُحِبُّكَ مُنَافِقٌ.

(The book) 'Nahj (Al Balagah)' -

<sup>288</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1163

<sup>289</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1164

<sup>290</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1165

<sup>291</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1166

<sup>292</sup> Bihar Al Anwaar - V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1167

'And he<sup>asws</sup> said: 'Even if I<sup>asws</sup> were to strike the nose of a Momin with this sword of mine<sup>asws</sup>, on the condition that he should hate me<sup>asws</sup>, he will not hate me<sup>asws</sup>; and even if I<sup>asws</sup> were to pour the world, with all its contents, upon the hypocrite, on the condition that he should love me<sup>asws</sup>, he will not love me<sup>asws</sup>, for it has been decreed upon the tongue of the Ummy Prophet<sup>saww</sup>. He<sup>saww</sup> said: 'Neither will a Momin hate you<sup>asws</sup> nor will a hypocrite love you<sup>asws</sup>'.<sup>293</sup>

[1169] - دَعَا الثَّوْنَدِيِّ: عَنْ رَبِيعَةَ بْنِ كَعْبٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: سَتَكُونُ بَعْدِي فِتْنَةٌ فَإِذَا كَانَ ذَلِكَ فَالْتَرَمُوا عَلَيَّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ.

(The book) 'Dawaat Al awandy' – From Rabie Bin Ka'ab who said,

'I heard Rasool-Allah<sup>saww</sup> saying: 'Fitna will be taking place after me<sup>asws</sup>. When that happens, then necessitate (stick with) Ali<sup>asws</sup>'.<sup>294</sup>

وَمِنْهُ فِي كَلَامِ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ وَ قَدْ سَأَلَهُ حُمْرَانُ عَمَّا أَصِيبَ بِهِ أَمِيرُ الْمُؤْمِنِينَ وَ الْحَسَنُ وَ الْحُسَيْنُ عَلَيْهِمُ السَّلَامُ مِنْ قَتْلِ الطَّوَاغِيتِ إِيَّاهُمْ وَ الظُّفَرِ بِهِمْ حَتَّى قُتِلُوا وَ غُلِبُوا؟

And from a speech of Abu Ja'far<sup>asws</sup>, and he<sup>asws</sup> had been asked by Humran about what Amir Al-Momineen<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup> had been afflicted with from the tyrants having killed them<sup>asws</sup>, and being victorious with them<sup>asws</sup> until they<sup>asws</sup> killed and were overcome?'

وَقَالَ عَلَيْهِ السَّلَامُ: وَ لَوْ أَنَّهُمْ يَا حُمْرَانُ حَيْثُ نَزَلَ بِهِمْ مَا نَزَلَ مِنْ أَمْرِ اللَّهِ وَ إِظْهَارِ الطَّوَاغِيتِ عَلَيْهِمْ سَأَلُوا اللَّهَ دَفْعَ ذَلِكَ عَنْهُمْ لَدَفَعَ [اللَّهُ ذَلِكَ عَنْهُمْ] ثُمَّ كَانَ انْقِصَاءُ مُدَّةِ الطَّوَاغِيتِ وَ ذَهَابُ مُلْكِهِمْ أَسْرَعَ مِنْ سِلْكِ مَنْظُومٍ انْقَطَعَ قَتَبَدٌ

And he<sup>asws</sup> said: 'O Humran! When it befell with them<sup>asws</sup> what befell from the Command of Allah<sup>azwj</sup> and prevailing of the tyrants upon them<sup>asws</sup>, if they<sup>asws</sup> had asked Allah<sup>azwj</sup> to Repel that away from them<sup>asws</sup>, Allah<sup>azwj</sup> would have Repelled that from them<sup>asws</sup>, then the expiration of the term of the tyrants and the going away of their kingdoms, would have been quicker than the systematic cable gets cut off and scatters.

وَ مَا كَانَ الَّذِي أَصَابَهُمْ يَا حُمْرَانُ لِذَنْبٍ اقْتَرَفُوهُ وَ لَا لِعُتُوبَةٍ مِنْ مَعْصِيَةِ خَالَفُوا اللَّهَ فِيهَا وَ لَكِنْ لِمَنَازِلَ وَ كَرَامَةٍ أَرَادَ [اللَّهُ] أَنْ يُبَلِّغَهُمْ إِيَّاهَا فَلَا يَذْهَبَنَّ بِكَ الْمَدَاهِبُ فِيهِمْ.

O Humran! And that which afflicted them wasn't due to their<sup>asws</sup> having acknowledged to a sin, nor for a Punishment from an act of disobedience they<sup>asws</sup> had opposed Allah<sup>azwj</sup> in it, but (it was) for a status and honour Allah<sup>azwj</sup> Wanted them<sup>asws</sup> to reach it, so do not let the doctrines regarding them<sup>asws</sup> go away with you".<sup>295</sup>

وَمِنْهُ قَالَ: لَمَّا نَزَلَ أَمِيرُ الْمُؤْمِنِينَ النَّهْرَوَانِ سَأَلَ عَنْ جَبِيلِ بْنِ بَصِيهْرِي كَاتِبِ [أ] نُوشِيرَوَانَ فَقِيلَ: إِنَّهُ بَعْدُ حَتَّى يُرْزَقَ فَأَمَرَ بِإِخْصَارِهِ فَلَمَّا حَضَرَ وَجَدَ حَوَاسَهُ كُلَّهَا سَالِمَةً إِلَّا الْبَصَرَ، وَ [وَجَدَ] ذَهْنَهُ صَافِيًا وَ قَرِيحَتَهُ تَامَةً فَسَأَلَهُ كَيْفَ يَنْبَغِي لِلْإِنْسَانِ يَا جَبِيلُ أَنْ يَكُونَ!

<sup>293</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1168

<sup>294</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1169 a

<sup>295</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1169 b

And from it, he<sup>asws</sup> said: ‘When Amir Al-Momineen<sup>asws</sup> descended at Al-Nahrawan, he<sup>asws</sup> asked about Jameel Bin Basihry, scribe of Nowsherwan (Is he around)?’ It was said, ‘He lived afterwards, being sustained’. He<sup>asws</sup> ordered with him being presented. When he was present, he<sup>asws</sup> found all his senses to be (with him) apart from the sight, and he<sup>asws</sup> found his mind to be clear, his motions complete. He<sup>asws</sup> asked him: ‘How is it befitting for the human being, O Jameel, that he should happen to be!’

قَالَ: يَجِبُ أَنْ يَكُونَ قَلِيلَ الصَّدِيقِ كَثِيرَ الْعَدُوِّ. قَالَ: أَبَدَعْتَ يَا جَمِيلُ فَقَدْ أَجْمَعَ النَّاسُ عَلَى أَنَّ كَثْرَةَ الْأَصْدِقَاءِ أَوْلَى. فَقَالَ لَيْسَ الْأَمْرُ عَلَى مَا ظَنُّوا فَإِنَّ الْأَصْدِقَاءَ إِذَا كَلَّفُوا السَّعْيَ فِي حَاجَةِ الْإِنْسَانِ لَمْ يَنْهَضُوا بِهَا كَمَا يَجِبُ وَ يَنْبَغِي وَ الْمَثَلُ فِيهِ [هُوَ قَوْلُهُمْ] «مَنْ كَثُرَ الْمَلَا حِينَ عَرِقَتِ السَّفِينَةُ»

He said, ‘It obligates that he should be of a few friends, a lot of enemies’. He<sup>asws</sup> said: ‘You are innovating, O Jameel, for the people are united upon that a lot of friends should be first’. He said, ‘The matter isn’t as what they are thinking it to be, for the friends, when they are tasked with striving regarding a need of the human being, they would not get up with it as what is obligated and is appropriate, and the example regarding it are their words, ‘It is from the plenty of crew that the ship drowned’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ: قَدْ امْتَحَنْتَ هَذَا فَوَجَدْتَهُ صَوَاباً فَمَا مَنَعَكَ كَثْرَةَ الْأَعْدَاءِ! فَقَالَ: إِنَّ الْأَعْدَاءَ إِذَا كَثُرُوا يَكُونُ الْإِنْسَانُ أَبَدًا مُتَحَرِّزًا مُتَحَفِّظًا أَنْ يَنْطَلِقَ بِمَا يُؤْخَذُ عَلَيْهِ أَوْ تَبْدُرَ مِنْهُ زَلَّةٌ يُؤْخَذُ عَلَيْهَا فَيَكُونُ أَبَدًا عَلَى هَذِهِ الْحَالَةِ سَلِيمًا مِنَ الْخَطَايَا وَالزَّلَلِ.

Amir Al-Momineen<sup>asws</sup> said: ‘I<sup>asws</sup> have tested this and I<sup>asws</sup> found it to be correct. So, what is the benefit of a lot of enemies!’ He said, ‘The enemies, when they are a lot, the human being will forever be guarding, discreet lest he speak with what he would be seized upon, or an error would appear from him he would be seized upon. Thus, he will always be upon this state, safe from the mistakes and the errors’.

فَاسْتَحْسَنَ ذَلِكَ [مِنْهُ] أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.

Amir Al-Momineen<sup>asws</sup> considered that as well done from him”.<sup>296</sup>

[1170] - [نَهْج]: [و] سُئِلَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَنْ أَشْعَرِ الشُّعْرَاءِ! فَقَالَ: إِنَّ الْقَوْمَ لَمْ يَجْزُوا فِي خَلْبَةٍ تُعْرِفُ الْعَايَةَ عَنْ قَصَبَتِهَا؟ فَإِنْ كَانَ وَ لَا بُدَّ فَالْمَلِكُ الضَّلِيلُ.

(The book) ‘Al-Nahj (Al-Balagah)’ – And Amir Al-Momineen<sup>asws</sup> asked about the most poetic of the poets. He<sup>asws</sup> said: ‘The group did not flow in one arena for the peak to be recognised about their comparison? If it happens, and it is inevitable, then it is the misguided king’.

قَالَ السَّيِّدُ [الرَّضِيُّ]: رَحِمَهُ اللَّهُ: يُرِيدُ [عَلَيْهِ السَّلَامُ] مِنْ قَوْلِهِ: «الْمَلِكُ [الضَّلِيلُ]» [إِمْرًا الْقَيْسِ].

Al-Seyyid Al-Razy (the compiler of Nahj Al-Balagah) said, ‘He<sup>asws</sup> intended from his<sup>asws</sup> words: ‘The misguided king’ – Imra’a Al-Qays’”.<sup>297</sup>

<sup>296</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1169 c

<sup>297</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1170

[1171] - أَقُولُ: قَالَ ابْنُ أَبِي الْحَدِيدِ: [قَرَأْتُ] فِي أَمَالِي ابْنَ دُرَيْدٍ قَالَ: أَخْبَرَنِي الْجُرْمُزِيُّ عَنِ ابْنِ الْمُهَلَّبِيِّ عَنِ ابْنِ الْكَلْبِيِّ عَنْ شَدَّادِ بْنِ إِبْرَاهِيمَ عَنْ عُبَيْدِ اللَّهِ بْنِ الْحُسَيْنِ الْعَنْبَرِيِّ عَنِ ابْنِ عَرَادَةَ قَالَ: كَانَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ يُعَشِّي النَّاسَ فِي شَهْرِ رَمَضَانَ اللَّحْمَ وَلَا يَتَعَشَّى مَعَهُمْ فَإِذَا فَرَعُوا خَطَبَهُمْ وَوَعظَهُمْ فَأَنَاضُوا لَيْلَةً فِي الشَّعْرَاءِ وَهُمْ عَلَى عَشَائِهِمْ فَلَمَّا فَرَعُوا خَطَبَهُمْ عَلَيْهِ السَّلَامُ وَ قَالَ فِي خُطْبَتِهِ: اَعْلَمُوا أَنَّ مَلَكَ أَمْرِكُمُ الدِّينُ وَ عِصْمَتُكُمُ التَّقْوَى وَ زِينَتُكُمُ الْأَدَبُ وَ حُصُونُ أَعْرَاضِكُمُ الْحِلْمُ.

I (Majlisi) am saying, 'Ibn Abi Al Hadeed said, 'I saw in (the book) 'Amaali' of Ibn dureyd who said, 'Al Jurmuzy informed me, from Ib Al Muhalla, from Ibn Al Kalby, from Shaddad Bin Ibrahim, from Ubeydullah Bin Al-Hassan Al anbari, from Ibn Aradah who said,

'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, the people were eating the meat during a month of Ramazan and he<sup>asws</sup> was not eating with them. When they were free, he<sup>asws</sup> addressed them and advised them, so they discussed at length among the poets, and they were upon their dinner. When they were free, he<sup>asws</sup> addressed them and said in his<sup>asws</sup> sermon: 'Know that the body of your affairs of the religion, and your fortification is the piety, and your adornment is the discipline, and a fortress of your symptoms is the wisdom!'

ثُمَّ قَالَ: قُلْ يَا أَبَا الْأَسْوَدِ فِيمَا كُنْتُمْ تُفِيضُونَ فِيهِ أَيُّ الشَّعْرَاءِ أَشْعَرُ! فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ [أَشْعَرُ الشَّعْرَاءِ] الَّذِي يَقُولُ:

أَعُوْجِي دُو مَيْعَةٍ إِضْرِبِي  
مَنْفَعٌ مَطْرَحٌ سُبُوحٌ خَرُوجٌ

وَ لَقَدْ أَغْتَدِي يَدَافِعُ رُكْنِي  
مُخْلَطٌ مِزْلٌ مَعْنٌ مَقْنٌ

Then he<sup>asws</sup> said: 'Speak, O Abu Al-Aswad, regarding what you have been pouring into!' i.e. the poems of the poets! He said, 'O Amir Al-Momineen<sup>asws</sup>! The poet of the poets (greatest) is the one who said, 'I have come to be in my defensive corner, my crookedness is with difficult disturbance, being a mixture of elimination, assiduous, artistic, easy-going, relaxed, swift, emerging'.

يَغْنِي أَبَا دَوَادٍ الْإِيَادِيَّ. فَقَالَ عَلَيْهِ السَّلَامُ: لَيْسَ بِهِ. قَالُوا: فَمَنْ يَا أَمِيرَ الْمُؤْمِنِينَ! فَقَالَ: لَوْ رُفِعَتْ لِلْقَوْمِ غَايَةٌ فَحَرُّوا إِلَيْهَا مَعًا عَلِمْنَا مِنَ السَّابِقِ مِنْهُمْ وَ لَكِنْ إِنْ يَكُنْ فَالَّذِي لَمْ يَفْعَلْ عَنْ رَغْبَةٍ وَ لَا رَهْبَةٍ. قِيلَ: مَنْ هُوَ يَا أَمِيرَ الْمُؤْمِنِينَ! قَالَ: هُوَ الْمَلِكُ الصَّبْلِيُّ دُو الْفُرُوحِ. قِيلَ: إِمْرُؤُ الْقَيْسِ يَا أَمِيرَ الْمُؤْمِنِينَ! قَالَ: هُوَ.

They meant Abu Dawood Al-Iyadi. Amir Al-Momineen<sup>asws</sup> said: 'He isn't it'. They said, 'Then who, O Amir Al-Momineen<sup>asws</sup>!' He<sup>asws</sup> said: 'If he a peak were to be raised for the people, they would flow to it altogether. We know from the preceding from them, but it happens to be the one who did not speak about from any desire nor fear'. It was said, 'Who is he, O Amir Al-Momineen<sup>asws</sup>?' He<sup>asws</sup> said: 'He is the misguided king with the sores'. It was said, 'Imra Al-Qays, O Amir Al-Momineen<sup>asws</sup>?' He<sup>asws</sup> said: 'Him'.

قِيلَ: فَأَخْبِرْنَا عَنْ لَيْلَةِ الْقَدْرِ! قَالَ: مَا أَخْلُو مِنْ أَنَّ أَكُونَ أَعْلَمُهَا فَاسْتُرْ عِلْمَهَا وَ لَسْتُ أَشْكُ أَنَّ اللَّهَ إِنَّمَا يَسْتُرُهَا عَنْكُمْ نَظَرًا لَكُمْ لِأَنَّهُ لَوْ أَعْلَمَكُمْوهَا عَمِلْتُمْ فِيهَا وَ تَرَكْتُمْ غَيْرَهَا وَ أَرْجُو أَنَّ لَا تُخْطِئَكُمْ إِنْ شَاءَ اللَّهُ انْهَضُوا رَحِمَكُمُ اللَّهُ.

It was said, 'Inform us about the Night of Pre-determination (Laylat Al Qadr)! He<sup>asws</sup> said: 'I<sup>asws</sup> am not free from being teaching it. Its knowledge is veiled, and I<sup>asws</sup> am not doubting that Allah<sup>azwj</sup> rather Veiled if from you all as a consideration for you all, because if I<sup>asws</sup> were



to teach you it, you will be working during it and neglecting other (nights), and I<sup>asws</sup> do not wish to err you, if Allah<sup>azwj</sup> so Desires. Get up, may Allah<sup>azwj</sup> have Mercy on you all!”<sup>298</sup>

[1172] - نَهَجٌ: وَ قَالَ عَلَيْهِ السَّلَامُ: أَنَا يَغْشَوْتُ الْمُؤْمِنِينَ وَ الْمَالُ يَغْشَوْتُ الْفَجَّارَ.

(The book) 'Nahj (Al Balagah)' –

‘I<sup>asws</sup> am a leader of the Momineen<sup>asws</sup> and the wealth is leader of the immoral”<sup>299</sup>.

[1173] - نَهَجٌ: [وَ] قِيلَ لَهُ عَلَيْهِ السَّلَامُ: بِأَيِّ شَيْءٍ عَظَبْتَ الْأَقْرَانَ! فَقَالَ: مَا لَقِيتُ أَحَدًا إِلَّا أَعَانَنِي عَلَى نَفْسِهِ.

(The book) 'Nahj (Al Balagah)' –

And it was said to him<sup>asws</sup>, ‘By which thing did you<sup>asws</sup> overcome the adversaries?’ He<sup>asws</sup> said: ‘I<sup>asws</sup> did not meet anyone (in battle) except he assisted me<sup>asws</sup> against himself”<sup>300</sup>.

[1174] - [نَهَجٌ]: وَ قَالَ عَلَيْهِ السَّلَامُ لِأَبْنِهِ مُحَمَّدٍ: يَا بُنَيَّ إِنِّي أَخَافُ عَلَيْكَ الْفَقْرَ فَاسْتَعِذْ بِاللَّهِ مِنْهُ فَإِنَّ الْفَقْرَ مَنَقَصَةٌ لِلدِّينِ مَدْهَشَةٌ لِلْعَمَلِ دَاعِيَةٌ لِلْمَقْتِ.

(The book) 'Nahj (Al Balagah)' –

‘And he<sup>asws</sup> said to his<sup>asws</sup> son Muhammad: ‘O my<sup>asws</sup> son! I<sup>asws</sup> fear the poverty upon you, so seek Refuge with Allah<sup>azwj</sup> from it, for the poverty is a reducer of the religion, perplexing to the intellect, caller to the hateful ones”<sup>301</sup>.

[1175] - كِتَابُ الْغَارَاتِ لِإِبْرَاهِيمَ النَّخَعِيِّ: بِإِسْنَادِهِ عَنِ الصَّخَالِكِ بْنِ مُزَاحِمٍ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: كَانَ خَلِيلِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَا يَحْسِبُ شَيْئًا لِعَدٍ، وَ كَانَ أَبُو بَكْرٍ يَفْعَلُ [كَذَلِكَ]، وَ قَدْ رَأَى عُمَرُ فِي ذَلِكَ أَنَّ دَوْنَ الدَّوَاوِينِ، وَ أَخَّرَ الْمَالُ إِلَى السَّنَةِ. وَ أَمَّا أَنَا، فَأَصْنَعُ كَمَا صَنَعَ خَلِيلِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

Kitab Al Gharaat of Ibrahim Al Saqafy – By his chain from Al Zahhak Bin Muazhim,

‘From Ali<sup>asws</sup> having said: ‘My<sup>asws</sup> friend Rasool-Allah<sup>saww</sup> did not withhold anything (public wealth) for the next day, and Abu Bakr used to do like that, and Umar had views regarding that to register the registers, and delayed the wealth to the year, and as for I<sup>asws</sup>, I<sup>asws</sup> am doing like what my<sup>asws</sup> friend Rasool-Allah<sup>saww</sup> had done’.

قَالَ: وَ كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ يُعْطِيهِمْ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ، وَ كَانَ [عِنْدَ مَا يُعْطِيهِمْ] يَقُولُ:

إِذْ كُلُّ حَاجٍ يَدُهُ إِلَى فِيهِ

هَذَا جَنَائِي وَ خِيَارُهُ فِيهِ

<sup>298</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1171

<sup>299</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1172

<sup>300</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1173

<sup>301</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1174

He (the narrator) said, 'And Ali<sup>asws</sup> used to give them from the Friday to the Friday, and during his<sup>asws</sup> giving them, he<sup>asws</sup> said (a couplet): 'This is my<sup>asws</sup> collection and my<sup>asws</sup> choice in it, when every side has his hand in it'<sup>302</sup>.

وَبِأَسَانِيدٍ عَنْ مُجَمِّعِ النَّبِيِّ: أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ كَانَ يَنْزُحُ بَيْتَ الْمَالِ ثُمَّ يَتَنَقَّلُ فِيهِ، وَ يَقُولُ: اشْهَدْ لِي يَوْمَ الْقِيَامَةِ أَنِّي لَمْ أَحْسِنْ فِيكَ الْمَالَ عَلَى الْمُسْلِمِينَ.

And by the chain from Mujamie Al Taymi,

'Ali<sup>asws</sup> used to empty the public treasury, then increase (more than the Obligated share) during it, and he<sup>asws</sup> said: 'Testify for me<sup>asws</sup> on the Day of Qiyamah, I<sup>asws</sup> did not withhold from the Muslims any wealth to be in you'<sup>303</sup>.

وَعَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ قَالَ: أَتَى عَلِيًّا عَلَيْهِ السَّلَامُ مَالٌ مِنْ أَصْبَهَانَ فَقَسَّمَهُ، فَوَجَدَ فِيهِ رَغِيفًا، فَكَسَرَهُ سَبْعَ كِسْرٍ، ثُمَّ جَعَلَ عَلَى كُلِّ خُزْءٍ مِنْهُ كِسْرَةً ثُمَّ دَعَا أُمَرَاءَ الْأَسْبَاعِ فَأَقْرَعَ بَيْنَهُمْ أَيُّهُمْ يُعْطِيهِ أَوَّلًا. وَكَانَتْ [قَبَائِلُ] الْكُوفَةِ يَوْمَئِذٍ أَسْبَاعًا.

And from Aasim Bin Kuleyb, from his father who said,

'Wealth came to Ali<sup>asws</sup> from Isfahan, so he<sup>asws</sup> distributed it. He<sup>asws</sup> found a loaf of bread in it, so he<sup>asws</sup> broke it into seven pieces, then made a piece to be upon every segment (for the distribution). Then he called seven commanders and drew lots between them, which of them should be given first. And the (number of) tribes of Al-Kufa in those days was seven'<sup>304</sup>.

وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ عَجَلَانَ، عَنْ حَدَّثَهُ قَالَ: كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَقْسِمُ فِينَا الْأَبْزَارَ، يَصْرُفُهُ صُرًّا: الْحُرُفَ وَالْكَثْمُونَ وَكَذَا وَكَذَا.

And from Abdul Rahman Bin Ajlan, from the one who narrated it who said,

'Ali<sup>asws</sup> used to distribute the seeds (cereal, beans, cumin seeds, etc.)'<sup>305</sup>.

وَعَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ حُرَيْثٍ عَنْ أَبِيهِ: أَنَّ دِهْقَانَ بَعَثَ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ بِقَوْبٍ دِيْنَاغٍ مُنْسُوجٍ بِالذَّهَبِ، فَأَتْبَاعَهُ مِنْهُ عَمْرُو بْنُ حُرَيْثٍ بِأَرْبَعَةِ آلَافٍ دِرْهَمٍ إِلَى الْعَطَاءِ.

And from Ja'far Bin Amro Bin Hureys, from his father,

'Dihqan sent to Ali<sup>asws</sup> clothes of brocade woven in gold. Amro Bin Hureys bought it from him<sup>asws</sup> for four thousand Dirhams, to (go) to the awards (distribution)'<sup>306</sup>.

وَعَنْ يَزِيدَ بْنِ مَخْنِ النَّبِيِّ قَالَ: أَخْرَجَ عَلِيٌّ عَلَيْهِ السَّلَامُ سِفْطًا لَهُ فَقَالَ: مَنْ يَشْتَرِي هَذَا مِنِّي؟ فَوَ الَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ مَعِيَ ثَمَنَ إِزَارٍ لَمَا بَعْتُهُ.

<sup>302</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 a

<sup>303</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 b

<sup>304</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 c

<sup>305</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 d

<sup>306</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 e

And from Yazeed Bin Mihjan Al Taymi who said,

'Ali<sup>asws</sup> brought out a sword of his<sup>asws</sup>. He<sup>asws</sup> said: 'Who will buy this sword from me<sup>asws</sup>? By the One<sup>azwj</sup> in Whose Hand is my<sup>asws</sup> soul! Even if I<sup>asws</sup> had the price (money) for a trouser, I<sup>asws</sup> would not sell it'.<sup>307</sup>

وَعَنْ أَبِي رَجَاءٍ: أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ أَخْرَجَ سَيْفًا لَهُ إِلَى السُّوقِ فَقَالَ: مَنْ يَشْتَرِي مِنِّي هَذَا؟ فَلَوْ كَانَ مَعِيَ ثَمَنٌ إِزَارٍ لَمَا بَعْتُهُ. قَالَ أَبُو رَجَاءٍ: فَقُلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا أَبِيعُكَ إِزَارًا وَ أَنْسِئُكَ ثَمَنَهُ إِلَى عَطَانِكَ، فَبِعْتُهُ إِزَارًا إِلَى عَطَانِهِ، فَلَمَّا قَبِضَ عَطَاءَهُ أُعْطَانِي حَقِّي.

And from Abu Raja'a,

'Ali<sup>asws</sup> brought a sword of his<sup>asws</sup> to the market and said: 'Who will buy this from me<sup>asws</sup>? If I<sup>asws</sup> had with me<sup>asws</sup> the price (money) for a trouser, I<sup>asws</sup> would not sell it'. Abu Raja'a said, 'I said to him<sup>asws</sup>, 'O Amir Al-Momineen<sup>asws</sup>! I shall sell you<sup>asws</sup> a trouser and delay its price up to (the time of) your<sup>asws</sup> award'. So I sold him<sup>asws</sup> a trouser to his<sup>asws</sup> award. When he<sup>asws</sup> had taken possession of his<sup>asws</sup> award, he<sup>asws</sup> gave me its price".<sup>308</sup>

وَعَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ: أَنَّ امْرَأَتَيْنِ أَتَتَا عَلِيًّا عَلَيْهِ السَّلَامُ عِنْدَ الْقِسْمَةِ، إِحْدَاهُمَا مِنَ الْعَرَبِ، وَ الْأُخْرَى مِنَ الْمَوَالِي، فَأَعْطَى كُلَّ وَاحِدَةٍ خَمْسَةً وَعِشْرِينَ دِرْهَمًا وَ كُرًّا مِنَ الطَّعَامِ، فَقَالَتِ الْعَرَبِيَّةُ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي امْرَأَةٌ مِنَ الْعَرَبِ وَ هَذِهِ امْرَأَةٌ مِنَ الْعَجَمِ! فَقَالَ عَلَيْهِ السَّلَامُ: وَ اللَّهُ لَا أَجِدُ لِي فِي إِسْتِمَاعِي فِي هَذَا الْفَنَاءِ فَضْلًا عَنْ نَبِيِّ إِسْحَاقَ.

And from Abu Is'haq Al Hamdany,

'Two women came to Ali<sup>asws</sup> during the distribution, one of them from the Arabs and the other from the slaves. He<sup>asws</sup> gave each one twenty-five Dirhams and a bowl of food. The Arabian said, 'O Amir Al-Momineen<sup>asws</sup>! I am a woman from the Arabs and this woman is from the non-Arabs!' He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! I<sup>asws</sup> cannot find any merit for the children of Ismail<sup>as</sup> in this distribution, any merit from the children of Is'haq<sup>asws</sup>'.<sup>309</sup>

وَعَنْ يُوسُفَ بْنِ كُثَيْبٍ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: مَا اعْتَلَجَ عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ أَمْرَانِ قَطُّ إِلَّا أَخَذَ بِأَشَدِّهِمَا، وَ مَا زَالَ عِنْدَكُمْ يَأْكُلُ بِمَا عَمِلْتُ يَدُهُ، يُؤْتِي بِهِ [إِلَيْهِ] مِنَ الْمَدِينَةِ، وَ إِنْ كَانَ لَيَأْخُذُ السَّوِيقَ فَيَجْعَلُهُ فِي الْجِرَابِ ثُمَّ يَخْتِمُ عَلَيْهِ، خَافَةَ أَنْ يَزَادَ فِيهِ مِنْ غَيْرِهِ. وَ مَنْ كَانَ فِي الدُّنْيَا أَزْهَدَ مِنْ عَلِيٍّ عَلَيْهِ السَّلَامُ؟!

And from Yusuf Bin Kuleyb, from Abu Ubeyda, from Abdullah Bin Masoud, from Muawiya Bin Ammat,

'From Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: 'No two matters clashed unto Ali<sup>asws</sup> at all except he<sup>asws</sup> took with the severer of the two, and he<sup>asws</sup> did not cease to be eating in your presence from what he<sup>asws</sup> had worked with his<sup>asws</sup> own hands. When they came with it to him<sup>asws</sup> from Al-Medina, and if he<sup>asws</sup> were to take the Suweyk (porridge), he<sup>asws</sup> would make it to be in the container, then seal upon it, fearing that there might be added in it from something else. And who has been more ascetic in the world than Ali<sup>asws</sup>?!<sup>310</sup>

<sup>307</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 f

<sup>308</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 g

<sup>309</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 h

<sup>310</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 i

وَعَنْ أَبِي سُوَيْدٍ بْنِ الْحَارِثِ قَالَ: أَمَرَ عَلِيٌّ عَلَيْهِ السَّلَامُ عَمَّالًا مِنْ عُمَّالِهِ فَصَنَعُوا لِلنَّاسِ طَعَامًا فِي شَهْرِ رَمَضَانَ، فَذَكَرُوا أَنَّهُمْ صَنَعُوا خَمْسًا وَعِشْرِينَ جَفْنَةً.

And from Abu Suweyd Bin Al Haris who said,

‘Ali<sup>asws</sup> instructed his<sup>asws</sup> workers and the made food for the people during a month of Ramazan. They mentioned that they had made twenty-five bowls”.<sup>311</sup>

وَعَنْ هَارُونَ بْنِ مُسْلِمٍ الْبَجَلِيِّ عَنْ أَبِيهِ قَالَ: أَعْطَى عَلِيٌّ النَّاسَ فِي عَامٍ وَاحِدٍ ثَلَاثَةَ أَعْطِيَةٍ، ثُمَّ قُدِّمَ عَلَيْهِ خِرَاجُ أَصْفَهَانَ فَقَالَ: أَيُّهَا النَّاسُ! اغْدُوا فَخُذُوا، فَوَ اللَّهُ مَا أَنَا لَكُمْ بِحَازِنٍ. ثُمَّ أَمَرَ بِبَيْتِ الْمَالِ فَكُنِسَ وَ نُضِجَ، فَصَلَّى فِيهِ رَكْعَتَيْنِ ثُمَّ قَالَ: يَا دُنْيَا غُرِّي غَيْرِي.

And from Haroun Bin Muslim Al Bajaly, from his father who said,

‘Ali<sup>asws</sup> had given the people three awards during one year, then taxes of Isfahan came to him<sup>asws</sup>. He<sup>asws</sup> said: ‘O you people! Come tomorrow morning and take, for by Allah<sup>azwj</sup>, I<sup>asws</sup> am not a treasurer of yours!’ Then he<sup>asws</sup> ordered with the public treasury so it was swept and sprinkled (with water). He<sup>asws</sup> prayed two Cycles Salat in it, then said: ‘O World! Deceive other than me<sup>asws</sup>’.

ثُمَّ خَرَجَ فَإِذَا هُوَ بِجِبَالٍ عَلَى بَابِ الْمَسْجِدِ فَقَالَ: مَا هَذِهِ الْجِبَالُ؟ فَقِيلَ: جِيءَ بِهَا مِنْ أَرْضِ كِسْرَى. فَقَالَ: أَقْسِمُوهَا بَيْنَ الْمُسْلِمِينَ. فَكَانَتْهُمْ أَزْدَرُوهَا فَتَقَطَّعَتْهَا بَعْضُهُمْ إِذَا هِيَ كَتَّانٌ يُعْمَلُ، فَتَأَسَّفُوا [فَتَنَافَسُوا «خ ل»] فِيهَا فَبَلَغَ الْجُبُلُ مِنْ آخِرِ النَّهَارِ دَرَاهِمَ.

Then he<sup>asws</sup> came out, and there he was with a hill (load) by the door of the Masjid. He<sup>asws</sup> said: ‘What is this hill?’ It was said, ‘They have come with it from the land of Chosroe’. He<sup>asws</sup> said: ‘Distribute it between the Muslims’. It was as if they disdained it, so they broke part of it, and there it was manufactured cotton (linen). So, they competed regarding it, and the hill (load) reached from the end of the day, to be Dirhams”.<sup>312</sup>

وَعَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ عَمَارٍ الدُّهَيْيِّ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ: فَرَضَ عَلِيٌّ عَلَيْهِ السَّلَامُ لِمَنْ قَرَأَ الْقُرْآنَ أَلْفَيْنِ أَلْفَيْنِ قَالَ: وَكَانَ أَبِي يَمُنُّ قَرَأَ الْقُرْآنَ.

And from Sufyan Bin Uyayna, from Ammar Al Duhny, from Saalim Bin Abu Ja’ad who said,

‘Ali<sup>asws</sup> obligated for the ones who read the Quran, two thousand, two thousand (each). And my father was from the ones who read the Quran”.<sup>313</sup>

وَعَنْ إِبْرَاهِيمَ بْنِ يَحْيَى الثَّوْرِيِّ عَنْ أَبِي إِسْحَاقَ بْنِ مِهْرَانَ عَنْ سَابِقِ الْبَرْبَرِيِّ قَالَ: رَأَيْتُ عَلِيًّا عَلَيْهِ السَّلَامُ أَسَسَ مَسْجِدَ الْكُوفَةِ إِلَى قَرِيبٍ مِنْ طَاقِ الرِّيَّاتَيْنِ قَدَرِ شِبْرِ شِبْرٍ.

And from Ibrahim Bin Yahya Al Sowry, from Abu Is’haq Bin Mihran, from Sabiq Al Baebery who said,

‘I saw Ali<sup>asws</sup> lay the foundation of Masjid Al-Kufa to near from an arch of the oil sellers, a measurement of a palm’s width by a palm’s width’.

<sup>311</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 j

<sup>312</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 k

<sup>313</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 l

قَالَ: وَ رَأَيْتُ الْمُحَيَّسَ وَ هُوَ [مِنْ] خُصٍّ وَ كَانَ النَّاسُ يُفْرِجُونَهُ وَ يُخْرِجُونَ مِنْهُ فَبَنَاهُ عَلَيَّ عَلَيْهِ السَّلَامُ بِالْجِصِّ وَ الْأَجْرِ

He (the narrator) said, 'And I saw Al-Mukhayyas and it is from the specialised ones, and the people were relieving him and were coming out from it. Ali<sup>asws</sup> built it with plaster and brick'.

قَالَ: فَسَمِعْتُهُ وَ هُوَ يَقُولُ:

أَ لَا تَرَانِي كَيْسًا مُكَيَّسًا      بَنَيْتُ بَعْدَ نَافِعٍ مُخْلَسًا

He (the narrator) said, 'I heard him<sup>asws</sup> and he<sup>asws</sup> was saying (a couplet): 'Are you not seeing me<sup>asws</sup> bagging the bags, building (it) after benefit of a chisel''.<sup>314</sup>

وَ عَنِ الْحُسَيْنِ بْنِ هَاشِمٍ عَنْ أَبِي عَثْمَانَ الدُّورِيِّ عَنْ أَبِي إِسْحَاقَ السَّبْعِيِّ قَالَ: كُنْتُ عَلَى عُنُقِ أَبِي يَوْمَ الْجُمُعَةِ وَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ يَخْطُبُ وَ هُوَ يَتَرَوَّحُ بِكُمِّهِ فَقُلْتُ: يَا أَبَتِ أَمِيرُ الْمُؤْمِنِينَ يَجِدُ الْحَرَّ؟ فَقَالَ: لَا يَجِدُ حَرًّا وَ لَا بَرْدًا، وَ لَكِنَّهُ غَسَلَ قَمِيصَهُ وَ هُوَ رَطْبٌ وَ لَا لَهُ غَيْرُهُ فَهُوَ يَتَرَوَّحُ بِهِ.

And from Al Husayn Bin Hashim, from Abu Usman Al Dowry, from Abu Is'haq Al Sabie who said,

'I was upon the neck of my father on the day of Friday and Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was addressing, and he<sup>asws</sup> was fanning his<sup>asws</sup> sleeve. I said, 'O father! Amir Al-Momineen<sup>asws</sup> is feeling the heat?' He said, 'He<sup>asws</sup> neither feels the heat nor the cold, but he has washed his<sup>asws</sup> shirt and it is (still) wet, and there is no other for him<sup>asws</sup>, thus he<sup>asws</sup> is fanning it''.<sup>315</sup>

وَ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ عَنْ عَلِيِّ بْنِ عَابِسٍ عَنْ أَبِي إِسْحَاقَ قَالَ: رَفَعَنِي أَبِي فَرَأَيْتُ عَلِيًّا عَلَيْهِ السَّلَامُ، أَبْيَضَ الرَّأْسِ وَ اللَّحْيَةِ، غَرِيضٌ مَا بَيْنَ الْمَنْكِبَيْنِ.

And from Ibrahim Bin Maymoun, from Ali Bin Abbas, from Abu Is'haq who said,

'My father lifted me and I saw Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, white of head (hair) and the beard, wide of what is between the two shoulders''.<sup>316</sup>

وَ بِإِسْنَادِهِ عَنْ عَبَادِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ عَلِيٌّ يَخْطُبُ عَلَى مِنْبَرٍ مِنْ آجُرٍ.

And by his chain from Abbad Bin Abdullah who said,

'Ali<sup>asws</sup> was addressing upon pulpit of bricks''.<sup>317</sup>

وَ عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ: أُنِيَ عَلِيٌّ عَلَيْهِ السَّلَامُ بِقَالُودَجٍ فَأَنَّى أَنْ يَأْكُلَهُ.

And from Aday Bin Sabit who said,

<sup>314</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 m

<sup>315</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 n

<sup>316</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 o

<sup>317</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 p

'Ali<sup>asws</sup> was brought Falouzaj (a sweet dish), but he<sup>asws</sup> refused to eat it".<sup>318</sup>

وَعَنْ صَالِحٍ: أَنَّ جَدَّتَهُ أَتَتْ عَلِيًّا عَلَيْهِ السَّلَامُ وَمَعَهُ تَمْرٌ يَحْمِلُهُ، فَسَلَّمَتْ [عَلَيْهِ] وَقَالَتْ: أُعْطِيَ هَذَا التَّمْرَ أَحْمِلُهُ. قَالَ: أَبُو الْعِيَالِ أَحَقُّ بِحَمْلِهِ.

And from Salih,

His grandmother came to Ali<sup>asws</sup> and with him were some dates he<sup>asws</sup> was carrying. She greeted unto him<sup>asws</sup> and said, 'Give me these dates to carry them'. He<sup>asws</sup> said: 'A father of dependants is more rightful with carrying it'.

قَالَتْ: وَقَالَ لِي: أَلَا تَأْكُلِينَ مِنْهُ؟ قُلْتُ: لَا أُرِيدُهُ. قَالَتْ: فَانْطَلِقِي بِهِ إِلَى مَنْزِلِي، ثُمَّ رَجِعِي وَهُوَ مُرْتَدٍ بِتِلْكَ الْمِلْحَفَةِ وَفِيهَا قُشُورُ التَّمْرِ، فَصَلِّي بِالنَّاسِ فِيهَا الْجُمُعَةَ.

She said, 'And he<sup>asws</sup> said to me: 'Will you not eat from it?' I said, 'I do not want it'. I went with him<sup>asws</sup> to his<sup>asws</sup> house. Then he<sup>asws</sup> returned and he<sup>asws</sup> was wearing that quilt and therein were scales of dates. He<sup>asws</sup> prayed the Friday Salat in it with the people".<sup>319</sup>

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ قَالَ: أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِحَبِصٍ فَأَبَى أَنْ يَأْكُلَهُ، قَالُوا: [أ] تُحَرِّمُهُ؟ قَالَ: لَا، وَلَكِنِّي أَخْشَى أَنْ تَتَوَقَّ إِلَيْهِ نَفْسِي، ثُمَّ تَلَا أَدْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا.

And from Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> was brought Khabeys (a dish), but he<sup>asws</sup> refused to eat it. They said, 'Are you<sup>asws</sup> prohibiting it?' He<sup>asws</sup> said: 'No, but I<sup>asws</sup> fear that my<sup>asws</sup> soul might crave to it'. Then he<sup>asws</sup> recited: **"You squandered your good things in your lives of the world [46:20]"**.<sup>320</sup>

وَعَنْ بَعْضِ أَصْحَابِ عَلِيٍّ عَلَيْهِ السَّلَامُ: أَنَّهُ قِيلَ لَهُ: كَمْ تَصَدَّقُ، أَلَا تُنْسِكُ؟ قَالَ: إِي وَاللَّهِ، لَوْ أَعْلَمْتُ أَنَّ اللَّهَ قَبِلَ مِنِّي فَرَضًا وَاجِدًا لَأَمْسَكْتُ، وَلَكِنِّي وَاللَّهِ مَا أَذْرِي أَوْ قَبِلَ اللَّهُ مِنِّي شَيْئًا أَمْ لَا.

And from one of the companions of Ali<sup>asws</sup>, he said to him<sup>asws</sup>, 'How much are you<sup>asws</sup> giving in charity! Will you<sup>asws</sup> not withhold (some for yourself<sup>asws</sup>)?' He<sup>asws</sup> said: 'Yes, by Allah<sup>azwj</sup>! If I<sup>asws</sup> come to know that Allah<sup>azwj</sup> Accepted from me<sup>asws</sup> one Obligation, I<sup>asws</sup> shall withhold, but by Allah<sup>azwj</sup>, I<sup>asws</sup> do not know whether Allah<sup>azwj</sup> Accepts something from me<sup>asws</sup> or not?'<sup>321</sup>

وَعَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ قَالَ: أَعْتَقَ عَلِيٌّ عَلَيْهِ السَّلَامُ أَلْفَ أَهْلِ بَيْتٍ بِمَا بَجَلَتْ فِيهِ يَدَاهُ وَعَرِثَتْ [فِيهِ] جَبِينُهُ.

And from Abdullah Bin Al-Hassan who said, 'Ali<sup>asws</sup> freed a thousand necks of family members with what his<sup>asws</sup> hands had toiled and his forehead had perspires".<sup>322</sup>

<sup>318</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 q

<sup>319</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 s

<sup>320</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 t

<sup>321</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 u

<sup>322</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 v

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ قَالَ: أَعْتَقَ عَلِيٌّ عَلَيْهِ السَّلَامُ أَلْفَ مَمْلُوكٍ بِمَا عَمِلَتْ يَدَاهُ، وَ إِنْ كَانَ عِنْدَكُمْ إِنَّمَا خُلُوهُ التَّمْرُ وَ اللَّبَنُ وَ ثِيَابُهُ الْكَرَائِسُ. وَ تَزَوَّجَ عَلَيْهِ السَّلَامُ لَيْلَى، فَجَعَلَ لَهُ حَجَلَةً فَهَنَكَهَا وَ قَالَ: أَحَبُّ أَهْلِي إِلَيَّ مَا هُمْ فِيهِ.

And from Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: 'Ali<sup>asws</sup> freed a thousand slaves from what his<sup>asws</sup> hands had worked, and even though with you all are sweet dates, and milk, and white cotton clothes. And he<sup>asws</sup> married Layla, and they made a carriage to be for him<sup>asws</sup>, but he<sup>asws</sup> broke it and said: 'The most beloved of my<sup>asws</sup> family to me<sup>asws</sup> is what they are (already) in'.<sup>323</sup>

وَعَنْ قُدَامَةَ بْنِ عَتَّابٍ قَالَ: كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ ضَخْمَ الْبَطْنِ، ضَخْمَ مُشَاشَةِ الْمُنْكَبَيْنِ، ضَخْمَ عَصَلَةِ الذَّرَاعِ، دَقِيقٌ مُسْتَدَقُّهَا، ضَخْمَ عَصَلَةِ السَّاقِ، دَقِيقٌ مُسْتَدَقُّهَا.

And from Qudamah Bin Attaba who said,

'Ali<sup>asws</sup> was of a wide upper body, large shoulder bones, large forearm muscles, thin veins showing, large muscular legs, thin veins showing.

وَ رَأَيْتُهُ يَخْطُبُنَا فِي يَوْمٍ مِنْ أَيَّامِ الشَّتَاءِ، عَلَيْهِ فَمِصُّ فَهْرٍ، وَ إِزَارٌ، فَأَتَاهُ آتٍ فَقَالَ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَدْرَكَ بَنِي تَمِيمٍ قَدْ ضَرَبَتْهَا بَكْرُ بْنُ وَائِلٍ بِالْكُنَاسَةِ.

And I saw him<sup>asws</sup> addressing during a day from the days of winter, upon him<sup>asws</sup> was a woollen shirt and trouser. A comer came to him<sup>asws</sup> and said to him<sup>asws</sup>, 'O Amir Al-Momineen<sup>asws</sup>! Go to the clan of Tameem for (clan of) Bakr Bin Wail have struck them at the church'.

فَقَالَ: هَا! ثُمَّ أَقْبَلَ فِي خُطْبَتِهِ، ثُمَّ أَقْبَلَ آخَرُ فَقَالَ مِثْلَ ذَلِكَ. فَقَالَ: هَا! ثُمَّ أَتَاهُ الثَّالِثُ وَ الرَّابِعُ، ثُمَّ قَالَ: أَدْرَكَ بَكْرُ بْنُ وَائِلٍ قَدْ ضَرَبَتْهَا بَنُو تَمِيمٍ بِالْكُنَاسَةِ. فَقَالَ: الْآنَ صَدَقْتَنِي عَنْ بَكْرِكَ، يَا شَدَّادُ! أَدْرَكَ بَكْرُ بْنُ وَائِلٍ وَ بَنِي تَمِيمٍ [فَدَهَبَ] فَأَفْرَعَ بَيْنَهُمْ.

He<sup>asws</sup> said: 'Ha!' Then he came back to his<sup>asws</sup> sermon. Then another one came and said similar to that. He<sup>asws</sup> said: 'Ha!' Then a third one came, and the fourth. Then said, 'Go to (clan of) Bakr Bin Wail, the clan of Tameem have struck them at the church'. He<sup>asws</sup> said: 'Now you have ratified me<sup>asws</sup> about your (clan of) Bakr, O Shaddad!' He<sup>asws</sup> went to (clan of) Bakr Bin Wail and clan of Tameem and reconciled between them".<sup>324</sup>

ثُمَّ قَالَ النَّفَّيُّ: [و] رَوَى جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ قَالَ: ابْتِغَاءَ عَلِيٍّ عَلَيْهِ السَّلَامُ فَمِصّاً سُبُلَاتِيَّ بِأَرْبَعَةِ دَرَاهِمٍ، ثُمَّ دَعَا الْخِطَاطَ فَمَدَّكُمْ الْفَمِصَّ فَقَطَعَ مَا جَاوَزَ الْأَصَابِعَ.

Then Al Saqafi said,

<sup>323</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 w

<sup>324</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 x



'And it is reported from Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'Ali<sup>asws</sup> bought a Sunbulany shirt for four Dirham, then called the tailor. He extended the sleeve of the shirt and cut off whatever exceeded the fingers".<sup>325</sup>

وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْهُذَيْلِ قَالَ: رَأَيْتُ عَلِيًّا وَ عَلَيْهِ قَمِيصٌ لَهُ إِذَا مَدَّهُ بَلَغَ أَطْرَافَ أَصَابِعِهِ، وَإِذَا تُقْبِضُ، تُقْبِضُ حَتَّى تَكُونَ إِلَى نِصْفِ سَاعِدِهِ.

And from Abdullah Bin Abu Huzeyl who said, '

'I saw Ali<sup>asws</sup> and upon him<sup>asws</sup> was a shirt of his<sup>asws</sup>. When he<sup>asws</sup> extended it, it reached the ends of his<sup>asws</sup> fingers, and when he<sup>asws</sup> rolled it up, it was rolled up until it happened to be to half of his forearm".<sup>326</sup>

وَعَنْ أَبِي الْأَشْعَثِ الْعَنْزِيِّ عَنْ أَبِيهِ قَالَ: رَأَيْتُ عَلِيًّا وَ قَدْ اغْتَسَلَ فِي الْفُرَاتِ يَوْمَ الْجُمُعَةِ، ثُمَّ ابْتِاعَ قَمِيصَ كَرَابِيسَ بِثَلَاثَةِ دَرَاهِمٍ، فَصَلَّى بِالنَّاسِ فِيهِ الْجُمُعَةَ وَ مَا خُتِّطَ جُزْأُهُ بَعْدُ.

And from Abu Al-Ashas Al Anzy, from his father who said,

'I saw Ali<sup>asws</sup> and he<sup>asws</sup> had bathed in the Euphrates on the day of Friday, then he<sup>asws</sup> bought a cotton shirt for three Dirhams and prayed the Friday Salat with the people, and did not dye his<sup>asws</sup> sock afterwards".<sup>327</sup>

وَعَنْ بَكْرِ بْنِ عَيْسَى قَالَ: كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَقُولُ: يَا أَهْلَ الْكُوفَةِ! إِذَا أَنَا خَرَجْتُ مِنْ عِنْدِكُمْ بِغَيْرِ رَحْلِي وَ رَاحِلَتِي وَ غُلَامِي فَأَنَا خَائِنٌ.

And from Bakr Bin Isa who said,

'Ali<sup>asws</sup> was saying: 'O people of Al-Kufa! When I<sup>asws</sup> go out from your presence without my<sup>asws</sup> luggage and my<sup>asws</sup> ride, and my<sup>asws</sup> slave, so I<sup>asws</sup> am a betrayer'.

وَ كَانَتْ نَفَقَتُهُ تَأْتِيهِ مِنْ غَلَّتِهِ بِالْمَدِينَةِ مِنْ «يَنْبَعِ»، وَ كَانَ يُطْعِمُ النَّاسَ الْخُبْزَ وَ اللَّحْمَ وَ يَأْكُلُ مِنَ الثَّرِيدِ بِالزَّيْتِ وَ يَكُلُّهَا بِالتَّمْرِ مِنَ الْعَجْوَةِ، وَ كَانَ ذَلِكَ طَعَامَهُ.

And his<sup>asws</sup> expenses used to come from his<sup>asws</sup> harvest at Al-Medina, from Yanbu, and he<sup>asws</sup> used to feed the people, the bread and the meat, and he<sup>asws</sup> used to eat the porridge and the oil, and he<sup>asws</sup> would top it up with the Al-Ajwa dates, and that was his<sup>asws</sup> meal.

وَ زَعَمُوا أَنَّهُ كَانَ يَقْسِمُ مَا فِي بَيْتِ الْمَالِ، فَلَا يَأْتِي الْجُمُعَةَ وَ فِي بَيْتِ الْمَالِ شَيْءٌ، وَ [كَانَ] يَأْمُرُ بِبَيْتِ الْمَالِ فِي كُلِّ عَشِيَّةٍ حَمِيسٍ فَيَنْضَحُ بِالْمَاءِ ثُمَّ يُصَلِّي فِيهِ رَكْعَتَيْنِ.

And they claimed that he<sup>asws</sup> used to distribute whatever would be in the public treasury, so the Friday would not come and there would be something in the public treasury, and he<sup>asws</sup> used to order with the public treasury during every Thursday evening and it would be cleaned with the water, then he<sup>asws</sup> would pray two Cycles in it.

<sup>325</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 y

<sup>326</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 z

<sup>327</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 za

وَزَعَمُوا أَنَّهُ كَانَ يَقُولُ وَيَضَعُ يَدَهُ عَلَى بَطْنِهِ: وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ، لَا تَنْطَوِي تَمْلِكُنِي عَلَى قَلْبَةٍ مِنْ حَيَاتِي، وَ لِأَخْرِجَنَّ مِنْهَا حَمِيصًا.

And they claimed that he<sup>asws</sup> was saying and place his<sup>asws</sup> hand upon his<sup>asws</sup> belly: 'By the One<sup>azwj</sup> Who Split the seed and Formed the person! There is nothing of my food and drink inside me<sup>asws</sup> upon even a little from the embezzlement, and I<sup>asws</sup> have brought the hunger out from it'.<sup>328</sup>

1176-1195- كِتَابُ الْغَارَاتِ بِإِسْنَادِهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ رَجُلًا بِالسَّامِ يُقَالُ لَهُ ابْنُ الْخَيْبَرِيِّ، وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا فَقَتَلَهُ، فَرُفِعَ ذَلِكَ إِلَى مُعَاوِيَةَ، فَكَتَبَ إِلَى بَعْضِ أَصْحَابِ عَلِيٍّ عَلَيْهِ السَّلَامُ يَسْأَلُهُ [فَسَأَلَهُ] فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: إِنَّ هَذَا شَيْءٌ مَا كَانَ قَبْلَنَا. فَأَخْبَرَهُ أَنَّ مُعَاوِيَةَ كَتَبَ إِلَيْهِ. فَقَالَ عَلَيْهِ السَّلَامُ: إِنَّ لَمْ يَجِيءَ بِأَرْبَعَةِ شُهَدَاءَ يَشْهَدُونَ بِهِ أُقِيدَ بِهِ.

Kitab Al Gharaat – By his chain from Saeed Bin Al Musayyab,

'There was a man in Syria called Ibn Al-Khybeir. He found a man with his wife so he killed him. That was raised to Muawiya. He wrote to one of the companions of Ali<sup>asws</sup> to ask him<sup>asws</sup>. He asked him<sup>asws</sup>, so Ali<sup>asws</sup> said: 'This is something what has not happened before us'. He informed him<sup>asws</sup> that Muawiya had written to him. He<sup>asws</sup> said: 'If he cannot come with four witnesses to testify with it, there would be imprisonment for him'.<sup>329</sup>

وَعَنْ أَبِي حَمْزَةَ قَالَ: بَيْنَمَا عَلِيٌّ ذَاتَ يَوْمٍ إِذْ أَقْبَلَ [إِلَيْهِ] رَجُلٌ فَقَالَ: مِنْ أَينَ أَقْبَلَ الرَّجُلُ؟ قَالَ: مِنْ أَهْلِ الْعِرَاقِ. قَالَ: مِنْ أَيِّ الْعِرَاقِ؟ قَالَ: مِنَ الْبَصْرَةِ.

And from Abu Hamza who said,

'One day While Ali<sup>asws</sup> (was seated) when a man came to him<sup>asws</sup>. He<sup>asws</sup> said: 'From where is the man?' He said, 'From the people of Al-Iraq'. He<sup>asws</sup> said: 'From which (part of) Al-Iraq?' He said, 'From Al-Basra'.

قَالَ: أَمَا إِنَّهَا أَوَّلُ الْفُرَى خَرَابًا، إِمَّا عَرَقًا وَ إِمَّا حَرَقًا، حَتَّى يَبْقَى بَيْتٌ مَالِهَا وَ مَسْجِدُهَا كَحُجُوجِ سَفِينَةٍ، فَأَيْنَ مَنَزِلُكَ مِنْهَا؟ فَقَالَ الرَّجُلُ: مَكَانَ كَذَا. قَالَ: عَلَيْكَ بِصَوَاحِبِهَا عَلَيْكَ بِصَوَاحِبِهَا.

He<sup>asws</sup> said: 'But, it would be the first town to be ruined, either by drowning or by burning, until there will not remain any house at it, and its Masjids would be like the bow of the ship. So, where is your house from it?' The man said, 'In such and such place'. He<sup>asws</sup> said: 'Upon you to be with its righteous ones. Upon you is to be with its righteous ones'.

وَعَنْ شُرَحْبِيلَ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: كَيْفَ بِكُمْ وَ إِمَارَةُ الصَّبِيَّانِ مِنْ قُرَيْشٍ؟ قَوْمٌ يَكُونُونَ فِي آخِرِ الزَّمَانِ، يَتَحَدَّثُونَ الْمَالَ دَوْلَةً، وَ يَقْتُلُونَ الرِّجَالَ.

And from Shurahbil,

<sup>328</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 zb

<sup>329</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1176

'From Ali<sup>asws</sup> having said: 'How would it be with you and the government of children from Quraysh? A people would happen to be at the end of time, they would be taking the wealth (of Allah<sup>azwj</sup>) as personal earnings, and will kill the men'.

فَقَالَ الْأَوْسُ بْنُ حَجَرٍ الثَّمَالِيُّ: إِذَا تُعَاتِلَهُمْ وَكِتَابِ اللَّهِ. قَالَ: كَذَبْتَ وَكِتَابِ اللَّهِ.

Al-Aws Bin Hajar Al-Sumaly said, 'Then we shall fight them, by the Book of Allah<sup>azwj</sup>! He<sup>asws</sup> said: 'You are lying, by the Book of Allah<sup>azwj</sup>!''<sup>330</sup>

وَعَنِ الْحُسَيْنِ بْنِ بَكْرِ الْبَجَلِيِّ عَنْ أَبِيهِ قَالَ: كُنَّا عِنْدَ عَلِيٍّ عَلَيْهِ السَّلَامُ فِي الرَّحْبَةِ، فَأَقْبَلَ رَهْطٌ فَسَلَّمُوا فَلَمَّا رَأَاهُمْ عَلِيٌّ عَلَيْهِ السَّلَامُ أَنْكَرَهُمْ فَقَالَ: أَمِنْ أَهْلِ الشَّامِ أَنْتُمْ، أَمْ مِنْ أَهْلِ الْجَزِيرَةِ؟

And from Al-Hassan Bin Bakr Al Bajali, from his father who said,

'We were in the presence of Ali<sup>asws</sup> in Al-Rahba, and a group came and greeted. When Ali<sup>asws</sup> saw them, he<sup>asws</sup> disliked them. He<sup>asws</sup> said: 'Are you from the people of Syrian or from the people of Al-Hijaz?'

قَالُوا: بَلَى مِنْ أَهْلِ الشَّامِ، مَاتَ أَبُونَا وَتَرَكَ مَالًا كَثِيرًا وَتَرَكَ أَوْلَادًا رِجَالًا وَنِسَاءً، وَتَرَكَ فِينَا خُنْثَى لَهُ حَيَاءٌ كَحَيَاءِ الْمَرْأَةِ، وَذَكَرٌ كَذَكَرِ الرَّجُلِ، فَأَرَادَ الْمِيرَاثَ كَرِجُلٍ فَأَبَيْنَا عَلَيْهِ.

They said, 'But, from the people of Syria. Our father died and left a lot of wealth, and left behind children, men and women, and he left along us a hermaphrodite having shame (private part) for him like the shame of women and a male part like the male part of the men. He wants the inheritance like a man, but we have refused upon him'.

فَقَالَ عَلَيْهِ السَّلَامُ: فَأَيْنَ كُنْتُمْ عَنْ مُعَاوِيَةَ؟ فَقَالُوا: قَدْ أَتَيْنَاهُ فَلَمْ يَدْرِ مَا يَفْضِي بَيْنَنَا.

Ali<sup>asws</sup> said to him: 'So where are you all from Muawiya?' They said, 'We had gone to him, but he did not know what to judge between us'.

فَنَظَرَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَمِينًا وَشِمَالًا وَقَالَ: لَعَنَ اللَّهُ قَوْمًا يَرْضَوْنَ بِقَضَائِنَا وَيَطْعَنُونَ عَلَيْنَا فِي دِينِنَا، انْظُرُوا بِصَاحِبِهِ فَاَنْظُرُوا إِلَى مَسْبِلِ الْبَوْلِ، فَإِنْ خَرَجَ مِنْ ذَكَرِهِ فَلَهُ مِيرَاثُ الرَّجُلِ، وَإِنْ خَرَجَ مِنْ غَيْرِ ذَلِكَ فَوَرِثُوهُ مَعَ النِّسَاءِ.

Ali<sup>asws</sup> looked right and left, and said: 'May Allah<sup>azwj</sup> Curse a people who are pleased with our<sup>asws</sup> judgments and are stabbing upon us<sup>asws</sup> in our<sup>asws</sup> religion. Go with your companion and look at the flow of the urine. If it comes out from his male part, for him would be an inheritance of the men, and if it comes out from other than that, then his inheritance is with the women'.

[قَالَ:] قَبَالَ مِنْ ذَكَرِهِ، فَوَرِثَهُ كَمِيرَاثِ الرَّجُلِ مِنْهُمْ.

He (the narrator) said, 'He urinated from his male part so his inheritance was like an inheritance of the men from them'.<sup>331</sup>

<sup>330</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1177

وَعَنِ ابْنِ عَبَّاسٍ [عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ] قَالَ: أَوَّلُ هَلَاقٍ أَهْلُ الْأَرْضِ قُرَيْشٌ وَرَبِيعَةٌ. قَالُوا وَكَيْفَ؟ قَالَ: أَمَّا قُرَيْشٌ فَيَهْلِكُهَا الْمُلْكُ، وَ أَمَّا رَبِيعَةٌ فَتَهْلِكُهَا الْحَمِيَّةُ.

And from Ibn Abbas,

‘From Ali<sup>asws</sup> having said: ‘The first people of earth to be destroyed would be Quraysh and Rabie’. They said, ‘And how come?’ He said, ‘As for Quraysh, the kingdom would destroy them, and as for Rabie, the fanaticism would destroy them’<sup>332</sup>.

وَيُحَذِّفُ الْإِسْنَادِ قَالَ: قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أَمَّا وَاللَّهِ مَا قَاتَلْتُ إِلَّا خَافَةً أَنْ يَنْزُرُوا فِيهَا تَيْسٌ مِنْ بَنِي أُمَيَّةَ فَيَتَلَاعَبُ بِدِينِ اللَّهِ.

And by a deleted chain, said,

‘Ali<sup>asws</sup> said: ‘But, by Allah<sup>azwj</sup>! I<sup>asws</sup> did not fight except fearing that a goat (ruler) from the clan of Umayya would vibrate (hold sway) in it, and he would play with the religion of Allah<sup>azwj</sup>’<sup>333</sup>.

وَعَنْ زَيْدِ بْنِ حُبَيْشٍ قَالَ: سَمِعْتُ عَلِيًّا عَلَيْهِ السَّلَامُ يَقُولُ: وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنَّهُ لَعَهْدٌ إِلَيَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، أَنَّهُ لَا يُجْبِكَ إِلَّا مُؤْمِنٌ، وَ لَا يُبْغِضُكَ إِلَّا مُنَافِقٌ.

And from Zirr Bin Hubeish who said,

‘I heard Ali<sup>asws</sup> saying: ‘By the One<sup>azwj</sup> Who Split the seed and formed the person! It is a pact to me<sup>asws</sup> by the Prophet<sup>saww</sup>: ‘No one will love you<sup>asws</sup> except a Momin, nor hate you<sup>asws</sup> except a hypocrite’<sup>334</sup>.

وَعَنْ حَبَّةِ الْغُرَيْبِيِّ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ اللَّهَ أَخَذَ مِيثَاقَ كُلِّ مُؤْمِنٍ عَلَى حُبِّي، وَ أَخَذَ مِيثَاقَ كُلِّ مُنَافِقٍ عَلَى بُغْضِي، فَلَوْ صَرَبْتُ وَجْهَ الْمُؤْمِنِ بِالسَّيْفِ مَا أَبْغَضَنِي، وَ لَوْ صَبَبْتُ الدُّنْيَا عَلَى الْمُنَافِقِ مَا أَحْبَبَنِي!

And from Habbat Al Urny,

‘From Ali<sup>asws</sup> having said: ‘Allah<sup>azwj</sup> Took a Covenant of every Momin upon my<sup>asws</sup> love, and Took a Covenant upon my<sup>asws</sup> hatred. So, even if I<sup>asws</sup> were to strike the face of a Momin with the sword, he<sup>asws</sup> will not hate me<sup>asws</sup>, and even if I<sup>asws</sup> were to pour the (whole) world upon the hypocrite, he will not love me<sup>asws</sup>!’<sup>335</sup>

وَعَنْ فُرَاتِ بْنِ أَحْنَفَ قَالَ: إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ خَطَبَ فَقَالَ: يَا مَعْشَرَ النَّاسِ، أَنَا أَنْفُ الْهَدَى وَ عَيْنَاهُ وَ أَشَارُ إِلَى وَجْهِهِ-. يَا مَعْشَرَ النَّاسِ! لَا تَسْتَوْحِشُوا فِي طَرِيقِ الْهَدَى لِقَلَّةِ أَهْلِهِ، فَإِنَّ النَّاسَ [قَدْ] اجْتَمَعُوا عَلَى مَائِدَةٍ، شَبَعُهَا قَصِيرٌ، وَ جَوْعُهَا طَوِيلٌ، وَ اللَّهُ الْمُسْتَعَانُ

And from Furat Bin Ahnaf who said,

<sup>331</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1178

<sup>332</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1179

<sup>333</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1180

<sup>334</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1181

<sup>335</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1182

'Ali<sup>asws</sup> addressed. He<sup>asws</sup> said: 'O community of people! I<sup>asws</sup> am the nose of guidance and its eyes' – and he<sup>asws</sup> gestured towards his<sup>asws</sup> face: 'O community of people! Do not feel lonely in the road of guidance due to the scarcity of its people, for the people have gathered upon a table (meal). Their satiation is short and their hunger is long, and Allah<sup>azwj</sup> is the Helper.

يَا مَعْشَرَ النَّاسِ! إِنَّمَا يَجْمَعُ النَّاسَ الرِّضَا وَ السَّخَطُ، أَلَا وَ إِنَّمَا عَقَرُ نَافَةِ تُؤَدُّ رَجُلًا وَاحِدًا فَأَصَابَهُمُ الْعَذَابُ بِرِضَاهُمْ يُعْقِرُهَا قَالَ اللَّهُ تَعَالَى: فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ فَقَالَ هُمْ نَبِيُّ اللَّهِ عَنْ قَوْلِ اللَّهِ: نَافَةِ اللَّهِ وَ سُمِّيَاها فَكَذَّبُوهُ فَعَقَرُوهَا

O community of people! But rather, the people (tend to) gather the pleasure and the anger. Indeed! The she-camel of Samood was slain by one man, but the Punishment hit them due to their agreeing with its slaying. Allah<sup>azwj</sup> the Exalted Said: **But they called their companion, so he came and hamstrung it** [54:29]. The Prophet<sup>as</sup> of Allah<sup>azwj</sup>, from the Words of Allah<sup>azwj</sup>: **But they belied him, and they hamstrung it, so their Lord Pounded them due to their sins and Levelled it (their town)** [91:14].

يَا مَعْشَرَ النَّاسِ! أَلَا فَمَنْ سُئِلَ عَنْ قَاتِلِي فَرَعَمَ أَنَّهُ مُؤْمِنٌ فَقَدْ قَتَلَنِي. يَا مَعْشَرَ النَّاسِ! مَنْ سَلَكَ الطَّرِيقَ وَرَدَ الْمَاءَ. يَا مَعْشَرَ النَّاسِ: أَلَا أَخْبِرُكُمْ بِحَاجِي الضَّلَالَةِ، تَبْدُو تَحَازِيهَا فِي آخِرِ الزَّمَانِ.

O community of people! Indeed! The one who is asked about my<sup>asws</sup> killed and he claims that he is a Momin, so he has killed me<sup>asws</sup>. O community of people! One who travels the path would come to the water. O community of people! Shall I<sup>asws</sup> inform you of my<sup>asws</sup> guard, the strayer? His disgrace would appear at the end of times".<sup>336</sup>

وَ عَنْ أَبِي عَقِيلٍ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: اخْتَلَفَتِ النَّصَارَى عَلَى كَذَا وَ كَذَا، وَ اخْتَلَفَتِ الْيَهُودُ عَلَى كَذَا وَ كَذَا، وَ لَا أَرَاكُمْ أَتَيْتُمُ الْأُمَّةَ إِلَّا سَتَخْتَلِفُونَ كَمَا اخْتَلَفُوا، وَ تَزِيدُونَ عَلَيْهِمْ فِرْقَةً، أَلَا وَ إِنَّ الْفِرْقَ كُلَّهَا ضَالَّةٌ إِلَّا أَنَا وَ مَنْ تَبِعَنِي.

And from Abu Aqeel,

'From Ali<sup>asws</sup> having said: 'The Christians differed upon such and such, and the Jews differed upon such and such, and I<sup>asws</sup> do not see you, O you community, except that you will be differing just as they had differed, and you will increase upon them by one sect. Indeed! And the sects, all of them would stray, except I<sup>asws</sup> and the ones who follow me<sup>asws</sup>'.<sup>337</sup>

وَ عَنْ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: يَرُدُّ عَلَيَّ أَهْلُ بَيْتِي وَ مَنْ أَحَبَّهُمْ مِنْ أُمَّتِي هَكَذَا وَ قَرَنَ بَيْنَ السَّبَّابَتَيْنِ لَيْسَ بَيْنَهُمَا فَضْلٌ.

And from Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'I<sup>asws</sup> heard the Prophet<sup>saww</sup> said: 'The People<sup>asws</sup> of my<sup>saww</sup> Household shall return to me<sup>asws</sup>, and (so will) the ones from my<sup>saww</sup> community who love them<sup>asws</sup>, like this!' – and he<sup>saww</sup> paired between the two forefingers, there would be no extras between them".<sup>338</sup>

<sup>336</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1183

<sup>337</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1184

<sup>338</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1185

وَعَنْ أَبِي الْجَحَافِ عَنْ رَجُلٍ قَدْ سَمَّاهُ قَالَ: دَخَلُوا عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ وَهُوَ فِي الرَّحْبَةِ وَهُوَ عَلَى سَرِيرٍ فَصِيرٍ [ف] قَالَ: مَا جَاءَ بِكُمْ؟ قَالُوا: حُبُّكَ وَ حَدِيثُكَ يَا أَمِيرَ الْمُؤْمِنِينَ. قَالَ: وَاللَّهِ؟ قَالُوا: وَاللَّهِ.

And from Abu Al Jahhaf, from a man who he had named, said,

'They entered to see Ali<sup>asws</sup> and he<sup>asws</sup> was in Al-Rahba, and he<sup>asws</sup> was upon a short bed. He<sup>asws</sup> said: 'What have you come for?' They said, 'Your<sup>asws</sup> love, and your<sup>asws</sup> Ahadeeth, O Amir Al-Momineen<sup>asws</sup>!' He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>?' They said, 'By Allah<sup>azwj</sup>'.

قَالَ: أَمَا إِنَّهُ مَنْ أَحْبَبَنِي حَيْثُ يُرَانِي حُبُّ أَنْ يَرَانِي، وَ مَنْ أَبْغَضَنِي رَأَى حَيْثُ يُبْغِضُ أَنْ يَرَانِي.

He<sup>asws</sup> said: 'As for the one who loves me<sup>asws</sup> would see me<sup>asws</sup> where he would love to see me<sup>asws</sup>, and one who hates me<sup>asws</sup> would see me<sup>asws</sup> when he would hate to see me<sup>asws</sup>'.

ثُمَّ قَالَ: مَا عَبَدَ اللَّهُ أَحَدًا قَبْلِي مَعَ نَبِيِّهِ، إِنَّ أَبَا طَالِبٍ هَجَمَ عَلَيَّ وَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ أَنَا وَ هُوَ سَاجِدَانِ ثُمَّ قَالَ: أَ فَعَمِلْتُمُوهَا؟ فَأَخَذَ يَحْتَنِي عَلَى نُصْرَتِهِ وَ عَلَى مُعُونَتِهِ.

Then he<sup>asws</sup> said: 'No one worshipped Allah<sup>azwj</sup> with His<sup>azwj</sup> Prophet<sup>saww</sup> before me<sup>asws</sup>. Abu Talib<sup>asws</sup> protected upon me<sup>asws</sup> and upon the Prophet<sup>saww</sup>, while I<sup>asws</sup> and him<sup>saww</sup> were performing Sajdah. Then he<sup>as</sup> said: 'Did you<sup>asws</sup> do it?' He<sup>as</sup> went on to urge me<sup>asws</sup> upon helping him<sup>saww</sup> and upon supporting him<sup>saww</sup>," 339

وَعَنْ حَبَّةَ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: لَوْ صُمْتُ الدَّهْرَ كُلَّهُ وَ قُمْتُ اللَّيْلَ كُلَّهُ، وَ قُتِلْتُ بَيْنَ الرُّكْنِ وَ الْمَقَامِ، بَعَثَكَ اللَّهُ مَعَ هَؤُلَاءِ مَا بَلَغَ مَا بَلَغَ، إِنْ فِي جَنَّةٍ فَفِي جَنَّةٍ، وَ إِنْ فِي نَارٍ فَفِي نَارٍ.

And from Habbat,

'From Ali<sup>asws</sup> having said: 'Even if you were to Fast all the time, and stand all the nights (in Salat), and are killed between Al-Rukn (The Yemeni corner of the Kaaba), and Al-Maqam (Of Ibrahim<sup>as</sup>, Allah<sup>azwj</sup> Will Resurrect you with your inclination having reached what they reached. Either in Paradise, so in Paradise, and if in Fire, so in Fire"'. 340

وَقَالَ [عَلَيْهِ السَّلَامُ]: مَنْ أَحَبَّ أَهْلَ الْبَيْتِ فَلَيْسَتْ عُدَّةٌ لِلْبَلَاءِ.

And he<sup>asws</sup> said: 'One who loves People<sup>asws</sup> of the Household, so let him be prepared for the afflictions"'. 341

وَقَالَ [عَلَيْهِ السَّلَامُ]: يَهْلِكُ فِي حُبِّ مُفْرَطٍ، وَ مُبْغِضٍ مُفْتَرٍ.

And he<sup>asws</sup> said: 'He will be destroyed regarding me<sup>asws</sup>, one who loves excessively, and a hater who fabricates"'. 342

339 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1186

340 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1187

341 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1188

342 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1189

وَقَالَ [عَلَيْهِ السَّلَامُ]: يَهْلِكُ فِي ثَلَاثَةٍ وَ يَنْجُو فِي ثَلَاثَةٍ: يَهْلِكُ اللَّاعِنُ، وَ الْمُسْتَمِيعُ الْمُقِرُّ، وَ الْحَامِلُ لِلْوَزْرِ، وَ [هُوَ] الْمَلِكُ الْمُتَرَفُّ [الَّذِي] يَتَقَرَّبُ إِلَيْهِ بِلُغِي، وَ يُبْرَأُ عَنْدَهُ مِنْ دِينِي، وَ يَنْتَقِصُ عَنْدَهُ حَسْبِي، وَ إِنَّمَا حَسْبِي حَسَبُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ دِينِي دِينُهُ.

And he<sup>asws</sup> said: ‘Three would be destroyed regarding me<sup>asws</sup> and three would attain salvation regarding me<sup>asws</sup>. The destroyed ones are, the one cursing (me<sup>asws</sup>), and listener acknowledging, and the bearer of the burden, and he is the king (ruler), and acknowledged who draws near the one cursing me<sup>asws</sup>, and in his presence there is disavowment from my<sup>asws</sup> religion, and my<sup>asws</sup> affiliation is derogated in his presence. And rather, my<sup>asws</sup> affiliation is the affiliation of the Prophet<sup>saww</sup>, and my<sup>asws</sup> religion is his<sup>saww</sup> religion.

وَ يَنْجُو فِي ثَلَاثَةٍ: الْمُحِبُّ الْمَوَالِي، وَ الْمُعَادِي مَنْ عَادَانِي، وَ الْمُحِبُّ مَنْ أَحْبَبَنِي، فَإِذَا أَحْبَبَنِي عَبْدٌ أَحَبَّ مُحِبِّي وَ أَبْغَضَ مُبْغِضِي وَ شَائِعِي،

The ones attaining salvation regarding me<sup>asws</sup> are three – The one who loves my<sup>asws</sup> friend, and the one inimical to my<sup>asws</sup> enemies, and the one who loves the one who loves me<sup>asws</sup>. So, then the servant love me<sup>asws</sup>, he would love the one who loves me<sup>asws</sup>, and he would hate my<sup>asws</sup> hater and my<sup>asws</sup> adversary.

فَلْيَمْتَحِنِ الرَّجُلُ قَلْبَهُ، إِنَّ اللَّهَ لَمْ يَجْعَلْ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي حَوْفِهِ فَيُحِبُّ بِهَذَا وَ يُبْغِضُ بِهَذَا، فَمَنْ أَشْرَبَ قَلْبُهُ حُبَّ غَيْرِنَا فَأَلْبَسَ عَلَيْنَا فَلْيَعْلَمْ أَنَّ اللَّهَ عَدُوُّهُ وَ جَبْرِيلُ وَ مِيكَالُ، فَإِنَّ اللَّهَ عَدُوُّ لِلْكَافِرِينَ.

So, let the man examine his heart. **Allah did not Make two hearts for a man to be inside him, [33:4]**, so he would love with this one and hate with that. The one whose heart drinks the love of others, and he rallies (the people) against us, let him know that Allah<sup>azwj</sup> is his Enemy, and (so is) Jibraeel<sup>as</sup>, and Mikaeel<sup>as</sup>, and **Allah is an enemy of the Kafirren (unbelievers) [2:98]**.<sup>343</sup>

وَ عَنْ رَبِيعَةَ بْنِ نَاجِدٍ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: دَعَانِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَقَالَ لِي: يَا عَلِيُّ إِنَّ فِيكَ مِنْ عِيسَى مَثَلًا، أَبْغَضْتُهُ الْيَهُودُ حَتَّى بَهْتُوا أُمَّهُ، وَ أَحَبَّهُ النَّصَارَى حَتَّى أَنْزَلُوهُ بِالْمَنْزِلَةِ الَّتِي لَيْسَتْ لَهُ.

And from Rabie Bin Najid,

‘From Ali<sup>asws</sup> having said: ‘The Prophet<sup>saww</sup> called me<sup>asws</sup>. He<sup>saww</sup> said to me<sup>asws</sup>: ‘O Ali<sup>asws</sup>! In you<sup>asws</sup> there is an example from Isa<sup>as</sup>. The Jews hated him<sup>as</sup> until they slandered his<sup>as</sup> mother<sup>as</sup>, and the Christians loved him<sup>as</sup> until they accorded him<sup>as</sup> a status which wasn’t for him<sup>as</sup>.<sup>344</sup>

وَ قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: إِنَّهُ يَهْلِكُ فِي حُبِّ مُطَرِّقٍ يُقَرِّطُنِي بِمَا لَيْسَ فِيَّ، وَ مُبْغِضٌ مُفْتَرٍ يَحْمِلُهُ شَتَائِي عَلَى أَنْ يَبْهَتَنِي.

And Ali<sup>asws</sup> said: ‘He is destroyed regarding me<sup>asws</sup>, one loving me<sup>asws</sup> lovingly reciting to me<sup>asws</sup> with what isn’t in me<sup>asws</sup>, and a hater fabricating, his<sup>asws</sup> being my<sup>asws</sup> adversary carries him upon slandering me<sup>asws</sup>.

<sup>343</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1190

<sup>344</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1191



أَلَا وَ إِنِّي لَسْتُ نَبِيًّا وَلَا يُوحَى إِلَيَّ، وَ لَكِنْ أَعْمَلُ بِكِتَابِ اللَّهِ مَا اسْتَطَعْتُ، فَمَا أَمَرْتُكُمْ بِهِ مِنْ طَاعَةٍ فَحَقٌّ عَلَيْكُمْ طَاعَتِي فِيَمَا أَحْبَبْتُمْ وَ فِيَمَا كَرِهْتُمْ، وَ مَا أَمَرْتُكُمْ بِهِ أَوْ غَيْرِي مِنْ مَعْصِيَةِ اللَّهِ فَلَا طَاعَةَ فِي الْمَعْصِيَةِ، الطَّاعَةُ فِي الْمَعْرُوفِ الطَّاعَةُ فِي الْمَعْرُوفِ [قَالَهَا] ثَلَاثًا.

Indeed! And I<sup>asws</sup> am neither a Prophet<sup>as</sup> nor is there a Revelation to me<sup>asws</sup>, but I<sup>asws</sup> work by the Book of Allah<sup>azwj</sup> as per my<sup>asws</sup> capacity. So, whatever I<sup>asws</sup> instruct you will from the (acts of) obedience, it is a right upon you to obey me<sup>asws</sup> regarding what you like and regarding what you dislike, and whatever I<sup>asws</sup> instruct you with or someone else does, from the acts of disobedience of Allah<sup>azwj</sup>, so there is no obedience in the disobedience (of Allah<sup>azwj</sup>). The obedience is in the good works! And the obedience is in the good works! – saying it thrice”.<sup>345</sup>

1196-1198- ما: الْمُفِيدُ عَنْ إِبْرَاهِيمَ بْنِ الْحُسَيْنِ بْنِ الْجَمْهُورِ عَنْ أَبِي بَكْرٍ الْمُفِيدِ الْجَرَجَانِيِّ عَنْ أَبِي الدُّنْيَا الْمُعَمَّرِ الْمَغْرِبِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ: عَهْدَ إِلَيَّ مَوْلَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَّهُ لَا يُجْبِي إِلَّا مُؤْمِنٌ، وَ لَا يُبْغِضُنِي إِلَّا مُتَافِقٌ زُنْدِيقٌ.

(The book) ‘Al Amaali’ of Al Mufeed, from Ibrahim Bin Al-Hassan Bin Al Jamhour, from Abu Bakr Al Mufeed Al Jarjany, from Abu Dunya Al Muammar al Magriby,

‘From Amir Al-Momineen<sup>asws</sup> having said: ‘Our Master Rasool-Allah<sup>saww</sup> pactd to me<sup>asws</sup> that no one will love me<sup>asws</sup> except a Momin, nor will anyone hate me<sup>asws</sup> except a hypocrite, an atheist”.<sup>346</sup>

وَ بِالْإِسْنَادِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا نَزَلَتْ وَ تَعَيَّهَا أُذُنٌ وَاعِيَةً قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: سَأَلْتُ رَبِّي أَنْ يَجْعَلَهَا أُذُنَكَ يَا عَلِيُّ.

And by the chain from Amir Al-Momineen<sup>asws</sup> having said: ‘When it was Revealed: **and the retaining ear is preserving it [69:12]**, Rasool-Allah<sup>saww</sup> said: ‘I<sup>saww</sup> asked my<sup>saww</sup> Lord<sup>azwj</sup> that He<sup>azwj</sup> Makes it to be your<sup>asws</sup> ear, O Ali<sup>asws</sup>!”,<sup>347</sup>

وَ بِالْإِسْنَادِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ: مَا رَمَدَتْ عَيْنِي وَ لَا صَدَعَتْ مُنْذُ سَلَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِلَيَّ رَايَةً خَيْرَ.

And by the chains from Amir Al-Momineen<sup>asws</sup> having said: ‘My<sup>asws</sup> eye did not get sore, nor did I<sup>asws</sup> get a headache sing Rasool-Allah<sup>saww</sup> submit a flag to me<sup>asws</sup> at Khyber”.<sup>348</sup>

<sup>345</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1192

<sup>346</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1196

<sup>347</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1197

<sup>348</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1198

[الباب السادس و الثلاثون] باب آخر نادر في ذكر ما روي عن أمير المؤمنين عليه السلام من الأشعار المناسبة لهذا المجلد و قد مر بعضها في الأبواب السابقة:

## CHAPTER 36 – LAST CHAPTER, MISCELLANEOUS REGARDING THE MENTION OF WHAT POEMS ARE REPORTED FROM AMIR AL MOMINEEN<sup>asws</sup> RELATED TO THIS VOLUME, AND PART OF IT HAS PASSED AND THE PREVIOUS CHAPTERS

1- مِنْهَا فِي الشُّكَايَةِ [مِنْ أَهْلِ الزَّمَانِ وَ مُعَاَصِرِيهِ]:

From these, regarding the complaining from the people of the time and his<sup>asws</sup> contemporaries: -

تَغَيَّرَتِ الْمَوَدَّةُ وَ الْإِحَاءُ  
وَ اسْتَلَمَنِي الزَّمَانُ إِلَى صَدِيقِي  
سَيُعِينِي الَّذِي أَغْنَا عَنْي  
وَ قَلَّ الصَّدُوقُ وَ انْقَطَعَ الرَّحَاءُ  
كَثِيرِ الْعَدْرِ لَيْسَ لَهُ رِعَاءُ  
فَلَا فَرْقَ يَدُومُ وَ لَا تَرَاءُ

'The cordiality and the brother-hood has changed, and scarce is the honesty and the hopes are cut off. The times have submitted me<sup>asws</sup> to a friend of plenty treachery, there isn't any shepherd for him. He will enrich him, the one who is needless from me<sup>asws</sup>, but neither is poverty permanent nor the wealth.

وَ لَيْسَ بِدَائِمٍ أَبَدًا نَعِيمٌ  
وَ كُلُّ مَوَدَّةٍ لِلَّهِ تَصْفُو  
إِذَا أَنْكَرْتُ عَهْدًا مِنْ حَمِيمٍ  
كَذَاكَ الْبُؤْسُ لَيْسَ لَهُ بَقَاءُ  
وَ لَا يَصْفُو مِنَ الْفِسْقِ الْإِحَاءُ  
وَ فِي النَّفْسِ التَّكْرُمُ وَ الْحَيَاءُ

And there isn't any permanence for bliss, similar to that is the misery, there isn't any remaining for it. And every cordiality for Allah<sup>azwj</sup> is pure, and there is not purification from the mischief of the brothers, and then I<sup>asws</sup> dislike an era from intricacy while in the soul is the honour and the shame.

وَ كُلُّ جِرَاحَةٍ فَلَهَا دَوَاءُ  
وَ رَبُّ أَخٍ وَفِيَتْ لَهُ وَفِي  
يُلْعَبُونَ الْمَوَدَّةَ مَا رَأَوْنِي  
وَ سُوءُ الْخُلُقِ لَيْسَ لَهُ دَوَاءُ  
وَ لَكِنَّ لَا يَدُومُ لَهُ الْوَفَاءُ  
وَ يَبْقَى الْوُدُّ مَا يَبْقَى اللَّفَاءُ

And for every injury there is a cure, and evil manners are such, there isn't any cure for it, and perhaps (sometimes) a brother fulfils a loyalty of his, but the loyalty is not permanent for him, they perpetuate the cordiality for as long as they are seeing me<sup>asws</sup>, and the cordiality remains for as long as the meeting lasts.

وَأَعْدَاءُ إِذَا نَزَلَ الْبَلَاءُ  
وَعَاقِبَتِي بِمَا فِيهِ أَكْتِفَاءُ  
بَدَأَ لَهُمْ مِنَ النَّاسِ الْجَفَاءُ.

أَجَلَاءُ إِذَا اسْتَعْنَيْتُ عَنْهُمْ  
وَإِنْ عُيِّتُ عَنْ أَحَدٍ فَلَانِي  
إِذَا مَا رَأْسُ أَهْلِ الْبَيْتِ وَلى

Alone, when I<sup>asws</sup> move away from them, and the enemies, when the afflictions descend, and when I<sup>asws</sup> am absent from anyone, he hates me<sup>asws</sup> and punishes me<sup>asws</sup> with what there is sufficiency in it, when there is no head ruling for People<sup>asws</sup> of the Household, there is a change of mind from the people to disloyalty".<sup>349</sup>

2- وَمِنْهَا فِي بَيَانِ شَجَاعَتِهِ عَلَيْهِ السَّلَامُ فِي غَزَاةِ بَدْرٍ:

From these – Regarding an explanation of his<sup>asws</sup> bravery during the battle of Badr: -

وَلَمَّا رَأَوْا قَصْدَ السَّبِيلِ وَ لَا الْهَدَى  
عَلَى طَاعَةِ الرَّحْمَنِ وَ الْحَقِّ وَ الثَّقَى  
وَ ثَابَ إِلَيْهِ الْمُسْلِمُونَ ذُؤُ الْحِجَى.

ضَرَبْنَا غَوَاةَ النَّاسِ عَنْهُ تَكْرُمًا  
وَ لَمَّا أَنَا بِالْهَدَى كَمَا كُنَّا  
نُصَرِّتَا رَسُولَ اللَّهِ لَمَّا تَدَابَرُوا

'The laughter of the people has hit us generously, and when they saw the purpose of the way and not the guidance, and when they came to us for the guidance, all of us were upon obedience of Beneficent, and the truth, and the piety. We helped Rasool-Allah<sup>saww</sup> they had turned around, and the Muslims moved to the back with the unison".<sup>350</sup>

3- وَمِنْهَا يُؤْمَرُ إِلَى الشُّكْوَى:

And from these – Indicating to the complaint: -

وَ فَضْلٍ وَ عَقْلٍ نِلْتُ أَعْلَى الْمَرَاتِبِ  
بِفَضْلِ مَلِكٍ لَا يَحِيلَةَ طَالِبٍ.

فَلَوْ كَانَتْ الدُّنْيَا تُنَالُ بِفِطْنَةٍ  
وَ لَكِنَّمَا الْأَرْزَاقُ حِطٌّ وَ قِسْمَةٌ

'If the world could be attained by the acumen, wit, and intellect, I<sup>asws</sup> would have attain the highest rank, but the sustenance(s) are apportioned and distributed by the Grace of the King<sup>azwj</sup>, not by the means of the seeker".<sup>351</sup>

4- وَمِنْهَا فِي مِثْلِهِ:

And from these is – Similar to it: -

بَلِ السَّلَامَةُ فِيهَا أَعْجَبُ الْعَجَبِ.

لَيْسَ الْبَلِيَّةُ فِي أَيَّامِنَا عَجَبًا

'The calamity during our days is not a wonder, but the peace during it is the wonder of all wonders".<sup>352</sup>

<sup>349</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 1

<sup>350</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 2

<sup>351</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 3

## 5- وَ مِنْهَا فِي خَوِّهِ:

And from these is approximate to it: -

دَهَبَ الْوَفَاءُ ذَهَابَ أَمْسِ الدَّاهِبِ  
يُتَشُونَ بَيْنَهُمُ الْمَوَدَّةَ وَالصَّفَا  
وَالنَّاسُ ابْنُ خُتَاتِلٍ وَ مُوَارِبٍ  
وَقُلُوبُهُمْ خَشَوَةٌ بِعَقَارِبِ.

'The loyalty is gone, the going away of yesterday, and the people are sons of deceit and fraud, they are spreading the cordiality and the serenity between them, and their hearts and filled with scorpions''<sup>353</sup>

## 6- وَ مِنْهَا فِي شَبْهِهِ:

And from these is similar to it: -

عِلْمِي غَزِيرٌ وَ أَخْلَاقِي مُهَذَّبَةٌ  
لَوْ رُمْتُ أَلْفَ عَدُوٍّ كُنْتُ وَاجِدَهُمْ  
وَ مَنْ تَهَذَّبَ يَشْقَى فِي تَهْذِيبِهِ  
وَ لَوْ طَلَبْتُ صَدِيقاً مَا ظَفِرْتُ بِهِ.

'My<sup>asws</sup> knowledge is abundant and my<sup>asws</sup> manners are polite, and the one who goes (away from me<sup>asws</sup>) would be wicked in his manners. If I<sup>asws</sup> were to seek a thousand enemies, I<sup>asws</sup> would find them, but if I<sup>asws</sup> were to seek a (true) friend, I<sup>asws</sup> would not be successful with it''<sup>354</sup>

## 7- وَ مِنْهَا فِي تَغْيِيرِ الْوَلِيدِ بْنِ الْمُغَيْرَةِ:

And from these is regarding the changing of Al-Waleed Bin Al-Mugheira: -

يُهِدِدُنِي بِالْعَظِيمِ الْوَلِيدُ  
أَنَا ابْنُ الْمُبْجَلِ بِالْأَبْطَحَيْنِ  
فَقُلْتُ: أَنَا ابْنُ أَبِي طَالِبٍ  
وَ بِأَلْيَتِي مِنْ سَلَفِي غَالِبٍ  
فَلَا تَحْسَبْنِي أَخَافُ الْوَلِيدُ  
وَ لَا أَنِّي مِنْهُ بِالْهَائِبِ

'They threatened me<sup>asws</sup> with the mighty Al-Waleed, so I<sup>asws</sup> said: 'I<sup>asws</sup> am a son<sup>asws</sup> of Abu Talib<sup>asws</sup>, I<sup>asws</sup> am a son<sup>asws</sup> of one revered at the two 'Abtahs' (Makkah and Al-Medina), and with the Household from my<sup>asws</sup> ancestors, the overcomer(s). So, do not think that I<sup>asws</sup> would fear Al-Waleed, nor am I<sup>asws</sup> from the ones who dread.

قَبَا ابْنُ الْمُغَيْرَةِ إِلَيَّ امْرُؤُ  
طَوِيلُ اللِّسَانِ عَلَى الشَّائِعِينَ  
سَمُوحُ الْأَتَامِلِ بِالْفَاضِلِ  
خَسِرْتُمْ بِتَكْذِيبِكُمْ لِلرُّشُولِ  
قَصِيرُ اللِّسَانِ عَلَى الصَّاحِبِ  
وَكَذَّبْتُمُوهُ بِوَحْيِ السَّمَاءِ  
تَعْبُونَ مَا لَيْسَ بِالْعَائِبِ  
فَلَعَنَهُ اللَّهُ عَلَى الْكَاذِبِ.

<sup>352</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 4

<sup>353</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 5

<sup>354</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 6

*O Ibn Al-Mugheira! I<sup>asws</sup> am a man of forgiving fingers with the cutting sword, long of the tongue upon the haters, short of the tongue upon the companion. You incurred a loss by your belying the Rasool<sup>saww</sup>, being fatigued at what wasn't with the tiredness, and you belied him<sup>saww</sup> about the Revelation from the sky, so may the Curse of Allah<sup>azwj</sup> be upon the liar!"<sup>355</sup>*

8- وَ مِنْهَا حِطَاباً لِأَبِي هَبٍ:

And from these is his<sup>asws</sup> addressing to Abu Lahab<sup>la</sup>: -

أَبَا هَبٍ تَبَّتْ يَدَاكَ أَبَا هَبٍ  
خَذَلْتَ نَبِيَّ اللَّهِ قَاطِعَ رَجَمِهِ  
لِخَوْفٍ أَبِي جَهْلٍ فَأَصْبَحْتَ تَابِعاً  
وَصَخْرُهُ بِنْتُ الْحَرْبِ حَمَالَةُ الْحَطَبِ  
فَكُنْتُ كَمَنْ بَاعَ السَّلَامَةَ بِالْعَطَبِ  
لَهُ وَكَذَاكَ الرَّأْسُ يَتَّبِعُهُ الذَّنْبُ

*'Abu Lahab<sup>la</sup>! May your<sup>la</sup> hands break, Abu Lahab<sup>la</sup>, and of Sakhara daughter of Al-Harb, carrier of the firewood. You<sup>asws</sup> abandoned the Prophet<sup>saww</sup> of Allah<sup>azwj</sup>, cutting off his<sup>saww</sup> relationship, so you<sup>la</sup> were like the one who sold the safety for the troubles, due to the fear of Abu Jahl<sup>la</sup>, so you<sup>la</sup> became a follower of his<sup>la</sup>, and like that is the head, the sin follows it.*

فَأَصْبَحَ ذَاكَ الْأَمْرُ غَاراً يَهِيلُهُ  
وَلَوْ لَانَ بَعْضُ الْأَعَادِي مُحَمَّداً  
وَلَنْ تَشْمُلُوهُ أَوْ يُصْرَعَ حَوْلَهُ  
عَلَيْكَ حَجِيجُ الْبَيْتِ فِي مَوْسِمِ الْعَرَبِ  
لَحَائِي دَوُوهُ بِالرِّمَاحِ وَ بِالْفُضْبِ  
رِجَالٌ مَلَأَ بِالْخُرُوبِ دَوُو حَسْبِ

*So, that affair become a shame hurting him<sup>la</sup>. Upon you is to perform Hajj of the House during the season of the Arabs, and had it not been that some of the enemies of Muhammad<sup>saww</sup> are drawn near, they would spoil him with the spears and the rods, and you will never include him or wrestle around him, men filled with wars, the ones with affiliations".<sup>356</sup>*

9- وَ مِنْهَا حِطَاباً لِمُعَاوِيَةَ:

And from these is addressing to Muawiya: -

سَيَكْفِيكَ الْمَلِكُ وَ خَدُّ سَيْفِي  
وَ أَسْمَرُ مِنْ رِمَاحِ الْحَطِّ لَذُنُّ  
أَدُوهُ بِهِ الْكَيْبَةُ كُلَّ يَوْمٍ  
لَدَى الْهَيْجَاءِ تَحْسِبُهُ شَهَاباً  
شَدَّدْتُ غِرَابَهُ أَنْ لَا يَغَابَا  
إِذَا مَا الْحَرْبُ أَضْرَمْتُ النَّهَابَا

*'The King (Allah<sup>azwj</sup>) will Suffice me<sup>asws</sup> and the edge of my<sup>asws</sup> sword, in front of the satirist who will reckon it as a meteor, and the strength of the spear is the thick stick, severe is its blade that it cannot be faulted. I<sup>asws</sup> shall be defending the battalion with it every day, whenever the war ignites, I<sup>asws</sup> shall inflame it.*

<sup>355</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 7

<sup>356</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 8

وَحَوْلِي مَعْشَرٌ كَرُمُوا وَ طَابُوا  
وَلَا يَنْخَوْنُ مِنْ حَذَرِ الْمَنَآيَا  
فَدَغْ عَنْكَ التَّهْدُدُ وَ اصْلُ نَاراً  
يَرْجُونَ الْعَنِيمَةَ وَ النَّهَابَا  
سُؤَالَ الْمَالِ فِيهَا وَ الْإِنَابَا  
إِذَا تَحَدَّثَ صَلَّيْتُ لَهَا شَهَاباً.

And around me<sup>asws</sup> there is a community, being honourable, being good, wishing for the war booty and the plundering, and they are not prevented by the danger of death, asking for the wealth in it and the return (to the Hereafter). So leave the threats from you and keep the fire on when it cools down, bringing the flame to it".<sup>357</sup>

10- وَ مِنْهَا: مُخَاطَباً لَهُ أَيْضاً:

And from these is addressing to him (Muawiya) as well: -

أَنَا عَلِيٌّ وَ أَعْلَى النَّاسِ فِي النَّسَبِ  
قُلْ لِلَّذِي عَزَّهُ مِنِّي مُلَاطَفَةٌ  
هَبَّتْ عَلَيْكَ رِيَّاحُ الْمَوْتِ سَافِيَةً  
بَعْدَ النَّبِيِّ الْهَاشِمِيِّ الْمُصْطَلَفِيِّ الْعَرَبِيِّ  
مَنْ ذَا يُجَلِّصُ أَوْزَاقاً مِنَ الذَّهَبِ  
فَاسْتَيْفَنِي بَعْدَهَا لِلْوَيْلِ وَ الْحَرْبِ.

I<sup>asws</sup> am Ali<sup>asws</sup> and the highest of the people regarding the lineage after the Hashimite Prophet<sup>saww</sup>, the Chosen one, the Arab. Say to those who were deceived by the kind treatment from me<sup>asws</sup>, who is that who has pure leaves of gold? The clear winds of death have blown upon you, so you will keep me<sup>asws</sup> after it for the destruction and the war".<sup>358</sup>

11- فِيمَا أَجَابَ بِهِ بَعْضُ الْأَعَادِي فِي صِفِّينَ:

Regarding what he<sup>asws</sup> answered with one of the enemies during (battle of) Siffeen: -

إِنِّي تَدْعُو فِي الْوَعَا يَا ابْنَ الْأَرْبِ  
مَنْ يَحْطُهُ مِنْهُ الْحَمَامُ يَنْسَرِبُ  
أَنْ لَسْتُ فِي الْحَرْبِ الْعَوَانِ بِالْأَدَبِ  
وَ فِي يَمِينِي صَارِمٌ يُبْذِي اللَّهَبَ  
لَقَدْ عَلِمْتُ وَ الْعَلِيمُ ذُو أَدَبٍ  
وَ عَنْ قَلِيلٍ غَيْرُ شَكٍّ أَنْقَلِبُ.

'Is it me<sup>asws</sup> you are calling in the battle, O son of the needy, and in my<sup>asws</sup> right hand is a sword manifesting the flame, to the one from whom the death moves away from him with a flow. I<sup>asws</sup> have known, and well knowing of the ones with discipline that there is any supporter during the war being with the discipline, and after a little while, there would be no doubt of the overturning".<sup>359</sup>

12- وَ مِنْهَا تَهْدِيداً لِمَعَاوِيَةَ وَ جُنُودِهِ:

And from it is a threat to Muawiya and his armies: -

<sup>357</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 9

<sup>358</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 10

<sup>359</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 11

وَدَاوُدُ مَا لَاحَ فِي الْأَفْقِ كَوُكَبٌ  
وَمَا لَكُمْ عَنْ حُومَةِ الْحَرْبِ مَهْرَبٌ.

أَبَى اللَّهُ إِلَّا أَنْ صِفَيْنَ دَارَنَا  
إِلَى أَنْ تَمُوتُوا أَوْ نَمُوتَ وَمَا لَنَا

‘Allah<sup>azwj</sup> Refused, except that Siffeen should be our house and your house (of battle) for as long as there are stars in the horizons, until either you die or we die, and neither for us nor for you is to flee from the severe war’.<sup>360</sup>

13- وَ مِنْهَا فِي مَدْحِ أَصْحَابِهِ فِي تِلْكَ الْمُحَارَبَةِ:

And from these is in praise of his<sup>asws</sup> companion during that battle: -

إِنْ كُنْتَ تَبْغِي خَبَرَ الصَّوَابِ  
بِأَنَّهُمْ أَوْعِيَةُ الْكِتَابِ  
فَسَلْ بِذَاكَ مَعَشَرَ الْأَخْرَابِ.

يَا أَيُّهَا السَّائِلُ عَنْ أَصْحَابِي  
أَتَبَيَّنُكَ عَنْهُمْ غَيْرَ مَا تُكَذِّبُ  
صَبْرٌ لَدَى الْهَيْجَاءِ وَالضَّرَابِ

‘O you questioner about my<sup>asws</sup> companions! If you were seeking the correct news, I<sup>asws</sup> shall inform you about them without falsehood, that they are receptacles of the Book, combating the one with satire and the strikes, so ask the community of the allies about that’.<sup>361</sup>

14- وَ مِنْهَا فِي مِثْلِهِ:

And from these, similar to it: -

أَجَابُوا وَ إِنْ أَعْصَبَ عَلَى الْقَوْمِ يَعْصِبُوا  
لِقَوْمِي أَخْرَجِي مِثْلَهَا إِنْ تَعِينُوا  
وَ آبَاؤُهُمْ أَبَاءُ صِدْقٍ فَأُجِبُوا.

أَلَمْ تَرَ قَوْمِي إِذْ دَعَاهُمْ أَخْوَهُمْ  
هُمْ حَفِظُوا عَنِّي كَمَا كُنْتُ حَافِظًا  
بَنُو الْحَرْبِ لَمْ تَقْعُدْ بِهِمْ أُمَهَائِهِمْ

‘Did you not see my<sup>asws</sup> people when their brothers called them? They answered, and if I<sup>asws</sup> get angry upon the people, they get angered (as well). They have preserved in my<sup>asws</sup> absence like what I<sup>asws</sup> used to preserve to my<sup>asws</sup> people. I<sup>asws</sup> shall recompense similarly if they are absent. The sons of war, their mothers did not sit back with them, and their fathers are fathers of sincerity, and they begot’.<sup>362</sup>

15- وَ مِنْهَا فِي مَدْحِ قَبَائِلٍ مِنْ عَشِكَرِهِ:

And from these in praise of tribes from his<sup>asws</sup> army: -

وَ سَيْفُ أَحْمَدَ مَنْ دَانَتْ لَهُ الْعَرَبُ  
لَا يَجْمَحُونَ وَ لَا يَذْهَبُونَ مَا الْحَرْبُ  
بِضِّ رِقَاقٍ وَ دَاوِدِيَّةٍ سَلَبُوا

الْأَزْدُ سَيْفِي عَلَى الْأَعْدَاءِ كُلِّهِمْ  
قَوْمٌ إِذَا فَاجَحُوا أَوْفُوا وَ إِنْ غَلَبُوا  
قَوْمٌ لِيُؤْسِيَهُمْ فِي كُلِّ مُعْتَرِكٍ

<sup>360</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 12

<sup>361</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 13

<sup>362</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 14



'The (clan of) Azd are my<sup>asws</sup> sword against the enemies, all of them, and a sword of Ahmad<sup>saww</sup>, one the Arabs had made a religion with for it, such a people, if they are surprised they are loyal and even if they are overcome, and they are not fighting, they would not know what is the fleeing. A people causing them misery in every battle, bright, light, and the armours they stripped.

الْبَيْضُ فَوْقَ رُءُوسٍ تَحْتَهَا الْيَلْبُ  
الْبَيْضُ تَضْحَكُ وَ الْأَجَالُ تَنْتَجِبُ  
وَ أَيَّ يَوْمٍ مِنَ الْأَيَّامِ لَيْسَ لَهُمْ  
وَ فِي الْأَتَامِلِ سُمُرُ الْخَطِّ وَ الْقَضْبُ  
وَ السُّمُرُ تَزَعْفُ وَ الْأَرْوَاحُ تَنْتَهَبُ  
فِيهِ مِنَ الْفِعْلِ مَا مِنْ دُونِهِ الْعَجَبُ

The helmet above the heads, beneath it is the core, and in the fingers are the thick spears and the rods. The helmets laugh and the deaths squeal, and the spears thunder, and the souls squeal, and which day from the days there isn't any deeds for them during it, there is no wonder.

الْأَزْدُ أَزِيدُ مَنْ يَمْشِي عَلَى قَدَمٍ  
وَ الْأَوْسُ وَ الْخَزْرَجُ الْقَوْمُ الَّذِينَ هُمْ  
يَا مَعْشَرَ الْأَزْدِ أَنْتُمْ مَعْشَرُ أَنْفٍ  
وَقَيْتُمْ وَ وَفَاءُ الْعَهْدِ شِمَتُكُمْ  
فَضْلًا وَ أَعْلَاهُمْ قَدْرًا إِذَا رَكَبُوا  
أَوْوًا فَأَعْطُوا فَوْقَ مَا وَهَبُوا  
لَا تَضْعِفُونَ إِذَا مَا اشْتَدَّتِ الْحُتُبُ  
وَ لَمْ يُخَالَّ قَلْبِيماً صِدْقُكُمْ كَذِبُ

The (clan of) Azd are more, the ones who walk upon foot, being a merit, and their ones of highest worth are the riders. And the (clans of) Aws and Al-Khazraj are the people, those when they shelter, they give above what they have been gifted. O community of Al-Azd! You are a community of pride, not weakening when the times become severer. In fulfilling the loyalty of the pact, you fulfilled your honours, and from before your sincerity has not been imagined to be a lie.

إِذَا غَضِبْتُمْ يَهَابُ الْخَلْقُ سَطَوَاتُكُمْ  
يَا مَعْشَرَ الْأَزْدِ إِنِّي مِنْ جَمِيعِكُمْ رَاضٍ  
لَنْ تَنَاسِيَ الْأَزْدُ مِنْ رَوْحٍ وَ مَغْفِرَةٍ  
طِبْتُمْ حَدِيثًا كَمَا قَدْ طَابَ أَوْلُكُمْ  
وَ قَدْ يَهُونُ عَلَيْكُمْ مِنْكُمْ الْعَصَبُ  
وَ أَنْتُمْ رُءُوسُ الْأَمْرِ لَا الذَّنْبُ  
وَ اللَّهُ يَكْلُوكُمْ مِنْ حَيْثُ مَا دَهَبُوا  
وَ الشُّوكُ لَا يُجْتَنَى مِنْ فَرْعِهِ الْعَبَبُ

When you are angry, the people fear your whip, and the anger may be offensive upon you. O community of Al-Azd! I<sup>asws</sup> am pleased with your unity, and you are chiefs of the matters not the sin. The Azd will never despair from rest and the Forgiveness, and Allah<sup>azwj</sup> will Guard you from where they went. You are good in the discussion just as your first ones were good, and the thorn will not reap grapes from its branch.

وَ الْأَزْدُ جُرْئُومَةٌ إِنْ سَوِّفُوا سَبُّوا  
أَوْ كُوتِرُوا كَثُرُوا أَوْ صُوبُوا صَبَرُوا  
صَفَّوْا فَأَصْفَاهُمْ الْمَوْلَى وَلَا يَنْتَهُ  
أَوْ فُوحِرُوا فَخَرُوا أَوْ غُولُوا غَلَبُوا  
أَوْ سُوْهُوا سَهْمُوا أَوْ سُولُوا سَلَبُوا  
فَلَمْ يَشْبُ صَفْوَهُمْ هَوًى وَ لَا لَعِبُ

*And Al-Azd are gems if they are ushered, they precede, or if they are pride, they pride, or if they are overcome, they overcome, or if they are gathered, they are a lot, or if they are told to be patient, they are patient, or they are told to contribute, they contribute, or they are told to plunder, they plunder. They cleaned, so the Master cleaned them of his<sup>asws</sup> Wilayah, so their growing was neither for having fun nor play.*

هَيُّونَ لَيُّونَ خُلُقاً فِي بَحَالِسِهِمْ  
الْغَيْثُ إِذَا رَضُوا مِنْ دُونِ نَائِلِهِمْ  
أُنْدَى الْأَنَامِ أَكْفَأَ حِينَ تَسْأَلُهُمْ  
لَا الْجَهْلُ يَغْرُوهُمْ فِيهَا وَ لَا الصَّخَبُ  
وَالْأَسَدُ يُرْهِبُهُمْ يَوْمًا إِذَا غَضِبُوا  
وَأَرْبَطُ النَّاسِ حَاشًا إِنْ هُمْ تُدْبُوا

*They are soft and lenient in their gatherings. Neither do they show their ignorance in these nor being boisterous of the plenty. They are pleased from less attainment, and the lion is scared on the day when they are angered. The sleepers slept sufficing when you asked them, and the people tied up foolishly if they are called.*

وَأَيُّ جَمْعٍ كَثِيرٍ لَا تُفَرِّقُهُ  
بِهِ الرَّسُولُ وَ مَا مِنْ صَالِحٍ كَسِبُوا.  
إِذَا تَدَانَتْ لَهُمْ عَسَانُ وَ النَّدَبُ

And which huge gathering did not disperse when fervour and the lamentation did not make it a religion for them. And Allah<sup>azwj</sup> will Recompense them about what they had come with and loved the Rasool<sup>sawww</sup> with it, and whatever of the righteous deeds they had earned".<sup>363</sup>

16- وَ مِنْهَا مُحَاطِبًا لِعُثْمَانَ:

And from these is addressing to Usman: -

وَ إِنْ كُنْتُ بِالشُّورَى مَلَكَتْ أُمُورُهُمْ  
وَ إِنْ كُنْتُ بِالْفُرْقَى حَجَجْتُ خَصِيمَهُمْ  
فَكَيْفَ يَحْتَدَى وَ الْمُشِيرُونَ غُيِّبَ  
فَعَيْرُكَ أَوَّلَى بِالنَّبِيِّ وَ أَقْرَبُ.

*'And if you are in the consultation controlling their affairs, so how is it with this, and the one to be consulted are absent? And if you are arguing with their contender with the voting, then someone other than you is foremost with the Prophet<sup>sawww</sup> and closer'.*

بيان: قال الشارح: قوله عليه السلام: «والمشيرون غيب»: إشارة إلى ما قاله الحافظ إسماعيل من أنّ طلحة كان غائباً، و لما دفن عمر قعد عثمان و عليّ و الزبير و عبد الرحمن و سعد يتشاورون، فأشار عثمان على عبد الرحمن بالدخول في الأمر فأبى و قال: لست بالذي أنافسكم على هذا الأمر، فإن شئتم اخترت لكم منكم واحداً.

Explanation : - The commentator said, 'His<sup>asws</sup> words: 'And the ones to be consulted are absent', is an indication to what Al-Hafiz Ismail said, 'Talha was absent, and when Umar was buried, Usman and Ali<sup>asws</sup> and Al-Zubeyr and Abdul Rahman and Sa'ad sat in consultation. Usman indicated upon Abdul Rahman with the entering into the command (caliphate). He refused and said, 'I am not from the competitors upon this command. If you like, I can choose one of you for you'.

<sup>363</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 15

فجعلوا ذلك إلى عبد الرحمن، فأقبل الناس كلهم إليه فأخذ يتشاور حتى جاء في الليلة الثالثة إلى باب المسور بن مخزومة بعد هوي من الليل، فضرب الباب و قال: ادع لي الزبير و سعدا. فجاءا و شاورهما، ثم أرسل إلى عثمان فدعاه فواجه حتى فرق بينهما المؤذن،

They made that to be for Abdul Rahman. The people, all of them came to him and took to consulting until he came on the third night to the door of Al-Musawer Bin Makhrama after half of the night. He knocked on the door and said, 'Call Al-Zubeyr and Sa'ad for me'. They both came and he consulted them. Then he sent a message to Usman and whispered with him until the Muezzin separated between them.

فلما صلوا الصبح اجتمعوا و أرسل عبد الرحمن إلى من حضر من المهاجرين و الأنصار و أمراء الأجناد فبايع عثمان و بايعوه.

When they had prayed the morning Salat, they gathered and sent Abdul Rahman to the ones present, from the Emigrants and the Helpers, and commanders of the forces, and he pledged allegiance to Usman and they pledged to him (as well)".<sup>364</sup>

17- وَ مِنْهَا فِي تَهْدِيدِ مَنْ اجْتَرَأَ عَلَيْهِ فِي الْوَعَا:

And from these is regarding threats by the ones audacious upon him<sup>asws</sup> during the battle:

يَا جَامِعاً لِشَمْلِهِ سَاعَاتِهِ  
وَدَنْتَ مَبِيتُهُ وَ حَانَ وَقَاتُهُ  
ارْجِعْ فَإِنِّي عِنْدَ مُخْتَلَفِ الْقَنَا  
لَيْتَ يَكُرُّ عَلَى الْعَدَى جَزَائُهُ.

'O amasser of his wealth for his time, and his death has approached and his expiry has appeared. Return, for I<sup>asws</sup> am currently interchanging the spears. A lion returning upon the enemy, his audacity".<sup>365</sup>

18- وَ مِنْهَا فِي اسْتِثْنَانِ الْقَتَالِ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ:

And from these is regarding seeking permission for the fighting from the Prophet<sup>saww</sup>:-

هَلْ يَدْفَعُ الدَّرْعُ الْحَصِينَ مَبِيتُهُ  
يَوْمًا إِذَا حَضَرْتُ لَوْفَتِ مَمَاتِي  
إِنِّي لَأَعْلَمُ أَنَّ كُلَّ مُجْمَعٍ  
يَوْمًا يُتَوَلَّى لِفِرْقَةٍ وَ شَنَاتٍ  
يَا أَيُّهَا الدَّاعِي التَّنْذِيرُ وَ مَنْ بِهِ  
كَشَفَ إِلَهِهُ زَوَاكِدَ الظُّلُمَاتِ  
أَطْلُقْ قَدْ بَيْتَكَ لِابْنِ عَمِّكَ أَمْرُهُ  
وَ ائِمَّ عِدَاتِكَ عَنْهُ بِالْجُمَرَاتِ  
فَالْمَوْتُ حَقٌّ وَ الْمَنِيَّةُ شَرِيَّةٌ  
تَأْتِي إِلَيْهِ قَبَادِرِ الرُّكُوتِ.

'Can the fortified armour repel death on the day when it presents at the time of my<sup>asws</sup> death? I<sup>asws</sup> am more knowing that every gathering is devoured one day to sectarianism and scattering. O you caller<sup>saww</sup>!, and the warner<sup>saww</sup>! and the ones with him<sup>saww</sup>! The God<sup>azwj</sup> has Removed the stagnant darkness. Release your<sup>saww</sup> ransom to the son<sup>asws</sup> of your uncle<sup>as</sup> of his<sup>asws</sup> affairs and set your<sup>saww</sup> preparations about him<sup>asws</sup> with the embers, for the death is a

<sup>364</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 16

<sup>365</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 17

reality, and the death is a drink coming to him<sup>asws</sup>, so take action for the purification (martyrdom)”.<sup>366</sup>

19- وَ مِنْهَا حِطَاباً لِفَاطِمَةَ عِنْدَ تَوَجُّهِهِ إِلَى قِتَالِ الْمُشْرِكِينَ:

And from these is an address to (Syeda) Fatima<sup>asws</sup> during his<sup>asws</sup> heading towards fighting the Polytheists: -

قَرَّبِي ذَا الْقَمَارِ فَاطِمُ مَنِّي	فَأُحْيِي السَّيْفُ كُلَّ يَوْمٍ هَيَّاجِ
قَرَّبِي الصَّارِمَ الْحَسَامَ فَإِنِّي	رَاكِبٌ فِي الرَّجَالِ نَحْوُ الْهَيَّاجِ
وَرَدَ الْيَوْمَ نَاصِحاً يُنْذِرُ النَّاسَ	جُيُوشٌ كَالْبَحْرِ ذِي الْأَمْوَاجِ
وَرَدُوا مُسْرِعِينَ يَبْعُونَ قَتْلِي	وَ أَيْكَ الْمَحْبُورَ بِالْمَغْرَاجِ

‘Bring Zulfiqar closer to me<sup>asws</sup> Fatim<sup>asws</sup>, for I<sup>asws</sup> establish brother-hood with the sword every day it rages. Bring the cutting sword closer to me<sup>asws</sup> for I<sup>asws</sup> am a rider among the men towards the raging (battle). The day has arrived advising, warning the people of armies like the ocean with the waves, they have arrived quickly intending to kill me<sup>asws</sup> and your<sup>asws</sup> father<sup>saww</sup>, Granted with the ascension.

وَ خَرَابِ الْأَوْطَانِ وَ قَتْلِ النَّاسِ	وَ كُلِّ إِذَا أَصْبَحَ لَا جِي
سَوْفَ أَرْضِي الْمَلِيكَ بِالضَّرْبِ مَا عِشْتُ	إِلَى أَنْ أَتَالَ مَا أَنَا رَاجٍ
مِنْ ظُهُورِ الْإِسْلَامِ أَوْ يَأْتِيَ الْمَوْتُ	شَهِيداً مِنْ شَاخِبِ الْأَوْدَاجِ.

And ruination of the homelands and killing of the people, and sheltering what it is morning. Soon the King (Allah<sup>azwj</sup>) would Please me<sup>asws</sup> with the strike what I<sup>asws</sup> am living for until I<sup>asws</sup> attain what I<sup>asws</sup> can prevail with, from the victory of Al-Islam or the death comes, a martyr from the waves of necks (enemies)”.<sup>367</sup>

20- وَ مِنْهَا فِي الشُّكْوَى [عَمَّنْ يَنْظَاهِرُ بِالْحَلَّةِ وَ يُبْطِنُ الْخِلَافَ]:

And from these is regarding the complaining from the ones who supported in the private and hid the opposition: -

كُلُّ خَلِيلٍ لِي خَالَئُهُ	لَا تَرَكَ اللَّهُ لَهُ وَاضِحَةً
فَكُلُّهُمْ أَنْوَعُ مِنْ ثَعْلَبٍ	مَا أَشْبَهَ اللَّيْلَةَ بِالْبَارِحَةِ.

‘Every friend of mine<sup>asws</sup> I<sup>asws</sup> have befriended, may Allah<sup>azwj</sup> not leave any front teeth for him, for each one of them is more cunning than a fox, how resembling is the night with yesterday’.<sup>368</sup>

21- وَ مِنْهَا [مَا أَتَشَدَّهُ] عِنْدَ بِنَاءِ مَسْجِدِ الْمَدِينَةِ:

<sup>366</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 18

<sup>367</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 19

<sup>368</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 20

And from these is what he<sup>asws</sup> adjured during construction of Masjid of Al-Medina: -

لَا يَسْتَوِي مَنْ يَغْمُرُ الْمَسَاجِدَ  
يَذْأَبُ فِيهَا قَائِماً وَ قَاعِداً  
وَمَنْ يَرَى عَنِ الْعُبَارِ خَائِداً  
وَمَنْ يَبِيتُ رَاكِعاً وَ سَاجِداً  
وَمَنْ يَكُرُّ هَكَذَا مُعَانِداً

*'They are not equal, the one who builds the Masajids and the one who spends the night in Ruku'u and Sajdah, persisting in it standing and sitting, and one repeats like this obstinately, and the one who looks at the dust neutrally'*.<sup>369</sup>

22- وَ مِنْهَا فِي عَرْضِ الْإِيمَانِ عَلَى سَيِّدِ الْأَنَامِ:

And from these regarding presenting the Eman upon the chief of the people (Rasool-Allah<sup>saww</sup>): -

يَا شَاهِدَ [اللَّهُ] عَلَيَّ فَاشْهَدْ  
مَنْ شَكَّ فِي الدِّينِ فَلَا إِلَهَ إِلَّا اللَّهُ  
إِنِّي عَلَى دِينِ النَّبِيِّ أَحْمَدُ  
يَا رَبِّ فَاجْعَلْ فِي الْجَنَّةِ مَوْرِدِي.

*'O Witness upon me<sup>asws</sup> (Allah<sup>azwj</sup>), bear witness that I<sup>asws</sup> am upon religion of the Prophet<sup>saww</sup> Ahmad<sup>saww</sup>. One who doubts in the religion, so I<sup>asws</sup> am Guided. O Lord<sup>azwj</sup>! Make my<sup>asws</sup> return to be in the Gardens'*.<sup>370</sup>

23- وَ مِنْهَا فِي الْإِعْتِدَارِ مِنْ قَتْلِ مَنْ قَتَلَهُمْ مِنْ قُرَيْشٍ:

And from these regarding the excusing from killing the ones they killed from Quraysh: -

قُرَيْشٌ بَدَأَتْ بِالْعَدَاوَةِ أَوَّلًا  
بِأَفْوَاهِهِمْ وَ الْبَيْضُ بِالْبَيْضِ تَلْتَقِي  
وَ خَطِيئَةٌ قَدْ سَقَّتْ سَمْهَرِيَّةً  
وَ جَاءَتْ يُطْفِئُ نُورَ رَبِّ مُحَمَّدٍ  
بِأَيْدِيهِمْ مِنْ كُلِّ عَصَبٍ مُهَنَّدٍ  
أَسْتَهَا قَدْ خُودَتْ بِمُحَدِّدٍ

*'Quraysh initiated with the enmity towards us first, and they came to extinguish the Noor of the Lord<sup>azwj</sup> of Muhammad<sup>saww</sup> with their mouths, and the sword met the sword in their hands from every angered steel, and a mistake had been the Samhariya spear, its blade had been sharpened newly with exactness.*

فَقُلْنَا لَهُمْ: لَا تَبْعُوا الْحَرْبَ وَ اسْلَمُوا  
فَقَالُوا: كَفَرْنَا بِالَّذِي قَالَ إِنَّهُ  
فَقَتَلْتَهُمْ وَ اللَّهُ أَفْضَلُ فُرْيَةٍ  
وَ فَيُتَوَا إِلَى دِينِ الْمُبَارَكِ أَحْمَدُ  
يُوعَدُنَا بِالْحُكْمِ وَ الْحُسْرِ فِي عَدٍ  
إِلَى رَبِّنَا الْبَرِّ الْعَظِيمِ الْمُمَجِّدِ.

*We said to them, 'Do not send the war and become Muslims, and come into the Blessed religion of Ahmad<sup>saww</sup>'. They said, 'We disbelieve with that which he<sup>saww</sup> said that he<sup>saww</sup> is*

<sup>369</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 21

<sup>370</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 22

threatening us with the Judgment and the Resurrection taking place tomorrow'. So, by Allah<sup>azwj</sup>, the superior one killed them, drawing closer to our Lord<sup>azwj</sup>, the righteous, the mighty, the praise-worthy".<sup>371</sup>

24- وَ مِنْهَا حِطَاباً لِسَعِيدِ بْنِ سَلَمَةَ الْمَخْزُومِيِّ:

And from it is an address to Saeed Bin Salamah Al-Makhzumy: -

إِنَّ الَّذِي سَمَكَ السَّمَاءَ بِقُدْرَةٍ  
بَعَثَ الَّذِي لَا مِثْلَهُ فِيمَا مَضَى  
فَاعْلَمْ بِأَنَّكَ مَيِّتٌ وَ مُحَاسَبٌ  
حَتَّى عَلَا فِي عَرْشِهِ فَتَوَحَّدَا  
يُدْعَى بِرَأْفَتِهِ النَّبِيُّ مُحَمَّدًا  
فَلِمَ مَتَى تَبْغِي الضَّلَالَةَ وَ الرَّذَى

'The One<sup>azwj</sup> Who Thickened the sky by Power until it was high in His<sup>azwj</sup> Throne, so He<sup>azwj</sup> was Alone, Sent Muhammad<sup>saww</sup> who, there is no one like him<sup>saww</sup> among who have passed, calling with his<sup>saww</sup> kindness, the Prophet<sup>saww</sup> Muhammad<sup>saww</sup>, so know that you are will be dead and Reckoned with, so up to when will you be seeking the straying and the ruination?

أَقْبِلْ إِلَى الْإِسْلَامِ إِنَّكَ جَاهِلٌ  
وَ اللَّاتِ وَ الْمُخْزَاتِ فَاهْجُرْ إِنِّي  
وَ تَحْبِبِ الْغُرَى وَ رَبِّكَ فَاعْبُدَا  
أَخْشَى عَلَيْكَ عَذَابَ يَوْمٍ سَرْمَدًا.

Come back to Al-Islam, you are ignorant, and avoid the deception and worship your Lord<sup>azwj</sup>, and Al-Laati and the delirium, flee I<sup>asws</sup> fear upon you the Punishment of an ever-lasting Day".<sup>372</sup>

25- وَ مِنْهَا فِي الْمُفَاحِشَةِ:

And from these is regarding the priding: -

أَنَا أَخُو الْمُصْطَلَفَى لَا شَكَّ فِي نَسَبِي  
جَدِّي وَ جَدُّ رَسُولِ اللَّهِ مُتَّحِدٌ  
صَدَّقْتُهُ وَ جَمِيعُ النَّاسِ فِي ظُلْمٍ  
فَالْحَمْدُ لِلَّهِ فَرْدًا لَا شَرِيكَ لَهُ  
مَعَهُ رُبِّيَّتٌ وَ سِبْطَاهُ هُمَا وَلَدَي  
وَ فَاطِمَةُ زَوْجَتِي لَا قَوْلُ ذِي فَتَدٍ  
مِنْ الضَّلَالَةِ وَ الْإِشْرَاكِ وَ النَّكَدِ  
الْبُرِّ بِالْعَبْدِ وَ الْبَاقِي بِلَا أَمَدٍ.

I<sup>asws</sup> am the brother<sup>saww</sup> of the Chosen one<sup>saww</sup>. There is no doubt regarding my<sup>asws</sup> lineage. I<sup>asws</sup> grew up with him<sup>saww</sup>, and his<sup>saww</sup> two grandsons<sup>asws</sup> are my<sup>asws</sup> sons<sup>asws</sup>. My<sup>asws</sup> grandfather<sup>as</sup> and grandfather<sup>as</sup> of Rasool-Allah<sup>saww</sup> are one, and Fatim<sup>asws</sup> is my<sup>asws</sup> wife, not being a word of the one with senility. I<sup>asws</sup> ratified him<sup>saww</sup> while the entirety of the people were in darkness from the straying, and the associations (Shirk), and the grumpiness. The Praise is for Allah<sup>azwj</sup>, the Individual, there is no associate for Him<sup>azwj</sup>, the Kind with the servants, and the rest are without any hope".<sup>373</sup>

<sup>371</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 23

<sup>372</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 24

<sup>373</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 25

26- وَ مِنْهَا [مَا] قَالَهُ عَلَيْهِ السَّلَامُ عِنْدَ قُرْبِهِ مِنَ الْبَصْرَةِ:

And from these is what he<sup>asws</sup> said during his<sup>asws</sup> nearness from Al-Basra: -

وَأِنِّي قَدْ حَلَلْتُ بِدَارِ قَوْمٍ  
هُمْ إِنْ يَظْفَرُوا بِي يَقْتُلُونِي  
هُمْ الْأَعْدَاءُ وَالْأَكْبَادُ سُودٌ  
وَ إِنْ قُتِلُوا فَلَيْسَ لَهُمْ خُلُودٌ.

'And I<sup>asws</sup> have legalised houses of a people, they are the enemies, and the livers are black. They, if they had prevailed with me<sup>asws</sup>, they would have killed me<sup>asws</sup>, and if they had killed, there wouldn't be eternity for them".<sup>374</sup>

27- وَ مِنْهَا مُحَاطِباً لِابْنِهِ مُحَمَّدٍ [ابْنِ الْحَنَفِيَّةِ] فِي حَرْبِ الْجَمَلِ:

And from these is an address to his<sup>asws</sup> son Muhammad Ibn Al-Hanafiyya during the battle of the camel: -

اطْعُنْ بِمَا طَعَنَ أَبِيكَ مُحَمَّدٌ  
بِالْمَشْرِئِ وَالْقَنَا الْمُسَدَّدِ.  
لَا خَيْرَ فِي حَرْبٍ إِذَا لَمْ تُوقَدْ

'Stab with it the stabbing (like) your father<sup>asws</sup>, you will be praised. There is no good in a war when it is not ignited with the sword, and a directed channel".<sup>375</sup>

28- وَ مِنْهَا مُحَاطِباً لِلْأَشْعَثِ [بْنِ قَيْسِ الْكِنْدِيِّ] فِي صِفِّينَ:

And from these is addressing to Al-Ash'as Bin Qays Al-Kindy during (battle of) Siffeen: -

اصْبِرْ عَلَى تَعَبِ الْإِذْلَاجِ وَالسَّهَرِ  
لَا تَضْحَكَنَّ وَلَا يُعْجِزُكَ مَطْلَبُهَا  
وَالرَّوَاحِ عَلَى الْحَاجَاتِ وَالْبَكْرِ  
فَالشُّجْحُ يَنْلَفُ بَيْنَ الْعَجْرِ وَالصَّخْرِ

'Be patient upon the fatigue of the night travel and the vigils, and with the resting upon the needs and the early morning. Neither be restless nor let the demands frustrate you, for the success turns between the frustrations and the restlessness.

إِنِّي وَخَدْتُ وَ فِي الْأَيَّامِ جَحْرَةً  
وَأَنْ مَنْ جَدَّ فِي أَمْرِ يُطَالِيهِ  
لِلصَّبْرِ عَاقِبَةٌ مَحْمُودَةٌ الْأَثَرِ  
فَاسْتَصْحَبَ الصَّبْرُ إِلَّا فَازَ بِالظَّفَرِ.

I<sup>asws</sup> found and during the days of experience, that for the patience there is an end-result praise-worthy impact, and tell the one who strives regarding a matter he seeks, let him be patient with a patience and he will succeed with the victory".

Explanation –

<sup>374</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 26

<sup>375</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 27



بيان: **رُوي** أَنَّ الْأَشْعَثَ بْنَ قَيْسٍ دَخَلَ عَلَيْهِ بِصَفِّينَ وَ هُوَ قَائِمٌ يُصَلِّي ظَهْرَهُ فَقَالَ: قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ أَ دَعُوتُ بِاللَّيْلِ [و] دَعُوتُ بِالنَّهَارِ؟ [قَالَ]: فَأَنْسَلُ مِنْ صَلَاتِهِ وَ هُوَ يَقُولُ هَذِهِ الْأَبْيَاتِ.

It is reported that Al-Ash'as Bin Qays entered to see him at Siffeen and he<sup>asws</sup> was standing praying the afternoon Salat. He said, 'I said, 'O Amir Al-Momineen<sup>asws</sup>! Shall I be diligent at night and be diligent at daytime?' He<sup>asws</sup> completed his<sup>asws</sup> Salat and said these couplets".<sup>376</sup>

29- وَ مِنْهَا فِي الشَّكَايَةِ عَنْ أَهْلِ الزَّمَانِ:

And from these is regarding the complaint about the people of the time: -

دَهَبَ الرِّجَالُ الْمُقْتَدَى بِفَعَالِهِمْ  
وَبَقِيََتْ فِي خَلْفٍ يُزَيِّلُ بَعْضُهُمْ  
سَلَكُوا بُنْيَاتِ الطَّرِيقِ فَأَصْبَحُوا  
وَالْمُنْكَرُونَ لِكُلِّ أَمْرٍ مُنْكَرٍ  
بَعْضًا لِيَذْفَعُ مَغُورٌ عَنْ مَغُورٍ  
مُتَنَكِّبِينَ عَنِ الطَّرِيقِ الْأَكْبَرِ.

'Gone are the people who believed with their deeds, and the deniers of every evil matter, and there remain among the replaced ones, adorning each other in order to frightened one from the frightened one. They travelled the small roads and became deterred from the great road".<sup>377</sup>

30- وَ مِنْهَا فِي [بَيَانٍ] حَسَنِ خُلُقِهِ عَلَيْهِ السَّلَامُ:

And from these is regarding an explanation of his<sup>asws</sup> good manners: -

أُرِيدُ بِذَاكُمْ أَنْ يَهْشُوا لِطَلْعَتِي  
وَأَنْ يَمْنَحُونِي فِي الْمَحَالِسِ وَدَّعَهُمْ  
وَأَنْ يُكْثِرُوا بَغْدِي الدُّعَاءَ عَلَى قَبْرِي  
وَإِنْ كُنْتُ عَنْهُمْ غَائِبًا أَحْسَنُوا ذِكْرِي.

'I<sup>asws</sup> intended with that for them to be satisfied to my<sup>asws</sup> vision, and that after me<sup>asws</sup> they would frequent the supplication upon my<sup>asws</sup> grave, and that they would give me<sup>asws</sup> their affection in the gatherings, and if I<sup>asws</sup> was to be absent from them, they would mention me<sup>asws</sup> in a good way".<sup>378</sup>

31- وَ مِنْهَا فِي دَمِّ بَعْضِ أَهْلِ زَمَانِهِ عَلَيْهِ السَّلَامُ:

And from these is in condemnation of one of the people of his<sup>asws</sup> time: -

مَا فِيكَ خَيْرٌ وَ لَا مِيرٌ يُعَدِّلُهُ  
فَإِنْ بَقِيَْتَ فَلَا تُرْجَى لِمَكْرَمَةٍ  
قَضَيْتَ مِنْكَ لِيَنَانِي وَ أُوطَارِي  
وَإِنْ هَلَكْتَ فَمَذْمُومًا إِلَى النَّارِ.

<sup>376</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 28

<sup>377</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 29

<sup>378</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 30

'There is neither any good in you nor appetite to amend it. I<sup>asws</sup> have accomplished from you my<sup>asws</sup> need and my<sup>asws</sup> requirement, so if you were to remain, do not hope for the honour, and if you were to die, then the condemned are to the Fire".<sup>379</sup>

32- وَ مِنْهَا مُحَاظِباً لِبَعْضِ أَزْوَاجِهِ عَلَيْهِ السَّلَامُ:

And from these is addressing to one of his<sup>asws</sup> wives: -

إِلَى كَمْ يَكُونُ الْعُدْلُ فِي كُلِّ لَيْلَةٍ  
لِيُفَرِّقَ ذَاتَ الْبَيْتِ فَانْتَظِرِي الدَّهْرَ.  
لِمَا لَا تَمْلِكِينَ الْقَطِيعَةَ وَ الْهَجْرَ

'Up to how much would the blame take place during every night, when you are dictating the cutting off of relationships and the obscenities. It has been said that there is sufficiency in the time in order to disperse the ones with the households, so await the time".<sup>380</sup>

33- وَ مِنْهَا فِي ذِكْرِ هِجْرَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ وَ مَبِيتِهِ عَلَيْهِ السَّلَامُ عَلَى فِرَاشِهِ، رَوَاهُ أَبُو جَعْفَرٍ الطُّوسِيُّ وَ غَيْرُهُ:

And from these is regarding mention of the emigration of the Prophet<sup>saww</sup> and his<sup>asws</sup> lying down upon his<sup>saww</sup> bed, as reported by Abu Ja'far Al-Tusi and others: -

وَقَيْثُ بِنَفْسِي خَيْرٌ مِنْ وَطْئِ الْحَصَا  
رَسُولُ إِلَهِ الْخَلْقِ إِذْ مَكَّرُوا بِهِ  
وَ بَتْ أَزْوَاجِهِمْ مَتَى يَنْشُرُونِي  
وَ قَدْ وَطَنْتُ نَفْسِي عَلَى الْقَتْلِ وَ الْأَسْرِ  
وَ مَنْ طَافَ بِالْبَيْتِ الْعَتِيقِ وَ بِالْحَجَرِ  
فَنَجَّاهُ ذُو الطُّوَلِ الْكَرِيمِ مِنَ الْمَكْرِ

'I<sup>asws</sup> saved by myself<sup>asws</sup>, the best one<sup>saww</sup> who had trod the pebbles, and one who performed Tawaaf of the Ancient House and the (Black) Stone, Rasool<sup>saww</sup> of God<sup>azwj</sup> of the people when they plotted against him<sup>saww</sup>, so He<sup>azwj</sup> Rescued the one with the lengthy honour, from the Plot, and I<sup>asws</sup> spent the night and appeared to them when they raised me<sup>asws</sup>, and I<sup>asws</sup> had resigned myself<sup>asws</sup> upon being killed and captured.

وَ بَاتَ رَسُولُ اللَّهِ فِي الْغَارِ آمِناً  
أَقَامَ ثَلَاثاً ثُمَّ رُمِيَ فَلَايَئِصُ  
أَرَدْتُ بِهِ نَصْرَ إِلَهِ تَبَتُّلاً  
مُؤَقَّتِي وَ فِي حِفْظِ الْإِلَهِ وَ فِي سِتْرِ  
فَلَايَئِصُ يُغَرِّقُ الْحَصَا أَيْنَمَا تَغْرِي  
وَ أَضْمَرْتُهُ حَتَّى أَوْسَدَ فِي قَبْرِي.

And Rasool-Allah<sup>saww</sup> spent the night in the cave in safety, saved, and in Protection of the God<sup>azwj</sup> and in concealment. I<sup>asws</sup> stayed for three (days), then I<sup>asws</sup> bridled my<sup>asws</sup> young camel, loaded the camel with provisions wherever I<sup>asws</sup> found. I<sup>asws</sup> intended to help God<sup>azwj</sup> devotedly and determined it until I<sup>asws</sup> lie down in my<sup>asws</sup> grave".<sup>381</sup>

وَ رَوَى [الْمَيْبُذِي] فِي [شَرْحِ] الدِّيَّانِ عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكَ عَنْ أَبِيهِ أَنَّهُ قَالَ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِنَّ عَلَى بَابِ الْمَسْجِدِ قَوْمًا يَزْعُمُونَ أَنَّكَ رُبُّهُمْ! فَدَعَاهُمْ فَقَالَ: وَيَلَكُمْ إِنَّمَا أَنَا عَبْدُ اللَّهِ وَمِلْكُكُمْ أَكُلُ الطَّعَامِ وَ أَشْرَبُ الشَّرَابِ، فَاتَّقُوا اللَّهَ وَ ارْجِعُوا.

<sup>379</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 31

<sup>380</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 32

<sup>381</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 33 a

And it is reported by Al Meybazi in commentary of the register (of poems), from Abdullah Bin Shareek, from his father,

‘He said to Amir Al-Momineen<sup>asws</sup>, ‘There is a group at the door of the Masjid who are claiming that you<sup>asws</sup> are their Lord<sup>azwj</sup>! He<sup>asws</sup> called them and said: ‘Woe be unto you all! But rather I<sup>asws</sup> am a servant of Allah<sup>azwj</sup> like you<sup>asws</sup>. I<sup>asws</sup> eat the food and drink the drinks, so fear Allah<sup>azwj</sup> and return (from this belief)!’

فَأْتَوْهُ فِي الْيَوْمِ الثَّانِي وَ الثَّالِثِ فَقَالُوا مِثْلَ ذَلِكَ، فَقَالَ لَهُمْ: وَاللَّهِ إِنْ تُبْنُوا وَإِلَّا فَتَلْتَكُمُ أَخْبَثَ قِتْلَةً.

They came to him<sup>asws</sup> during the second day, and the third. They said similar to that. He<sup>asws</sup> said to them: ‘By Allah<sup>azwj</sup>! Either you repent or else I<sup>asws</sup> will kill you all a wicked killing’.

فَدَعَا قَنْبَرَ وَ أَتَى بِقُدُومٍ فَحَفَرَ لَهُمْ أُخْدُودًا بَيْنَ بَابِ الْمَسْجِدِ وَ الْقَصْرِ، فَدَعَا بِالْحَطَبِ فَطَرَحَهُ وَ النَّارَ فِيهِ وَ قَالَ: إِنِّي طَارِحُكُمْ فِيهَا أَوْ تَرْجِعُوا. فَأَبَوْا فَقَذَفَ بِهِمْ فِيهَا حَتَّى اخْتَرَقُوا.

He<sup>asws</sup> called Qanbar and he (instructed) with going ahead and dig pits for them between the door of the Masjid and the government office. He<sup>asws</sup> called for the firewood and dropped it and the fire into it, and said: ‘I<sup>asws</sup> will drop you all into these (pits) or you return’. They refused. So, he<sup>asws</sup> had them thrown into it until they were burnt.

وَ قَالَ بَعْضُ أَصْحَابِنَا: لَمْ يُحْرِقْهُمْ وَ إِنَّمَا ادَّخَنَ عَلَيْهِمْ

And one of our companions said, ‘He<sup>asws</sup> did not burn them, but rather he<sup>asws</sup> (made) it to smoke upon them (and they died from the smoke)’.

ثُمَّ قَالَ عَلَيْهِ السَّلَامُ:

لَمَّا رَأَيْتُ الْأَمْرَ أَمْرًا مُنْكَرًا  
ثُمَّ اخْتَفَرْتُ حُفْرًا وَ حُفْرًا  
أَوْقَدْتُ نَارِي وَ دَعَوْتُ قَنْبَرَ  
وَ قَنْبَرٌ يَخْطُمُ حَطْمًا مُنْكَرًا

Then he<sup>asws</sup> said (in prose): ‘When I<sup>asws</sup> saw the matter to be an evil matter, I<sup>asws</sup> ignited my<sup>asws</sup> fire and called Qanbar, then I<sup>asws</sup> dug a pit and a pit, and Qanbar destroyed them an evil destruction’.<sup>382</sup>

34- وَ مِنْهَا فِي مَدْحِ أَهْلِ الْبَيْتِ عَلَيْهِمُ السَّلَامُ:

And from these is regarding praise of People<sup>asws</sup> of the Household: -

قَدْ يَعْلَمُ النَّاسُ أَنَّا خَيْرُهُمْ نَسَبًا  
رَهْطُ النَّبِيِّ وَ هُمْ مَأْوَى كَرَامَتِهِ  
وَ نَحْنُ أَفْخَرُهُمْ بَيْنًا إِذَا فَخَرُوا  
وَ نَاصَرُوا الدِّينَ وَ الْمَنْصُورُ مَنْ نَصَرُوا

‘The people have known that we<sup>asws</sup> are their best in lineage, and we<sup>asws</sup> are their most pride-worthy household when they pride over each other, a group of the Prophet<sup>saww</sup> and they are

<sup>382</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 33 b

an abode of his<sup>saww</sup> honour, and they<sup>asws</sup> helped the religion, and helped one was - the one they<sup>asws</sup> helped.

وَالْأَرْضُ تَعْلَمُ أَنَّا خَيْرُ سَاكِنِهَا  
وَالْبَيْتُ ذُو السَّيْرِ لَوْ شَاءُوا يُخَدِّثُهُمْ  
كَمَا بِهِ تَشْهَدُ الْبُطْحَاءُ وَالْمَدَرُ  
نَادَى بِذَلِكَ رُكْنُ الْبَيْتِ وَالْحَجَرُ.

And the earth knows that I<sup>asws</sup> am the best of its dwellers, like what Al-Bat'ha and Al-Madar had testified with it, and the House with the curtain (Kabah). If they so desire, they can narrated them<sup>asws</sup>, calling out with that, a corner of the House (Kabah) and the (Black) Stone<sup>383</sup>.

35- وَمِنْهَا فِي الْفَخْرِ وَإِظْهَارِ الْمَكَارِمِ:

And from these is regarding the priding and manifesting the honourable ones: -

إِذَا اجْتَمَعَتْ عَلَيَّ مَعَدَّةٌ وَمَدَجِجٌ  
مُسَلَّمَةٌ أَكْفَالُ خَيْلِي فِي الْوَعَا  
بِمَعْرَكَةٍ يَوْمًا فَإِنِّي أَمِيرُهَا  
وَمَكْلُومَةٌ لِبَائِهَا وَنُحُورُهَا  
حَزَامٌ عَلَى أَرْمَاحِنَا طَعْنُ مُدِيرٍ  
وَتَنْدَقُ مِنْهَا فِي الصُّدُورِ صُدُورُهَا.

When leaders of the Arabs and the tribes gathered at a battle one day, I<sup>asws</sup> was their commander, guarantor of safety, my<sup>asws</sup> cavalry was in the battle, and afflicted were their lions and their camels. It is Prohibited upon our spears to stab any fleer, and movement sounds from it in the chests, of its chests<sup>384</sup>.

36- وَمِنْهُ فِي مِثْلِهِ، وَرُوي أَنَّهُ قَالَهُمَا لَمَّا بُويعَ مِنْ قَبْلِهِ بِالْخِلَافَةِ:

And from it, similar to it, and it is reported that he<sup>asws</sup> said it when the one before him<sup>asws</sup> had been pledge to with the caliphate: -

أَعْمَضُ عَيْنِي عَنْ أُمُورٍ كَثِيرَةٍ  
وَمَا مِنْ عَمَى أَعْضِي وَ لَكِنْ رَيْبًا  
وَإِنِّي عَلَى تَرْكِ الْعُمُوزِ قَدِيرٌ  
تَعَامَى وَ أَعْضَى الْمَرْءُ وَ هُوَ بَصِيرٌ

I<sup>asws</sup> tend to close my<sup>asws</sup> eyes from many matters, and I<sup>asws</sup> am able upon leaving them having to close my<sup>asws</sup> eyes, and there is no blindness in closing the eyes, but sometime blindness and closed eyes is done by the man and although he<sup>asws</sup> is seeing.

وَأَمْسَكْتُ عَنْ أَشْيَاءَ لَوْ شِئْتُ قُلْتُه  
أَصْبَرْتُ نَفْسِي فِي اجْتِهَادِي وَ طَاقَتِي  
وَلَيْسَ عَلَيْنَا فِي الْمَقَالِ أَمِيرٌ  
وَإِنِّي بِأَخْلَاقِي الْجَمِيعِ خَيْرٌ.

<sup>383</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 34

<sup>384</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 35

And I<sup>asws</sup> withheld from (many) things, if I<sup>asws</sup> had so desired, I<sup>asws</sup> could have said it, and there is no command upon us regarding the talking. I<sup>asws</sup> calmed myself<sup>asws</sup> in my<sup>asws</sup> struggle and my<sup>asws</sup> strength, and I<sup>asws</sup> am well-informed with the entirety of the mannerisms”<sup>385</sup>.

37- وَ مِنْهُ فِي الشَّكَايَةِ يَمُنُّ خَانَهُ وَ خَالَفَهُ مِنْ قُرَيْشٍ وَ غَيْرِهِمْ:

And from it regarding the complaining from the ones who betrayed him<sup>asws</sup> and opposed him<sup>asws</sup>, from Quraysh and others: -

يَلُكِّمُ قُرَيْشٌ مَمَّا نِي لَتَمُتْشَلِي  
فَإِنْ بَقِيَتْ قُرَيْشٌ ذِمَّتِي هَلَمْ  
وَ إِنْ هَلَكْتُ فَإِنِّي سَوْفَ أُورِثُهُمْ  
فَلَا وَ رَبِّكَ مَا بُرُوا وَ لَا ظَفَرُوا  
بَذَاتٍ وَ ذَقَيْنَ لَا يَعْلَمُوا هَذَا  
دَلَّ الْحَيَاةَ فَقَدْ خَانُوا وَ قَدْ عَدَرُوا

‘You Quraysh are wishing to kill me<sup>asws</sup>. No, by your Lord<sup>azwj</sup>! Neither will they overcome nor will they succeed. So if I<sup>asws</sup> were to remain, I<sup>asws</sup> shall pledge my<sup>asws</sup> guarantee to them, then being two-faced, a stumble they will not be forgiven for it, and if I<sup>asws</sup> were to die, then soon they shall inherit the disgrace, for they would have betrayed and have been treacherous.

إِنَّمَا بَقِيَتْ فَإِنِّي لَسْتُ مُتَّخِذًا  
قَدْ بَايَعُونِي وَ لَمْ يُؤْفُوا بِبَيْعَتِهِمْ  
وَ نَاصِبُونِي فِي حَرْبٍ مُضَرَّةٍ  
أَهْلًا وَ لَا شِيعَةً فِي الدِّينِ إِذْ فَحَرُوا  
وَ مَا كَرُونِي فِي الْأَعْدَاءِ إِذْ مَكَّرُوا  
مَا لَمْ يُلَاقِ أَبُو بَكْرٍ وَ لَا عُمَرُ.

For as long as I<sup>asws</sup> remain, I<sup>asws</sup> won't be seizing people nor are there any Shias in the religion when they are immoral. They had pledged allegiance to me<sup>asws</sup> and were not loyal with their rebellion, and the plotted against me<sup>asws</sup> among the enemies when they plotted, and they established the war to me<sup>asws</sup>, a fire what Abu Bakr and Umar did not face”<sup>386</sup>.

38- وَ مِنْهُ بَعْدَ قَتْلِ طَلْحَةَ وَ الزُّبَيْرِ:

And from it after the killing of Talha and Al-Zubeyr: -

أَشْكُوا إِلَيْكَ عُجْرِي وَ بُجْرِي  
إِنِّي قَتَلْتُ مُضَرِي مُضَرِي  
وَ مَعْشَرًا أَعَشَوْا عَلَيَّ بَصْرِي  
خَدَعْتُ أَنْفِي وَ قَتَلْتُ مَعْشَرِي.

‘I<sup>asws</sup> complain to You<sup>azwj</sup> of my<sup>asws</sup> sadness and my<sup>asws</sup> grief, and a community who have veiled my<sup>asws</sup> sight upon me<sup>asws</sup>. I<sup>asws</sup> killed (the clan of) Muzar by (the clan of) Muzar, I<sup>asws</sup> stumped my<sup>asws</sup> nose and killed (the transgressor from) my<sup>asws</sup> community”<sup>387</sup>.

39- وَ مِنْهُ حِطَابًا لِابْنِ الْعَاصِ فِي [مَعْرَكَةِ] صِفِّينَ:

And from it is an address to Ibn Al-Aas during a skirmish of Siffeen: -

<sup>385</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 36

<sup>386</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 37

<sup>387</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 38

كَذِباً عَلَى اللَّهِ يُشِيبُ الشُّعْرَا  
مَا كَانَ يُرْضَى أَحْمَدُ لَوْ خُبِرَا  
شَايِنِ النَّجِيِّ وَاللَّعِينِ الْأَخْزَرَا

يَا عَجَباً لَقَدْ رَأَيْتُ مُنْكَرَا  
يَسْتَرْقُ السَّمْعَ وَ يُغْشِي الْبَصَرَا  
أَنْ تَعْدِلُوا وَصِيْبُهُ وَالْأَبْتَرَا

'O how strange! I<sup>asws</sup> have seen denials, lies upon Allah<sup>azwj</sup> mingled in the poetry, stealing the hearing and blinding the sights. Ahmad<sup>saww</sup> would not have been pleased if he<sup>saww</sup> was informed. You are amending his<sup>saww</sup> bequest, and the adversary of the Prophet<sup>saww</sup> (Amro Bin Al-Aas) would be without posterity, and be the accursed and disgraced (Muawiya).

قَدْ بَاعَ هَذَا دِينَهُ إِذْ فَجَرَا  
مَنْ ذَا يَدُنِّيَا بَيْعُهُ قَدْ خَسِرَا  
إِنْ كُنْتُ تَبْغِي أَنْ تَرَوُرَ الْقَبْرَا  
أُسْعِطْكَ الْيَوْمَ دُعَاءاً صَبْرَا

كَلَاهُمَا بِجَنْدِهِ قَدْ عَشَكَرَا  
يَمْلِكُ مِصْرٍ إِنْ أَصَابَا ظَفَرَا  
يَا ذَا الَّذِي يَطْلُبُ مِئِّي الْوَتَرَا  
حَقّاً وَ تَصَلِّيْ بَعْدَ ذَلِكَ الْجُمُرَا

Both of them (Abu Bakr and Umar) he<sup>saww</sup> had sent in an army camp, they sold this religion when they transgressed, ruling Egypt if they attain victory. One whose purchase is the world would incur loss. O the one who seeks the loneliness from me<sup>asws</sup>, if you were seeking to visit the grave truly, and pray Salat after the embers (of battle) I<sup>asws</sup> shall give you today the deadly combat.

سَلِّ بِيْ بَدْرًا ثُمَّ سَلِّ بِيْ خَيْبَرَا  
إِنِّي إِذَا مَا الْحَرْبُ يَوْمًا خَضِرَا  
قَدَّمَ لَوَائِي لَا تُؤَخَّرْ حَذَرَا  
وَلَا أَخَا الْحَيْلَةِ عَمَّا قَدَرَا

لَا تَحْسَبْنِيْ يَا ابْنَ عَاصٍ عَسِرَا  
كَانَتْ قُرَيْشٌ يَوْمَ بَدْرِ جَزَرَا  
أَضْرَمْتُ نَارِي وَ دَعَوْتُ قَنْبَرَا  
لَنْ يَنْفَعَ الْحَاذِرَ مَا قَدْ حَذَرَا

Do not reckon me<sup>asws</sup>, O Ibn Al-Aas, to be in distress, Ask regarding me<sup>asws</sup> in Badr, and ask regarding me<sup>asws</sup> in Khyber, Quraysh would have been on a killing spree on the day of Badr if I<sup>asws</sup> had not attended the war for a day. My<sup>asws</sup> fire was ignited and I<sup>asws</sup> called Qanbar, sent ahead my<sup>asws</sup> flag not delaying the caution. The cautioner will never benefit what he had been cautious of, nor is a brother the means from what he was able.

لَمَّا رَأَيْتُ الْمَوْتَ مَوْتاً أَحْمَرَا  
لَوْ أَنَّ عِنْدِي يَوْمَ حَرْبِي جَعْفَرَا  
رَأَتْ قُرَيْشٌ بَحْمَ لَيْلٍ طَهَرَا.

إِنَّ الْحَذَارَ لَا يَزِدُّ الْقَدَرَا  
دَعَوْتُ هَمْدَانَ وَ ادْعُوا حِمَيْرَا  
أَوْ حَزْمَةَ اللَّيْلِ الْهَمَامَ الْأَزْهَرَا

Surely the danger cannot be return the pre-Determination, when you see the death as being red death. I<sup>asws</sup> called (clan of) Hamdan, and I<sup>asws</sup> called (clan of) Himeyr. If only Ja'far<sup>as</sup> would have been with me<sup>asws</sup> on the day of my<sup>asws</sup> war, or Hamza<sup>as</sup> the lion, the important blossom, whom Quraysh saw as a star of the night at noon".<sup>388</sup>

أَقُولُ: رَوَى الْأَنْبِيَاءُ نَصْرَ بَنِي مُزَاحِمٍ فِي كِتَابِ صِبْغَيْنِ وَ زَادَ بَعْدَ قَوْلِهِ: «وَأَدْعُوا حِمَيْرًا»:

<sup>388</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 39 a

I (Majlisi) am saying, 'The couplets are reported by Nasr Bin Muzahim in Kitab Sifteen, and he increased after his<sup>asws</sup> words: 'And I<sup>asws</sup> called (clan of) Himeyr': -

حَيِّ يَمَانٍ يُعْظِمُونَ الْخَطَرَ  
قُلْ لَابْنِ حَرْبٍ لَا تَدِبُ الْحَمْرَ  
لَا تَحْسَبِي يَا ابْنَ حَرْبٍ عَمراً  
كَانَتْ قُرَيْشٌ يَوْمَ بَدْرٍ جَزْراً  
قَرْنٌ إِذَا نَاطَحَ قَرْنًا كَسَرَ  
أُرْوِدُ قَلِيلاً أَبَدٍ مِنْكَ الضَّحَرَ  
وَ سَلْ بِنَا بَدْرًا مَعاً وَ خَيْرًا  
إِذْ وَرَدُوا الْأَمْرَ فَدَعُوا الصَّدْرَا.

'A tribe of Yemen are revering the danger, a horn when it butts a horn, it would break. Tell Ibn Harb not to bring the wine, and I<sup>asws</sup> wanted a little from you of the reproach. Do not reckon me<sup>asws</sup>, O Ibn Harb, as being submerged, and ask regarding us at Badr together and be informed. Quraysh were on a killing spree on the day of Badr. When the matter arrived, they condemned the majority".<sup>389</sup>

40- وَ مِنْهُ فِي الشُّكُوى:

And from it regarding the complaint –

صَبَرْتُ عَلَى مُرِّ الْأُمُورِ كَرَاهَةً  
وَ أَبْقَيْتُ فِي ذَاكَ الصُّبَابِ مِنَ الْأَمْرِ.

'I<sup>asws</sup> was patient upon bitterest of the matters disliking, and I<sup>asws</sup> remained in that difficult command".<sup>390</sup>

41- وَ مِنْهُ حِطَاباً لِأَصْحَابِهِ فِي صِفِّينَ:

And from it addressing his<sup>asws</sup> companions during (Battle of) Sifteen: -

دَبُّوا دَيْبَ النَّعْلِ قَدْ آتَى الظَّفَرُ  
إِنَّا جَمِيعاً أَهْلُ صَبْرٍ لَا خَوْفٍ  
لَا تُنْكِرُوا فَالْحَرْبُ تَرْمِي بِالشَّرِّ

'Walk the walking of the ants (subtly), and the victory has come. Do not be disliking for the war has shot with the evil. We, all of us are people of combat, not weakness".<sup>391</sup>

42- وَ مِنْهُ شِكَايَةٌ عَنْ حَيْلَةٍ [عَمْرٍو] بِنِ الْغَاصِ فِي الشَّحِيمِ:

And from it complaining about a trick of Amro Bin Al-Aas during the arbitration: -

لَقَدْ عَجَزْتُ عَجْزَ مَنْ لَا يَقْتَدِرُ  
أَرْفَعُ مِنْ ذَلِيلِي مَا كَانَ يَجْرُ  
سَوْفَ أَكْبِسُ بَعْدَهَا وَ أَسْتَمِرُّ  
قَدْ يُجْمَعُ الْأَمْرُ الشَّيْثُ الْمُتَشَتِّرُ.

<sup>389</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 39 b

<sup>390</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 40

<sup>391</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 41



*'I<sup>asws</sup> was frustrated with the frustration of the one who is unable. Soon I<sup>asws</sup> shall bag it afterwards and continue. I<sup>asws</sup> raised from my<sup>asws</sup> sluggish ones what was dragging, gathering the scattered matters''<sup>392</sup>.*

43- وَ مِنْهُ فِي الشَّكَايَةِ عَنْ قَلَّةِ الْأَنْبِيَاءِ الْمُوَافِقِ:

And from it regarding the complaint about scarcity of the comforters, the concordant: -

الْحَمْدُ لِلَّهِ خَدًا لَا شَرِيكَ لَهُ  
لَمْ يَبْقَ لِي مُوَسِّسٌ فَيُؤْنِسَنِي  
دَائِي فِي صُبْحِهِ وَ فِي عَظَمِهِ  
إِلَّا أَنْبِيَاءُ أَخَافُ مِنْ أَنْبِيَاءِهِ

*'The Praise is for Allah<sup>azwj</sup>, a Praise, there being no associate for Him<sup>azwj</sup>, Constant in His<sup>azwj</sup> morning and in His<sup>azwj</sup> evening (to the end of the night). There does not remain any comforter for me<sup>asws</sup> who can comfort me<sup>asws</sup> except a comforter whom I<sup>asws</sup> am fearing from his comforting.*

فَاعْتَزِلِ النَّاسَ مَا اسْتَطَعْتَ وَ لَا  
فَالْعَبْدُ يَرْجُو مَا لَيْسَ يُدْرِكُهُ  
تَزَكُّنَ إِلَى مَنْ تَخَافُ مِنْ دَنْبِهِ  
وَ الْمَوْتُ أَقْبَى إِلَيْهِ مِنْ نَفْسِهِ.

*So isolate from the people what you are able to and do not incline to the one you fear his filth, for the servant wishes for what he will not be attaining it, and the death is closer to him than his own soul''<sup>393</sup>.*

44- وَ مِنْهُ فِي الْمَفَاخِرَةِ:

And from it regarding the priding: -

أَتَحْسَبُ أَوْلَادَ الْجَهَالَةِ أَتَنَا  
فَسَائِلُ بَنِي بَدْرٍ إِذَا مَا لَقِيَتْهُمْ  
عَلَى الْحَيْلِ لَسْنَا مِثْلَهُمْ فِي الْفَوَارِسِ  
بِقَتْلِي ذَوِي الْأَقْرَانِ يَوْمَ التَّمَارِسِ  
وَ إِنَّا أَنْاسٌ لَا نَرَى الْحَرْبَ سُبَّةً  
وَ لَا نَنْتَنِي عِنْدَ الرِّمَاحِ الْمَدَاعِيسِ

*Are the children of the ignoramus reckoning that we are upon the cavalry (but) we aren't like them among the horsemen? As the sons (participants) of Badr of what they had faced with the slain with the peers on the day of strikes. And we are people, we do not see shame in the war, nor do we bend at the stabbing of the spears.*

وَ هَذَا رَسُولُ اللَّهِ كَالْبَدْرِ بَيْنَنَا  
فَمَا قِيلَ فِينَا بَعْدَهَا مِنْ مَقَالَةٍ  
بِهِ كَشَفَ اللَّهُ الْعَدَا بِالتَّنَاقُصِ  
فَمَا غَادَرَتْ مِنَّا جَدِيدًا لِلْإِبَاسِ.

*And this Rasool-Allah<sup>azwj</sup> is like the moon between us. Allah<sup>azwj</sup> Removed the enemies by him<sup>saww</sup>, overturning their views. There were no fighters among us of their number. They did not betray from us with new clothes (views)''<sup>394</sup>.*

<sup>392</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 42

<sup>393</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 43

45- وَمِنْهُ فِي الْمَفَاخِرَةِ وَإِظْهَارِ الشَّجَاعَةِ:

And from it regarding the priding and manifesting the bravery: -

السَّيْفُ وَ الْحَنْجَرُ رِيْحَانُنَا  
أُفٍّ عَلَى النَّرْجِسِ وَ الْآسِ  
شَرَابُنَا مِنْ دَمِ أَعْدَائِنَا  
وَ كُنَّاسُنَا جُجُمَةُ الرُّؤُسِ.

'The sword and the knife are our aromas. Ugh! Upon the narcissus and the myrtle. Our drink is from the blood of our enemies, and our clothing is skulls of the heads'.<sup>395</sup>

46- وَمِنْهُ فِي مِثْلِهِ:

And from it is similar to it: -

إِنِّي أَنَا اللَّيْثُ الْمُرْتَضِ الْأَشْوَقُ  
وَ الْأَسَدُ الْمُسْتَأْيِدُ الْمُعَرَّضُ  
إِذِ الْحُرُوبُ أَقْبَلَتْ تَصَرَّسُ  
وَ اخْتَلَقَتْ عِنْدَ النَّزَالِ الْأَنْفُسُ  
مَا هَابَ مِنْ وَقَعِ الرَّمَاحِ الْأَشْرَسُ.

'Me<sup>asws</sup>, I<sup>asws</sup> am the enraged lion, the magnified, and the courageous lion, not staying in the den. When the war comes, you will experience it, and the souls would differ at its descent, having feared them from the clashing of the fiercest spears'.<sup>396</sup>

47- وَمِنْهُ فِي بِنَاءِ سِجْنٍ بِالْقَصَبِ:

And from it regarding building of a prison with the reeds: -

أَلَا تَرَانِي كَيْسًا مُكَيَّسًا  
حِصْنًا خَصِينًا وَ أَمِينًا كَيْسًا.  
بَنَيْتُ بَعْدَ نَافِعٍ مُخَيَّسًا

'Do you not see me<sup>asws</sup> bagging (someone in a) bag? I<sup>asws</sup> am building 'Mukhaysa' (name of the prison) after benefit, a door of the fortress, and a secure shed (facility)'.<sup>397</sup>

48- وَمِنْهُ رِسَالَةٌ إِلَى [عَمْرِو] بْنِ الْعَاصِي:

And from it is a message to Amro Bin Al-Aas: -

لَأُصَبِّحَنَّ الْعَاصِيَّ ابْنَ الْعَاصِي  
مُسْتَحْقِبِينَ حَلَقَ الدَّلَاصِ  
قَدْ جَنَّبُوا الْحَيْثِلَ مَعَ الْقِلَاصِ  
أَسَادُ غِيَلٍ حِينَ لَا مَنَاصِ

<sup>394</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 44

<sup>395</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 45

<sup>396</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 46

<sup>397</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 47

*'The morning came to the disobedient son of the disobedience (Ibn Al-Aas), seventy thousand holding the forelocks (taking interest in the war), riding the light horses, sweeping aside the cavalry with the diminish, the crowd will flee to where there is no shelter'.*

بيان: قال نصر بن مزاحم في كتاب صفين: لما بلغ عمرو بن العاص مسيره عليه السلام إلى الشام قال:

لأوردن الكوفة القبائل بجمعي العام و جمعي قابلا

لا تحسبني يا علي غافلا

Explanation – Nasr Bin Muzahim said in Kitab Sifteen, 'When it reached Amro Bin Al-Aas news of his<sup>asws</sup> travel to Syria, he said, 'Do not reckon me, O Ali<sup>asws</sup>, as being heedless. I shall make the tribes to arrive at Al-Kufa with the crowds of the general public and crowds of desert tribes'.

فأجابه [علي عليه السلام] بهذه الأبيات.

So, Ali<sup>asws</sup> had answered him with these couplets".<sup>398</sup>

49- وَ مِنْهُ فِي الْاِخْتِجَاجِ عَلَى الْخُصُومِ:

And from it regarding the argumentation upon the contenders: -

إِذَا مُيِّزَ الصَّخَاخَ مِنَ الْمَرَضِ  
كَمَا عُرِفَ السَّوَادُ مِنَ الْبَيَاضِ  
وَ قَاضِيَا الْإِلَهِ فَيُعْجَمَ قَاضِي.

لَنَا مَا تَدْعُونَ بِغَيْرِ حَقٍّ  
عَرَفْتُمْ حَقَّنَا فَحَدِّثُوهُ  
كِتَابُ اللَّهِ شَاهِدُنَا عَلَيْكُمْ

*'For us is not to claim without any right when the healthy had been distinguished from the sick. We made them recognise our rights, but they rejected it just as the black is recognised from the white. The Book of Allah<sup>azwj</sup> is our Witness upon you all, and our Judge is God<sup>azwj</sup>. He<sup>azwj</sup> is the best Judge'.*<sup>399</sup>

50- وَ فِيهِ [و مِنْهُ خ ل] أَنَّهُ كَتَبَ مُعَاوِيَةُ إِلَيْهِ عَلَيْهِ السَّلَامُ:

And in and (from it), Muawiya wrote to him<sup>asws</sup>: -

وَ اللَّهُ لَا تَغْلِبُ فِيْمَا قَدْ قَضَى

لَا تُفْسِدَنَّ سَابِقَ إِحْسَانٍ مَضَى

*'Do not spoil the previous favours of the past. By Allah<sup>azwj</sup>! You will not overcome regarding what has passed'.*

فَأَجَابَهُ [علي عليه السلام]:

فَأَثْبَتْ أَصَادِفَكَ وَ سَيَفِي مُنْتَضَى

إِنْ كُنْتُ دَا عِلْمٍ بِمَا اللَّهُ قَضَى

<sup>398</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 48

<sup>399</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 49

وَاللَّهُ لَا يَرْجِعُ شَيْئًا نَفَضًا

وَاللَّهُ لَا يَرْجِعُ شَيْئًا قَدْ مَضَى

He<sup>asws</sup> answered him: 'If you were with knowledge of what Allah<sup>azwj</sup> has Decreed, then stay where you are, I<sup>asws</sup> shall come to you and my<sup>asws</sup> sword will be energised. By Allah<sup>azwj</sup>! Nothing will return which has been Decreed. By Allah<sup>azwj</sup>! Nothing will be accomplished which has been broken".<sup>400</sup>

51- وَ مِنْهُ فِي الْمَفَاخِرَةِ:

And in it is the priding: -

لَسْنَا كَمَنْ قَصَرَ أَوْ أَفْرَطًا.

نَحْنُ نَوْمُ النَّمَطِ الْأَوْسَطِ

'We<sup>asws</sup> are leaders of the moderate style. We<sup>asws</sup> aren't like the ones are deficient or excessive".<sup>401</sup>

52- وَ مِنْهُ فِي الشُّكُوى:

And from it is regarding the complaint: -

فِي النَّاسِ لَمْ يَبْقَ إِلَّا الْيَأْسُ وَالْخَرْعُ  
فَاللَّهُ أَكْرَمُ مَنْ يُرْجَى وَيُتَّبَعُ.

مَاتَ الْوَفَاءُ فَلَا رَيْدَ وَلَا طَمَعٍ  
فَاصْبِرْ عَلَى ثِقَةٍ بِاللَّهِ وَارْضَ بِهِ

'The loyalty is dead, so there is neither support nor eagerness in the people. Nothing remains except the despair and the panic. So, be patient upon (and) trust with Allah<sup>azwj</sup> (and) be pleased with Him<sup>asws</sup>, for Allah<sup>azwj</sup> would Honour the ones who hope and follow".<sup>402</sup>

53- وَ مِنْهُ فِي التَّذَلُّلِ [إِلَى اللَّهِ تَعَالَى]:

And from it regarding the humbleness to Allah<sup>azwj</sup> the Exalted: -

وَرَحْمَةُ رَبِّي مِنْ ذُنُوبِي أَوْسَعُ  
وَلِكُنِّي فِي رَحْمَةِ اللَّهِ أَطْمَعُ

ذُنُوبِي إِنْ فَكَرْتُ فِيهَا كَثِيرَةٌ  
فَمَا طَمَعِي فِي صَالِحٍ قَدْ عَمِلْتُهُ

'My<sup>asws</sup> sins, if I<sup>asws</sup> were to think regarding these, are plenty, and the Mercy of my<sup>asws</sup> Lord<sup>azwj</sup> is Vaster than my<sup>asws</sup> sins. So, whatever was my<sup>asws</sup> eagerness, I<sup>asws</sup> did it, but I<sup>asws</sup> more eager regarding the Mercy of Allah<sup>azwj</sup>.

وَ إِنْ تَكُنِ الْآخِرَى فَمَا كُنْتُ أَصْنَعُ  
وَ إِيَّاهُ عَبْدٌ أَقْرُ وَأَخْضَعُ.

فَإِنْ يَكُ عُقْرَانُ فَذَلِكَ بِرَحْمَةٍ  
مَلِيكِي وَمَعْبُودِي وَ رَبِّي وَ حَافِظِي

<sup>400</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 50

<sup>401</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 51

<sup>402</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 52

So, if He<sup>azwj</sup> were to Forgive, that would be due to His<sup>azwj</sup> Mercy, and if it happens to be the other, it would be due to what I<sup>asws</sup> had done. (He<sup>azwj</sup> is) my<sup>asws</sup> King, and my<sup>asws</sup> Deity, and my<sup>asws</sup> Lord<sup>azwj</sup>, and my<sup>asws</sup> Protector, and I<sup>asws</sup> am a servant to Him<sup>azwj</sup>. I<sup>asws</sup> acknowledge and submit".<sup>403</sup>

54- وَ مِنْهُ فِي وَصْفِ قَتْلِ الْأَغْشَمِ:

And from it regarding a description of killing of Al-Agsham: -

أَوْدَى بِأَغْشَمٍ دَهْرٌ كَانَ يَأْمُلُهُ  
قَدْ كَانَ يُكْثِرُ فِي الْكَلَامِ تَسْمِيْعاً  
فَعَلَوْتُهُ مِثِّي بِضَرْبَةٍ فَاتَكَ  
مَنْ كَانَ يَنْكِرُ فَضْلَنَا وَ سَاءَئَنَا  
فَخَرَّ مُنْجَدِلاً فِي الْأَرْضِ مُصْرُوعاً  
حَتَّى سَمَا بِحُسَامِهِ تَرْوِيعاً  
مَا كَانَ يَوْمًا فِي الْخُرُوبِ خُرُوعاً  
فَأَنَا عَلَيٌّ لِلَّهِ مُطِيعاً.

'The times destroyed Aghsam which he had been having long hopes in it, so he fell down flat on the ground, lying down. He used to frequently make us hear the talk until he poisoned with his intimidation. So, announce to him from me<sup>asws</sup> of a fatal strike. There was no day of panic in the wards. One who was denying our<sup>asws</sup> merits and our eminence, so I<sup>asws</sup> am Ali<sup>asws</sup>, obedient to the God<sup>azwj</sup>'.<sup>404</sup>

55- وَ مِنْهُ فِي إِظْهَارِ الشُّوْكَةِ وَ الْقُوَّةِ:

And from it in manifesting the complain and the strength: -

هَلْ يُفْرِغُ الصَّخْرُ مِنْ مَاءٍ وَ مِنْ مَطَرٍ  
أَنَا عَلَيٌّ أَبُو السَّبْطَيْنِ مُقْتَدِرٌ  
هَلْ يُلْحَقُ الرِّيحُ بِالْأَمَالِ وَ الطَّمَعِ  
عَلَى الْعَدَاةِ غَدَاةَ الرُّوعِ وَ الرَّمَعِ.

'Can the rock be free from water and from rain? Can the wind join up with the long hopes and the greed? I<sup>asws</sup> am Ali<sup>asws</sup>, father<sup>asws</sup> of the two grandsons<sup>asws</sup> (of Rasool-Allah<sup>saww</sup>), quite able upon the enemies of tomorrow, the fear and the intentions".<sup>405</sup>

56- وَ مِنْهُ فِي التَّلَهُفِ عَنْ قَتْلِ أَنْصَارِهِ:

And from it regarding the eagerness about the killing by his<sup>asws</sup> helpers: -

يَا لَهْفَ نَفْسِي قُتِلَتْ رَبِيعَةُ  
سَمِعْتُهَا كَانَتْ بِهَا الْوَقِيعَةُ  
فَمَا بِهَا نَقْصٌ وَ لَا وَضِيعَةُ  
كَانَتْ قَدِيمًا عُصْبَةً مَنِيعَةً  
رَبِيعَةُ السَّامِعَةِ الْمُطِيعَةِ  
بَيْنَ خَيَانِ سَوْقِهَا الْمَبِيعَةِ  
وَ لَا الْأُمُورِ الرَّثَّةِ الشَّنِيعَةِ  
تَرْجُو نَوَابِ اللَّهِ بِالصَّنِيعَةِ

<sup>403</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 53

<sup>404</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 54

<sup>405</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 55

'O grief of my<sup>asws</sup> soul! Rabi'e is killed, Rabie the listener, the obedient. I<sup>asws</sup> heard there was an event at it between a corner of its market of sellers. There was neither any shortage at it nor wastage, nor any matters of heinous things. It was an ancient impregnable band, hoping for the Rewards of Allah<sup>azwj</sup> with the works.

وَمُرَّةٌ أَنْسَابُهَا وَلِيعَةٌ  
لَيْسَتْ كَأَصْوَاتِ بَنِي الْحَضِيعَةِ  
مِنْ غَيْرِ مَا يُطَلِّ وَ لَا خَدِيعَةٍ  
فِي الشَّرَفِ الْعَالِي مِنَ الدَّسِيعَةِ  
قَالِعَةٌ أَصْوَاتُهَا زَفِيعَةٌ  
دَعَا حَكِيمٌ دَعْوَةً سَمِيعَةً  
نَالَ بِهَا الْمُنَزَّلَةَ الرَّفِيعَةَ

And (clan of) Murra, its lineage was foul, speaking in high voices, unlike the voices of the subdued clans. They called a wise one (Ibn Jabalah who was killed fighting against Talha and Al-Zubeyr) with a hearing call, from without any falsehood nor deception, attaining by it the lofty status, in the high nobility from the city".<sup>406</sup>

57- وَ مِنْهُ فِي الرِّضَا:

And from it regarding the pleasure: -

مَا لِي عَلَى قُوْتٍ فَائِتٍ أَسَفٌ  
مَا قَدَّرَ اللَّهُ لِي فَلَيْسَ لَهُ  
فَالْحَمْدُ لِلَّهِ لَا شَرِيكَ لَهُ  
أَنَا رَاضٍ بِالْغُسْرِ وَ الْيَسَارِ فَمَا  
وَ لَا تَرَانِي عَلَيْهِ أَتَهِفُ  
عَنِّي إِلَى مَنْ سِوَايَ مُنْصَرِفُ  
مَا لِي قُوْتٌ وَ هَمِّي الشَّرَفُ  
تَدْخُلُنِي ذِلَّةٌ وَ لَا صِلَفُ.

'What have I<sup>asws</sup> to do with being sorry over the loss of an item, nor will you see me<sup>asws</sup> carving upon it. What Allah<sup>azwj</sup> has Pre-determined for me<sup>asws</sup>, so there is no concern for me<sup>asws</sup> to it, to the one leaving besides me<sup>asws</sup>. The Praise is for Allah<sup>azwj</sup>, there is no associate for Him<sup>azwj</sup>. There is no strength for me<sup>asws</sup> and my<sup>asws</sup> endeavour is noble. I<sup>asws</sup> am pleased with the difficulty and the ease. So, neither does the disgrace enter me<sup>asws</sup> nor arrogant".<sup>407</sup>

58- وَ مِنْهُ فِي [قِصَّةِ] قَتْلِ كَعْبِ بْنِ الْأَشْرَفِ وَ إِجْلَاءِ بَنِي النَّضِيرِ:

And from it regarding the story of the killing of Ka'ab Bin Al-Ashraf and the evacuation of the clan of Nazeer: -

عَرَفْتُ وَ مَنْ يَعْتَدِلُ يَعْرِفُ  
عَنِ الْكَلِمِ الصِّدْقِ يَا نَبِيَّهَا  
رَسَائِلُ يُدْرَسْنَ فِي الْمُؤْمِنِينَ  
فَأَصْبَحَ أَحْمَدُ فِينَا غَزِيرًا  
وَ أَيْقَنْتُ حَقًّا وَ لَمْ أَصْدِفُ  
مِنْ اللَّهِ ذِي الرَّأْفَةِ الْأَرْأَفِ  
بِحُرٍّ اصْطَلَقَى أَحْمَدَ الْمُصْطَلَفِي  
غَزِيرَ الْمَقَامَةِ وَ الْمَوْقِفِ

<sup>406</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 56

<sup>407</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 57

*I<sup>asws</sup> recognise and the ones who are moderate recognise, and I<sup>asws</sup> am certainly true and did not discard the truthful speech he<sup>saww</sup> had come with from Allah<sup>azwj</sup> with the kindness and the compassion, messages to be studied among the Momineen, with these was Chosen Ahmad<sup>saww</sup>, the Chosen one. So Ahmad<sup>saww</sup> became dear among us, dear of the position and the standing.*

فَيَا أَيُّهَا الْمُوعِدُوهُ سَفَاهًا  
أَلَسْتُمْ تَخَافُونَ أَدْنَى الْعَذَابِ  
فَإِنْ تَصَرَّعُوا تَحْتَ أَسْيَافِنَا  
عَدَاةَ رَأَى اللَّهُ طُغْيَانَهُ  
وَلَمْ يَأْتِ جَوْرًا وَلَمْ يُغْنِفْ  
وَمَا آمَنَ اللَّهُ كَالْأَخْوَفِ  
كَمَضْنِعِ كَعَبِ أَبِي الْأَشْرَفِ  
وَأَعْرَضَ كَالْجَمَلِ الْأَخْفِيفِ

*O you the threatened, its foolish ones, who did not come with tyranny and were not harsh! Aren't you fearing even the lowest of the Punishments? And Allah<sup>azwj</sup> has not Granted safety like the fearing. So, if you were to lie down beneath our sword like the lying down of Ka'ab Abu Al-Ashraf in the early morning. Allah<sup>azwj</sup> Saw his despotism and objections like the frightened camel.*

فَأَنْزَلَ جِبْرِيلَ فِي قَتْلِهِ  
فَدَسَّ الرَّسُولُ رَسُولًا لَهُ  
فَبَاتَتْ عَيْنُونَ لَهُ مَغُولَاتٍ  
فَقَالُوا لِأَحْمَدَ دَرْنَا قَلِيلًا  
يُوخِي إِلَى عَبْدِهِ الْمُطْطَفِ  
بِأَبْيَضَ ذِي طَبَّةٍ مُزْهَفٍ  
مَتَى يُنْعِ كَعَبٌ لَهَا تَذْرِفُ  
فَإِنَّا مِنَ النَّوْحِ لَمْ نَشْتَفِ

*Jibraeel<sup>as</sup> descended regarding his killing with a soothing Revelation to His<sup>azwj</sup> servant. So, the Rasool<sup>saww</sup> sent a messenger (Muhammad Bin Maslama) secretly with a delicate canopy. The eyes spent the night lamenting, shedding tears when the news of death of Ka'ab came. They said to Ahmad<sup>saww</sup>, 'Leave us a little, for we are from the lamenters, not curling.*

فَخَلَّاهُمْ ثُمَّ قَالَ: اطْلَعُوا  
وَاجْلِسُوا النَّصِيرَ إِلَى غُرْبَةٍ  
إِلَى أَدْرَعَاتٍ رَادِفًا [رِدَافًا] هُمْ  
دُحُورًا عَلَى رَعْمَةِ الْأَنْفِ  
وَكَانُوا بِدَارَةِ ذِي زُخْرَفٍ  
عَلَى كُلِّ ذِي دَبَرٍ أَعْجَفِ.

*He<sup>saww</sup> took them to the side, then said: 'Give them the tears upon rubbing of their noses'. And the evacuation of (clan of) Nazeer was to the west, and they were with decorated houses, to Syria, riding behind them upon every (camel) with back injury, is even more strange".<sup>408</sup>*

59- وَ مِنْهُ فِي هَرَبِ غَطْرِيفِ بْنِ جُشَمٍ:

And from it regarding the fleeing by Ghitrif Bin Jusham: -

يَا لَهْفَ نَفْسِي عَلَى الْغَطْرِيفِ  
الْمُدَّعِي الْبُاسِ وَ بَدَلِ الرَّيْفِ

<sup>408</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 58



غَيْرَ كَرِيمِ الْجَدِّ أَوْ طَرِيفٍ.

أَقَلَّتْ مِنْ ضَرْبٍ لَهُ خَفِيفٍ

‘O grief of my<sup>asws</sup> soul upon Al-Ghitrif, the claimant of prowess and destruction of the vegetation. He escaped from a strike having lightness for it, without honour of the exertion or family honour’<sup>409</sup>.

60- وَ مِنْهُ فِي إِظْهَارِ الشَّوْقِ إِلَى الْكُوفَةِ:

And from it regarding manifesting the desire to Al-Kufa: -

يَا حَبْدًا سَيْفٌ بِأَرْضِ الْكُوفَةِ أَرْضٌ لَنَا مَأْلُوفَةٌ مَعْرُوفَةٌ  
عَمِي صَبَاحًا وَ اسْلَمِي مَأْلُوفَةٌ. يُطْلِقُهَا جَمَالُنَا الْمَعْلُوفَةُ

‘O how excellent is the coast at the land of Al-Kufa! A land of ours of well-known composition, unleashed with our known beauty, a light morning and a pleasant evening’<sup>410</sup>.

61- وَ مِنْهُ فِي الرِّضَا [بِمَا قَسَمَ اللَّهُ وَ قَدَّرَهُ لَهُ]:

And from it regarding the pleasure with what Allah<sup>azwj</sup> had Apportioned and Pre-determined for him<sup>asws</sup>: -

وَفَوَّضْتُ أَمْرِي إِلَى خَالِقِي  
كَذَلِكَ يُجَسِّسُ فِيمَا بَقِيَ.

رَضِيتُ بِمَا قَسَمَ اللَّهُ لِي  
لَقَدْ أَحْسَنَ اللَّهُ فِيمَا مَضَى

‘I<sup>asws</sup> am pleased with what Allah<sup>azwj</sup> has Apportioned for me<sup>asws</sup>, and I<sup>asws</sup> have succeeded in my<sup>asws</sup> affairs to my<sup>asws</sup> Creator. Allah<sup>azwj</sup> has Done well in what was during the past, like that He<sup>azwj</sup> will be Doing good during what remains’<sup>411</sup>.

62- وَ مِنْهُ فِي الْفَخْرِ بِالْعِلْمِ:

And from it regarding the priding with the knowledge: -

قَلْبِي وَعَاءٌ لَهُ لَا حَزْفٌ صُنْدُوقٍ  
أَوْ كُنْتُ فِي السُّوقِ كَانَ الْعِلْمُ فِي السُّوقِ.

عِلْمِي مَعِيَ أَيْنَمَا قَدْ كُنْتُ يَنْبَغِي  
إِنْ كُنْتُ فِي الْبَيْتِ كَانَ الْعِلْمُ فِيهِ مَعِيَ

‘My<sup>asws</sup> knowledge is with me<sup>asws</sup>. Wherever I<sup>asws</sup> would be, it would follow me<sup>asws</sup>. My<sup>asws</sup> heart is a receptacle for it, not a hollow box. If I<sup>asws</sup> was to be in the house, the knowledge would be in it with me<sup>asws</sup>, or I<sup>asws</sup> would be in the market, the knowledge would be in the market’<sup>412</sup>.

<sup>409</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 59

<sup>410</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 60

<sup>411</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 61

<sup>412</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 62

63- وَ مِنْهُ فِي الشَّكَايَةِ عَنِ الرَّفَقَاءِ:

And from it regarding the complaint about the friends: -

تَعَزَّيْتُ أَسْأَلُ مَنْ عَنِّي لِي  
مَنْ النَّاسِ هَلْ مِنْ صَدِيقِي صَدُوقٍ  
فَقَالُوا: غَزِيرَانِ لَا يُوجَدَانِ  
صَدِيقٌ صَدُوقٌ وَ بَيْضُ الْأَثُوقِ.

*'I<sup>asws</sup> have become alienated. Whom from the people is asking about me<sup>asws</sup>? Is there any friend of a truthful?' They said, 'Two dear ones cannot be found – a friend of the truthful, and the white elegance'.*<sup>413</sup>

64- وَ مِنْهُ فِي مِثْلِهِ:

And from it, similar to it: -

تُرَابٌ عَلَى رَأْسِ الزَّمَانِ فَإِنَّهُ  
زَمَانٌ عُقُوبِي لَا زَمَانُ حُقُوبِي  
فَكُلُّ رَفِيقٍ فِيهِ غَيْرُ مُوَافِقٍ  
وَ كُلُّ صَدِيقٍ فِيهِ غَيْرُ صَدُوقٍ.

*'May there be dust upon the head of the time, for it is a time of disloyalty, not a time of rights. Every friend during it is non-concordant, and every friend in it is without sincerity'.*<sup>414</sup>

65- وَ مِنْهُ فِي سَبَبِ بُعْضِ الْأَعَادِي:

And from it, regarding the cause of the hatred of the enemies: -

مَا تَرَكْتُ بَدْرَ لَنَا صَدِيقاً  
وَ لَا لَنَا مِنْ خَلْفِنَا طَرِيقاً.

*'(Battle of) Badr did not leave any friend for us, nor is there any way for us from behind us'.*<sup>415</sup>

66- وَ مِنْهُ خِطَاباً لِمُوسَى بْنِ حَازِمٍ الْعَكِّيِّ فِي الْحَرْبِ:

And from it is an address to Musa Bin Hazim Al-Aky during the war: -

دُونُكَهَا مُنْرَعَةٌ دِهَاقاً  
كَأْساً رُغَافاً مُزِجَتْ رُغَاقاً  
إِنَّا لَقَوْمٌ مَا تَرَى مَا لَا قَى  
أَقْدَ هَاماً وَ أَقْطَ سَاقاً.

*'Take it filled up, plump, a poisoned cup tasting salty. Surely some people, what they see is what they get. Cut it lengthwise and cut it width wise'.*<sup>416</sup>

<sup>413</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 63

<sup>414</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 64

<sup>415</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 65

<sup>416</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 66

67- وَ مِنْهُ فِي إِخْبَارِهِ [عَلَيْهِ السَّلَامُ] بِالْأَمْرِ الْخَفِيِّ:

And from it regarding his<sup>asws</sup> news with the hidden matters: -

أَرَى حَرْبًا مُخَيَّيَةً وَ سَلْمًا  
وَ عَهْدًا لَيْسَ بِالْعَهْدِ الْوَثِيقِ.

'I<sup>asws</sup> see a hidden war and (hidden) peace, and a pact, there isn't any firmness with the pact'.

بيان: قال الشارح: أمر أمير المؤمنين عليه السلام حريث بن راشد قبل [وقعة] صفين على الأهواز و لما رجع عليه السلام [من صفين] بغى و تمرد، فبعث عليه السلام إليه معقل بن قيس، فقتله و أسر جماعة من بني ناجية خرجوا معه،

The commentator said, 'Amir Al-Momineen<sup>asws</sup> instructed Hureys Bin Rashid before the event of Siffeen, to be a governor upon Al-Ahwaz, and when he<sup>asws</sup> returned from Siffeen, he rebelled and mutinied. He<sup>asws</sup> send Ma'qal Bin Qays to him. He killed him and captured a group from the clan of Najiya. They came out with him.

ففداهم مصقلة بن هبيرة بخمس مائة ألف درهم فلما عجز [من أدائه] هرب إلى معاوية، فأمر [أمير المؤمنين] عليه السلام بتخريب بيته فظهرت فيه أسلحة فأنشد عليه السلام هذا البيت.

Masqalah Bin Hubeyra redeemed them for one hundred thousand Dirham. When he was unable from paying it, he fled to Muawiya. Amir Al-Momineen<sup>asws</sup> ordered with ruining his house. Weapons were discovered in it. So, he<sup>asws</sup> prosed this couplet".<sup>417</sup>

68- وَ مِنْهُ فِي مِثْلِهِ:

And from it regarding similar to it: -

أَرَى أَمْرًا تَنْقُصُ غُرُونَاهُ  
وَ حَبْلًا لَيْسَ بِالْحَبْلِ الْوَثِيقِ.

'I<sup>asws</sup> see a matter, its handle is broken, and a rope which isn't a strong rope".<sup>418</sup>

69- وَ مِنْهُ [فِي] تَعْيِيرِ مُعَاوِيَةَ فِي بِنَاءِ مَسْجِدٍ بَنَاهُ بِدِمَشْقَ:

And from it regarding faulting Muawiya regarding a Masjid he built at Damascus: -

سَمِعْتُكَ تَبْنِي مَسْجِدًا مِنْ حَيَاةٍ  
كُمُطْعَمَةِ الرُّمَانِ مِمَّا زَنْتَ بِهِ  
فَقَالَ لَهَا أَهْلُ الْبَصِيرَةِ وَ التُّقَى:  
وَأَنْتَ بِحَمْدِ اللَّهِ غَيْرُ مُوَفَّقٍ  
حَرَتْ مَثَلًا لِلْخَائِنِ الْمُتَصَدِّقِ  
لَكَ الْوَيْلُ لَا تُزْنِي وَ لَا تَتَصَدَّقِي.

'I<sup>asws</sup> heard you (Muawiya) have built a Masjid from embezzled funds, and you, by the Praise of Allah<sup>azwj</sup>, are not appropriate, like the female feeder of the pomegranate (earned) from

<sup>417</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 67

<sup>418</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 68

what she had committed adultery with, an example flowing for the embezzler, the giver of charity, so the people of insight and piety said to her, 'For you is the doom! (Better) not to do the adultery and not to give in charity'.<sup>419</sup>

70- وَ مِنْهُ فِي مَدَحِ أَصْحَابِهِ:

And from it regarding the praise of his<sup>asws</sup> companions: -

فَقَوْمِي إِذَا اشْتَبَكَ الْقَنَا  
الْأَلَايُسُونَ دُرُوعَهُمْ  
جَعَلُوا الصُّدُورَ لَهَا مَسَالِكَ  
فَوْقَ الْقُلُوبِ لِأَجْلِ ذَلِكَ.

'Arise when the spear clash, making the chests to be a way for it, wearing their armour above the hearts for that reason'.<sup>420</sup>

71- وَ مِنْهُ [فِي الرِّضَا بِمَا رَزَقَهُ اللَّهُ مِنَ الْعِلْمِ]:

And from it regarding the pleasure from what Allah<sup>azwj</sup> had Graced him<sup>asws</sup> of the knowledge:-

رَضِينَا قِسْمَةَ الْجَبَّارِ فِينَا  
إِنَّا الْمَالُ يَفْتَنِي عَنْ قَرِيبٍ  
لَنَا عِلْمٌ وَ لِأَعْدَاءِ مَالٍ  
وَ إِنَّا الْعِلْمَ بَاقٍ لَا يَزَالُ.

'We<sup>asws</sup> are pleased with the Apportionment of the Subduer regarding us<sup>asws</sup>. For us<sup>asws</sup> there is the knowledge and for the enemies there is wealth. So, the wealth will perish very soon, and the knowledge will remain, not declining'.<sup>421</sup>

72- وَ مِنْهُ فِي إِظْهَارِ الْكَرَمِ:

And from it is regarding manifesting the benevolence: -

وَ دَارِي مُنَاحٌ لِمَنْ قَدْ نَزَلَ  
أَقْدَمُ مَا عِنْدَنَا حَاضِرٌ  
وَ زَادِي مُبَاحٌ لِمَنْ قَدْ أَكَلَ  
وَ إِنَّمَا الْكَرِيمُ فَرَاضٍ بِهِ  
وَ إِنَّمَا الْكَرِيمُ فَرَاضٍ بِهِ

'And my<sup>asws</sup> house is acclimatised for the one who has lodged, and my<sup>asws</sup> provision is legalised for the one who has come to eat. I<sup>asws</sup> offer whatever is present with us<sup>asws</sup> and even if there does not happen to be other than bread and vinegar. As for the honourable, he is pleased with it, and as for the vile (evil), for that one is the woe'.<sup>422</sup>

73- وَ مِنْهُ فِي إِظْهَارِ الْمَكَارِمِ:

<sup>419</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 69

<sup>420</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 70

<sup>421</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 71

<sup>422</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 72

And from it is regarding manifesting the honourable (manners): -

وَرِثَ الْمَكَارِمَ آخِرِي مِنْ أَوَّلِي  
بَصِيغَةً أُخْرَى وَ إِنْ لَمْ أَسْأَلْ  
أَثَرُهُ بِالزَّادِ حَتَّى يَمْتَلِي  
إِنِّي أَمْرٌ بِاللَّهِ عَزَّي كُلُّهُ  
فَإِذَا اصْطَلَنْتُ صَبِيغَةً أَتْبَعْتُهَا  
وَ إِذَا يُصَاحِبُنِي زَفِيقٌ مُرْمِلٌ

'By Allah<sup>azwj</sup>! I<sup>asws</sup> am a man with all honours. I<sup>asws</sup> inherited the honourable manners, the last ones from the first. So, when I<sup>asws</sup> do something, I<sup>asws</sup> follow it by doing another, and I<sup>asws</sup> do not ask. And when a friend with depleted (provision) accompanies me<sup>asws</sup>, I<sup>asws</sup> give him preference with the provision until he is full up.

وَ إِذَا دُعِيتُ لِكُرْبَةٍ فَرَجْتُهَا  
وَ إِذَا يَصِيحُ بِي الصَّرِيحُ لِحَادِثٍ  
وَ أَغْدُ جَارِي مِنْ عِيَالِي إِنَّهُ  
وَ حَفِظْتُهُ فِي أَهْلِهِ وَ عِيَالِهِ  
وَ إِذَا دُعِيتُ لِعُدْوَةٍ لَمْ أَفْعَلْ  
وَ أَفَيْتُهُ مِثْلَ الشَّهَابِ الْمُشْتَعِلِ  
اخْتَارَ مِنْ بَيْتِ الْمَنَازِلِ مَنْزِلِي  
بِتَعَاهُدٍ مِنِّي وَ لَمَّا أَسْأَلُ.

And when I<sup>asws</sup> am called to distress, I<sup>asws</sup> relieve it, and when I<sup>asws</sup> am called to treachery, I<sup>asws</sup> do not do so. And when the shouter shouts at me<sup>asws</sup> for an accident, I<sup>asws</sup> get to him like a burning meteor. And I<sup>asws</sup> count my<sup>asws</sup> neighbour as being from my<sup>asws</sup> (family) dependants. He chooses from my<sup>asws</sup> houses from the houses, and I<sup>asws</sup> protect him regarding his family and his dependants, by an undertaking from me<sup>asws</sup>, and even when I<sup>asws</sup> dislike".<sup>423</sup>

74- وَ مِنْهُ فِي [بَيَانٍ] فَضَائِلِهِ عَلَيْهِ السَّلَامُ مُخَاطَباً لِلْحَارِثِ الْحَمْدَانِيِّ:

And from it regarding an explanation of his<sup>asws</sup> merits addressing to Al-Haris Al-Hamdany: -

يَا حَارِ هَمْدَانَ مَنْ يَمُتْ يَرِنِي  
يَعْرِفُنِي طَرَفُهُ وَ أَعْرِفُهُ  
مِنْ مُؤْمِنٍ أَوْ مُنَافِقٍ قُبُلًا  
بَنَعْتِهِ وَ اسْمِهِ وَ مَا فَعَلَا

'O Har (Haris) Hamdan! One who dies will see me<sup>asws</sup>, be he from a Momin or a hypocrite, face to face. His eyes will recognise me<sup>asws</sup> and I<sup>asws</sup> will recognise him by his character, and his name and what he had done.

وَ أَنْتَ عِنْدَ الصَّرَاطِ مُعْتَرِضِي  
أَقُولُ لِلنَّارِ حِينَ تُوَقَّفُ لِلْعَرْضِ  
دَرِيهِ لَا تَقْرَبِيهِ إِنَّ لَهُ  
فَلَا تَخَفْ عَثْرَةً وَ لَا زَلَلًا  
دَرِيهِ لَا تَقْرَبِي الرَّجُلَا  
حَبْلًا يَحْتَلِ الْوَصِيَّ مُتَّصِلًا

And you will be exposed at the Bridge, but neither fear a stumble nor a slip. I<sup>asws</sup> shall say to the Fire when you paused for the presentation: 'Leave him, do not go near the man! Leave him, do not go near him, for there is a rope for him, a rope connected to the successor<sup>asws</sup>.

<sup>423</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 73

تَقَالُهُ فِي الْحَلَاوَةِ الْعَسَلَا  
كَمْ تَمَّ أُعْجُونَةُ لَهُ جَمَلًا.

أَسْقِيكَ مِنْ بَارِدٍ عَلَى ظَمَأٍ  
قَوْلٌ عَلَيَّ لِجَارِثٍ عَجَبٌ

I<sup>asws</sup> shall quench you from the cold (drink) upon thirst, as in the sweetness of the honey, being a word of Ali<sup>asws</sup> to Haris. How many then are the wonders for him<sup>asws</sup> in total?<sup>424</sup>

75- وَ مِنْهُ فِي رَدِّ مُنَحِّمٍ أَرَادَ إِرْشَادُهُ عَلَيْهِ السَّلَامُ:

And from it regarding a refutation of an astrologer wanting to guide him<sup>asws</sup>: -

تَرَاوَجَ الْمِرْيَخُ فِي بَيْتِ حَلِ  
الْمُشْتَرِي عِنْدِي سَوَاءٌ وَ رُحْلُ  
بِحَالِقِي وَ رَازِقِي عَزَّ وَ حَلَّ.

خَوَّفَنِي مُنَحِّمٌ أَخُو حَبَلٍ  
فَقُلْتُ: دَغْنِي مِنْ أَكَاذِبِ الْحَبْلِ  
أَزْنَعُ عَنْ نَفْسِي أَفَانِيَنَّ الدُّوَل

'He is frightening me<sup>asws</sup>, and astrologer of corrupted intellect, of the return of mars in the house of Aries. I<sup>asws</sup> said: 'Leave me<sup>asws</sup> from the lies of tricks. The Jupiter and Saturn are the same in my<sup>asws</sup> presence. I<sup>asws</sup> have lifted away from myself<sup>asws</sup> the skills of the nations for my<sup>asws</sup> Creator and my<sup>asws</sup> Sustainer Mighty and Majestic'.<sup>425</sup>

76- وَ مِنْهُ فِي إِظْهَارِ أَنَّ الْخِلَافَةَ حَقُّهُ مُخَاطَباً لِأَبِي بَكْرٍ:

And from it in manifesting that the caliphate is his<sup>asws</sup> right, addressing to Abu Bakr: -

رَوَى أَبُو الْجَيْشِ الْمُظَفَّرُ الْبُلْخِيُّ بِإِسْنَادِهِ قَالَ: جَاءَ عَلِيٌّ عَلَيْهِ السَّلَامُ وَ أَبُو بَكْرٍ فِي الْمَسْجِدِ فَقَالَ عَلَيْهِ السَّلَامُ:

بِأَنَّ عَلِيًّا خَيْرٌ حَافٍ وَ نَاعِلٍ  
وَ أَكْثَدَ فِيهِ قَوْلُهُ بِالْفَضَائِلِ  
إِلَيْهِ فَإِنَّ اللَّهَ أَصْدَقُ قَائِلٍ

تَعَلَّمَ أَبَا بَكْرٍ وَ لَا تَكُ جَاهِلًا  
وَ أَنَّ رَسُولَ اللَّهِ أَوْصَى بِحَقِّهِ  
وَ لَا تَبْخَسْنَهُ حَقُّهُ وَ ارْزُدِ الْوَرَى

'It is reported by Abu Al-Jaysh Al-Muzaffer Al-Balkjy, by his chain, said, 'Ali<sup>asws</sup> came and Abu Bakr was in the Masjid. He<sup>asws</sup> said: 'Abu Bakr has known and he is not ignorant of the fact that Ali<sup>asws</sup> is best of the bare-footed and the slippered, and that Rasool-Allah<sup>saww</sup> had bequeathed me<sup>asws</sup> with its right, and emphasised his<sup>asws</sup> words regarding it with the merits: 'And do not underestimate his<sup>asws</sup> rights and restore the right to him<sup>asws</sup>'. Surely Allah<sup>azwj</sup> is the most truthful of the speakers'.<sup>426</sup>

77- وَ مِنْهُ فِي إِظْهَارِ الشَّجَاعَةِ:

And from it regarding manifesting the bravery: -

<sup>424</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 74

<sup>425</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 75

<sup>426</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 76

عِتَاقُ الطَّيْرِ تَنْجِزُ الْجَدَالَ  
فَلَمَّا شَبْتُ أَقْنَيْتُ الرِّجَالَ  
وَلَمْ تُدْعِ السَّخَاءُ لَدَيَّ مَالًا.

أَنَا الصَّقْرُ الَّذِي خُدْتُ عَنْهُ  
وَقَاسَيْتُ الْخُرُوبَ أَنَا ابْنُ سَبْعٍ  
فَلَمْ تُدْعِ السُّيُوفُ لَنَا عَدُوًّا

I<sup>asws</sup> am the falcon whom necks of the birds are hunting it, so it falls from being hunted. And I<sup>asws</sup> suffered the wars when I<sup>asws</sup> was seven years old. When I<sup>asws</sup> became a youth, I<sup>asws</sup> annihilated the men. So, the swords did not leave any enemy for us<sup>asws</sup>, nor did the generosity leave me<sup>asws</sup> any money".<sup>427</sup>

78- وَمِنْهُ فِي مِثْلِهِ:

And from it regarding similar to it: -

وَإِذَا رَكِبْتُ فَصَيِّدِي الْأَبْطَالَ  
عِنْدَ الْوَعَا لَعَصْنُفَرٍ قَتَّالًا.

صَيِّدُ الْمُلُوكِ أَرَانِبُ وَ تَعَالِبُ  
صَيِّدِي الْفَوَارِسُ فِي اللَّقَاءِ وَ إِنِّي

'The kings hunted the rabbits and the foxes, and when I<sup>asws</sup> ride, I<sup>asws</sup> hunt for heroes. My<sup>asws</sup> prey are the horsemen during the battle and during the war I<sup>asws</sup> am the killer lion".<sup>428</sup>

79- وَمِنْهُ فِي إِظْهَارِ حُبِّ النَّبِيِّ وَ نَصْرِهِ وَ دَمِّ أَعَادِيهِ:

And from it regarding manifesting love of the Prophet<sup>saww</sup>, and helping him<sup>saww</sup>, and condemnation of his<sup>asws</sup> enemies: -

وَ فَقَا الدَّاعِي النَّبِيَّ الرَّسُولَا  
فِي دُحَى اللَّيْلِ بُكْرَةً وَ أُصِيلاً

إِنَّ عَبْدًا أَطَاعَ رَبًّا جَلِيلًا  
فَصَلَاةُ الْإِلَهِ تَنْتَرَى عَلَيْهِ

'A servant obeyed the Majestic Lord<sup>azwj</sup>, and the caller, the Prophet<sup>saww</sup>, the Rasool<sup>saww</sup> stood up, the Salat of war Shown upon him<sup>saww</sup> in the darkness of the night, morning and evening.

سَيِّدًا قَادِرًا وَ يَشْفِي غَلِيلاً  
مِثْلَ مَنْ كَانَ هَاوِيًّا وَ ذَلِيلًا  
وَ حَبِيبِي مُحَمَّدٌ لِي خَلِيلًا.

إِنَّ ضَرْبَ الْعَدَاةِ بِالسَّيْفِ يُرْضِي  
لَيْسَ مَنْ كَانَ قَاصِدًا مُسْتَقِيمًا  
حَسْبِيَ اللَّهُ عِصْمَةً لِمُؤْمَرِي

Striking the enemies with the sword would please a powerful chief and would heal the thirst for revenge. The one who was aiming wasn't straight like the one who collapsed and humiliated. Allah<sup>azwj</sup> Suffices me<sup>asws</sup> in Protection of my<sup>asws</sup> affairs, and my<sup>asws</sup> beloved Muhammad<sup>saww</sup> is a friend to me<sup>asws</sup>.<sup>429</sup>

<sup>427</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 77

<sup>428</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 78

<sup>429</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 79



80- وَ مِنْهُ فِي مِثْلِهِ: رُوِيَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَخَى بَيْنَ أَصْحَابِهِ وَ تَرَكَ عَلَيْهِ السَّلَامُ [لَمْ يُؤَاخِ بَيْنَهُ وَ بَيْنَ أَحَدٍ] فَقَالَ لَهُ فِي ذَلِكَ فَقَالَ: أَنَا اخْتَرْتُكَ لِنَفْسِي، أَنْتَ أَخِي وَ أَنَا أَخُوكَ فِي الدُّنْيَا وَ الْآخِرَةِ.

And from it regarding similar to it – It is reported that Rasool-Allah<sup>saww</sup> established brother-hood between his<sup>saww</sup> companions and left Ali<sup>asws</sup> out, not establishing brother-hood between him<sup>asws</sup> and anyone. He<sup>asws</sup> spoke to him<sup>saww</sup> regarding that. He<sup>saww</sup> said: ‘I<sup>saww</sup> chose you<sup>asws</sup> for myself<sup>saww</sup>. You<sup>asws</sup> are my<sup>saww</sup> brother<sup>asws</sup> and I<sup>saww</sup> am your<sup>asws</sup> brother<sup>saww</sup> in the world and the Hereafter’.

فَبَكَى عَلَيَّ عَلَيْهِ السَّلَامُ وَ قَالَ:

أَقْبِكَ بِنَفْسِي أَهْيَا الْمُصْطَفَى الَّذِي  
وَ تَقْدِيرِكَ حَوْبَائِي وَ مَا قَدَّرَ مُهْجَتِي  
وَ مَنْ كَانَ لِي مُدُّ كُنْتُ طِفْلاً وَ بِإِعْوَ  
هَدَانَا بِهِ الرَّحْمَنُ مِنْ غَمَّةِ الْجَهْلِ  
لِمَنْ أَنْتَمِي مَعَهُ إِلَى الْقَرْنِ وَ الْأَصْلِ  
وَ أَنْعَشَنِي بِالْعَلِّ مِنْهُ وَ بِالنَّهْلِ

Ali<sup>asws</sup> wept and said: ‘I<sup>asws</sup> shall save you<sup>saww</sup> with myself<sup>asws</sup>, O Chosen one whom the Beneficent Guided us through him<sup>saww</sup> from the plague of ignorance, and I<sup>asws</sup> shall sacrifice myself<sup>asws</sup> for you<sup>saww</sup> and whatever I<sup>asws</sup> am able with my<sup>asws</sup> efforts for the ones belonging to him<sup>saww</sup>, the branches (relatives) and roots (forefathers), and (he<sup>saww</sup>) was the one who was for me<sup>asws</sup> since I<sup>asws</sup> was a child and adolescent, and he<sup>asws</sup> raised me<sup>asws</sup> with assistance from him<sup>saww</sup> and a dwelling.

وَ مَنْ جَدُّهُ جَدِّي وَ مَنْ عُمُّهُ أَبِي  
وَ مَنْ حِينَ أَخَى بَيْنَ مَنْ كَانَ حَاضِراً  
لَكَ الْفَضْلُ إِلَيَّ مَا حَيْثُ لَشَاكِرٌ  
وَ مَنْ بَحْلُهُ بَحْلِي وَ مَنْ بَنَتْهُ أَهْلِي  
دَعَائِي وَ أَخَانِي وَ بَيَّنَّ مِنْ فَضْلِي  
لِإِحْسَانٍ مَا أَوْلَيْتَ يَا خَاتَمَ الرُّسُلِ

And the one who is his<sup>saww</sup> grandfather<sup>as</sup> is my<sup>asws</sup> grandfather<sup>as</sup>, and the one who is his<sup>saww</sup> uncle<sup>as</sup> is my<sup>asws</sup> father<sup>as</sup>, and the one who is his<sup>saww</sup> (grand) son<sup>asws</sup> is my<sup>asws</sup> son<sup>asws</sup>, and the one who is his<sup>saww</sup> daughter<sup>asws</sup> is my<sup>asws</sup> wife<sup>asws</sup>; and when he<sup>saww</sup> established brother-hood between the ones who were present, he<sup>asws</sup> called me<sup>asws</sup> and established brother-hood with me<sup>asws</sup> and proclaimed my<sup>asws</sup> merits. For you<sup>saww</sup> is the merit what I<sup>asws</sup> cannot even thank for of the favours what you<sup>saww</sup> gave, O last of the Rasools<sup>saww</sup>, 430

81- وَ مِنْهُ عِنْدَ قُرْبِ خَرْبِ الْحَمَلِ:

And from it near to (the time of) battle of the camel: -

قَدْ طَالَ لَيْلِي وَ الْحَزِينُ مُوَكَّلٌ  
وَ النَّاسُ تَعْرِوهُمْ أُمُورٌ جَمَّةٌ  
فَقَدْ تَحَلَّى بِحِمِّ وَ هُنَّ سَوَارِعُ  
فَقَدْ إِذَا نَزَلَتْ بِسَاحَةِ أُمَّةٍ  
لِحِدَارٍ يَزُومُ عَاجِلٍ وَ مُوَجِّلٍ  
مُرٌّ مَذَاقُهَا كَطَعْمِ الْحَنْظَلِ  
تُسَمَّى أَوَاخِرُهَا بِكَأْسِ الْأَوَّلِ  
حَيْثُ يَعْدِلُ بَيْنَهُمْ مُتَبَهِّلٍ

<sup>430</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 80

'My<sup>asws</sup> night has prolonged and the grief is allocated for a danger of a day, current and postponed, and the people are terrified by the affairs of a crowd; bitter is its taste like taste of the colocynth. Fitna was released with them and they hurried, their last ones quenched with the cup of the former ones. Fitna, when it descends in the courtyard of a community, it affects them with the equality, damning"<sup>431</sup>.

82- وَ مِنْهُ فِي الشُّكَايَةِ عَنْ طَلْحَةَ وَ الزُّبَيْرِ :

And from it regarding the complain about Talha and Al-Zubeyr: -

إِنَّ يَوْمِي مِنَ الزُّبَيْرِ وَ مِنْ  
طَلْحَةَ فِيمَا يَسُوؤُنِي لَطَوِيلُ  
ظَلَمَانِي وَ لَمْ يَكُنْ عَلِمَ اللَّهُ  
إِلَى الظُّلْمِ لِي لِحُلُقِي سَبِيلُ.

'My day from Al-Zubeyr and from Talha worsens me<sup>asws</sup> for a long time. They both were unjust to me<sup>asws</sup>, and Allah<sup>azwj</sup> did not Teach any way for me<sup>asws</sup> be unjust to the people"<sup>432</sup>.

83- وَ مِنْهُ مُخَاطَباً لِمُعَاوِيَةَ :

And from it is addressing to Muawiya: -

أَلَا مَنْ ذَا يُبَلِّغُ مَا أَقُولُ  
أَلَا أُبَلِّغُ مُعَاوِيَةَ بْنَ صَخْرٍ  
وَ نَاطَحَتِ الْأَكَارِمُ مِنْ رِجَالِ  
هُمْ نَصَرُوا النَّبِيَّ وَ هُمْ أَجَابُوا  
فَإِنَّ الْقَوْلَ يُبْلِغُهُ الرَّسُولُ  
لَقَدْ حَاوَلْتَ لَوْ نَفَعَ الْحَوِيلُ  
هُمْ الْهَاتَمُ الَّذِينَ هُمْ أَصُولُ  
رَسُولُ اللَّهِ إِذْ خَذَلَ الرَّسُولُ

'Indeed! Who is the one who would deliver what I<sup>asws</sup> am saying, for the word is what the Rasool<sup>saww</sup> had delivered. Indeed! Deliver to Muawiya Bin Sakhar, 'You have intended, if only the intention would benefit, and you butted the honourable ones from the men, they are the important ones, those having principles for them. They helped the Prophet<sup>saww</sup>, and they had answered Rasool-Allah<sup>saww</sup> when the Rasool<sup>saww</sup> was deserted.

نَبِيًّا جَالَدَ الْأَصْحَابِ عَنْهُ  
فَدَنَتْ لَهُ وَ دَانَ أَبْهُوكَ كُرْهًا  
مَضَى فَنَكَصْتُمَا لَمَّا تَوَارَى  
وَ نَابَ الْحَزْبُ لَيْسَ لَهُ قُلُوبُ  
سَبِيلُ الْعَيِّ عِنْدَكُمَا سَبِيلُ  
عَلَى الْأَعْقَابِ عَيْكُمَا طَوِيلُ

A Prophet<sup>saww</sup>, the companions whipped (struck swords) on his<sup>saww</sup> behalf, and the war bit, there aren't any remnants for it. You went near it and your father frequently went near the way of error. There is a way of the past with you both. You both broke when you covered up your prolonged errors upon the posterity.

إِذَا مَا الْحَزْبُ أَهْدَبَ عَارِضَاهَا  
وَ أَتَرَقَّ عَارِضٌ مِنْهَا نَحِيلُ

<sup>431</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 81

<sup>432</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 82

عَلَيْكَ وَ أَنْتَ مُنْجَدِلٌ قَتِيلٌ.

فَيُوشِكُ أَنْ يَجُولَ الْخَيْلُ يَوْمًا

*When the war spreads its clouds far and wide, and the imaginations are flashed wide from it, there is no doubt that the cavalries would roam around one day to be upon you while you are hooked on being killed”*.<sup>433</sup>

[ثم] قال [شارح الديوان]: فأجاب معاوية:

لَأُورِدَنَّ الْكُوفَةَ الْقَنَابِلَا  
فِي عَامِنَا هَذَا وَ عَامَا قَابِلَا

لَا تَحْسَبْنِي يَا عَلِي غَافِلَا  
و الْمَشْمُخَرَّ وَ الْقَنَا الذَّوَابِلَا

*Then the commentator of the register (of poems) said, ‘Muawiya replied, ‘Do not reckon me, O Ali<sup>asws</sup>, as being heedless. I will make the battalions of calries to arrive at Al-Kufa, and the prolonged (battle) and meeting of the flags would be in this year of our and the coming years’.*

فَأَجَابَهُ: [عَلِيٌّ عَلَيْهِ السَّلَامُ]:

لَأُورِدَنَّ شَامَكَ الصَّوَاهِلَا  
لَأُزِمَنَّ مِنْكُمْ الْكُوَاهِلَا  
يَزْدَجُونَ الْحُزْنَ وَ السَّوَاهِلَا  
هَذَا لَكَ الْعَامُ وَ ذَرْنِي قَابِلَا

أَصْبَحْتَ ذَا حُمُقٍ تَمُتَّى الْبَاطِلَا  
أَصْبَحْتَ أَنْتَ يَا ابْنَ هِنْدٍ جَاهِلَا  
تَسْعِينَ أَلْفًا زَاجِحًا وَ نَابِلَا  
بِالْحَقِّ وَ الْحَقُّ يُرِيحُ الْبَاطِلَا

*Ali<sup>asws</sup> answered him: ‘You have come to be with foolishness wishing for the falsehoods. I<sup>asws</sup> shall make arrive the horses with great neighing. You, O Ibn Hind, have become ignorant. I<sup>asws</sup> shall cast away the trusted ones from you by ninety thousand spurring and shooting arrows, crowding the grief and sorrows with the truth, and the truth shall remove the falsehood. This year is for you, and leave for me<sup>asws</sup> the next year”*.<sup>434</sup>

84- وَ مِنْهُ فِي وَصْفِ أَصْحَابِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ:

And from it in describing his<sup>asws</sup> companions: -

عَدَاةَ الْحَمِيسِ بَيِّضٍ صِقَالِ  
أَمَامَ الْعُقَابِ عَدَاةَ النَّزَالِ  
وَ تُرْوِي الْكُغُوبَ دِمَاءَ الْقِدَالِ.

كَآسَادٍ غِيلٍ وَ أَشْبَالِ خَيْسِ  
تَجِيدُ الصَّرَابَ وَ حَزَّ الرِّقَابِ  
تَكِيدُ الْكُذُوبَ وَ تُخْزِي الْهُيُوبَ

*‘Like lions and cubs and the lion’s den, morning of Thursday, with shiny blades, neutralising the strikes and slitting the necks, in front of the flag (of Rasool-Allah<sup>saww</sup>), going to the battle,*

<sup>433</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 82

<sup>434</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 83

*planning (against) the lies, and humiliating the fearless, and the heels would be saturated by the blood from the back of the heads”*.<sup>435</sup>

And from it, in praise of Abdul Aziz Bin Al-Haris: -

85- وَمِنْهُ فِي مَدْحِ عَبْدِ الْعَزِيزِ بْنِ الْحَارِثِ:

شَرِيتُ بِأَمْرِ لَا يُطَاقُ حَفِيطَةً  
جَزَاكَ إِلَهَ النَّاسِ خَيْرًا فَقَدْ وَقْتُ  
جَبَاءَ وَ إِيْخْوَانُ الْحَفِيطِ قَلِيلٌ  
يَدَاكَ بِفَضْلِ مَا هُنَاكَ خَزِيلٌ.

*‘You have acquired such a matter a protector cannot bear and the brothers of the protectors are few. May God<sup>azwj</sup> of the people Recompense you goodly, for your hands have been loyal with the merits what is plenty over there”*.

بيان: رُوِيَ أَنَّهُ قَالَهَا حِينَ أَحَاطَ عَسْكَرُ الشَّامِ بِطَائِفَةٍ مِنْ أَصْحَابِهِ فَتَنَادَى [عَلَيْهِ السَّلَامُ]: أَلَا هَلْ مِنْ رَجُلٍ يَشْرِي نَفْسَهُ لِلَّهِ وَ يَبِيعُ دُنْيَاهُ بِأَجْرَتِهِ!

Explanation – It is reported that he<sup>asws</sup> said it when the army of Syria surrounded a group of his<sup>asws</sup> companions, so he<sup>asws</sup> called out: ‘Indeed! Is there any man who will sell his own self to Allah<sup>azwj</sup> and sell his world for the Hereafter!?’

فَأَجَابَهُ عَبْدُ الْعَزِيزِ وَ دَخَلَ فِي عُمَارِ النَّاسِ وَ حَارَبَ حَتَّى وَصَلَ إِلَى أَصْحَابِهِ عَلَيْهِ السَّلَامُ وَ قَالَ لَهُمْ: يَقُولُ لَكُمْ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: كَبُرُوا وَ هَلَّلُوا فَهِيَ نَحْنُ قَدْ وَافَقْنَاكُمْ إِنْ شَاءَ اللَّهُ. وَ صَارَ ذَلِكَ سَبَبَ الْفَتْحِ وَ الظَّفَرِ كَمَا مَرَّ.

Abdul Aziz answered him<sup>asws</sup> and entered to be among the congestion of the people, and he battled until he arrived to his<sup>asws</sup> companions and said to them, ‘Amir Al-Momineen<sup>asws</sup> is saying to you all: ‘Exclaim Takbeers and Extollation, for here we are arriving to you, if Allah<sup>azwj</sup> so Desires’. And that became a cause for the victory and the prevailing, like what has passed”<sup>436</sup>.

86- وَمِنْهُ فِي الضَّجْرِ وَ الشُّكُوى [مَنْ تَحَامِلِ الطُّغَاةَ عَلَى أَهْلِ التَّقْوَى]: وَ رُوِيَ أَنَّهُ أَنْشَدَهَا يَوْمَ اسْتِشْهَادِ عَمَّارٍ [بْنِ يَاسِرٍ] رَضِيَ اللَّهُ عَنْهُ:

And from it in rebuking and complaining from the attacks of the tyrants upon the people of piety. And it is reported that he<sup>asws</sup> prosed these two (couplets) on the day Ammar Bin Yasser<sup>ra</sup> was martyred, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>: -

أَرَاكَ مُصِرًّا بِالَّذِينَ أُحِبُّهُمْ  
أَرَاكَ مُصِرًّا بِالَّذِينَ أُحِبُّهُمْ  
أَرْحَنِي فَقَدْ أَفْنَيْتَ كُلَّ خَلِيلٍ  
كَأَنَّكَ تَنْحُو نَحْوَهُمْ بِدَلِيلٍ.

*‘Indeed! O you death which will not neglect me<sup>asws</sup>! Give me<sup>asws</sup> rest, for every friend has perished. I<sup>asws</sup> see you are determined with the ones I<sup>asws</sup> love. It is as if you are turning towards them with the evidence”*.<sup>437</sup>

<sup>435</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 84

<sup>436</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 85

<sup>437</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 86

87- وَ مِنْهُ فِي كَثْرَةِ قَتْلَى أَهْلِ الشَّامِ:

And from it regarding the plenty of slain from the people of Syria: -

كَأَيُّنْ تَرَكْنَا فِي دِمَشْقَ وَأَهْلِهَا  
وَأَغَانِيَةَ صَادَ الرِّمَاحِ خَلِيلَهَا  
تَبْكِي عَلَى يَغْلٍ لَهَا رَاحَ غَارِيَا  
وَنَحْنُ أَنْاسٌ لَا تَصِيدُ رِمَاحَنَا  
مِنْ أَشْمَطِ مَوْثُورٍ وَ شَتَطَاءِ نَاكِيلٍ  
وَأَضْحَتْ بُعَيْدَ الْيَوْمِ إِحْدَى الْأَزَامِلِ  
وَلَيْسَ إِلَى يَوْمِ الْحِسَابِ بِغَافِلٍ  
إِذَا مَا طَعَنَّا الْقَوْمَ غَيْرَ الْمُقَاتِلِ.

'Like where did we leave regarding Damascus and its people, from the blight of a killed one and mourning of the bereaved, and the female singer blocked the spear of her friend, and a day later she became a widow, crying upon a husband of hers. The conqueror rested and there isn't any guarantor (for her) up to the Day of Reckoning, and we are such people, our spears do not hunt when the people do not stab us, apart from the fighters'.

أَقُولُ: رَوَى نَصْرُ بْنُ مُزَاهِمٍ فِي كِتَابِ صِفِّينَ عَنْ عَمْرِو بْنِ شَمْرٍ قَالَ: لَمَّا صَدَرَ [عَلَيْهِ] عَلَيْهِ السَّلَامُ مِنْ صِفِّينَ أَنْشَأَ يَقُولُ: [...] وَ ذَكَرَ الْأَنْبِيَاءَ.

I (Majlisi) am saying, 'It is reported by Nasr Bin Muzahim in Kitab Siffeen, from Amro Bin Shimr who said,

'When Ali<sup>asws</sup> returned from Siffeen, he<sup>asws</sup> prosed saying' – and he mentioned the couplets".<sup>438</sup>

And he said in the register (of poems), and from it is regarding the complaint about the extinction of landmarks of Al-Islam: -

88- وَ قَالَ فِي الدِّيَّوَانِ وَ مِنْهُ فِي الشُّكْوَى عَنِ انْدِرَاسِ مَعَالِمِ الْإِسْلَامِ:

لِيُنْكِ عَلَى الْإِسْلَامِ مَنْ كَانَ بَاكِياً  
لَقَدْ دَهَبَ الْإِسْلَامُ إِلَّا بَقِيَّةً  
فَقَدْ تُرِكَتْ أَرْكَائُهُ وَ مَعَالِمُهُ  
قَلِيلٌ مِنَ النَّاسِ الَّذِي هُوَ لَا زِمُهُ.

'Let him wail upon Al-Islam the one who was crying, for its pillars and its features have been neglected. Al-Islam has gone away except it remains in a few of the people, the ones who necessitate it'.<sup>439</sup>

89- وَ مِنْهُ قَالَ: جَاءَتْ إِلَيْهِ عَلَيْهِ السَّلَامُ امْرَأَةٌ تَشْكُو زَوْجَهَا فَقَالَتْ:

زَوْجِي كَرِيمٌ يُبْعِضُ الْمَحَارِمَا  
وَ يُصْبِحُ الدَّهْرَ لَدَيْنَا صَائِماً  
لَأَنَّهُ يُصْبِحُ لِي مُرَاغِماً  
يَقْطَعُ لَيْلًا قَاعِداً وَ قَائِماً  
وَ قَدْ خَشِيتُ أَنْ يَكُونَ آثِماً

<sup>438</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 87

<sup>439</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 88

And from it, he said, 'A woman came to him<sup>asws</sup> complaining of her husband. She said, 'My husband is honourable, he hates the Prohibitions, cutting (spending the) night sitting and standing (in Salat), and spends the day Fasting, and I am fearing that he would become a sinner because he has become a usurper of mine (rights)'.

أَجَابَهَا رَوْحُهَا:

لَا أَصْبِحُ الدَّهْرَ بَيْنَ هَائِمًا  
لَا بَلَّ أَصْلِي قَاعِدًا وَ قَائِمًا  
يَا لَيْتَنِي نَجُوتُ مِنْهَا سَالِمًا  
وَلَا أَكُونُ بِالنِّسَاءِ نَاعِمًا  
فَقَدْ أَكُونُ لِلذُّنُوبِ لَازِمًا

Her husband responded to her, 'I do not become roving around her all the time, nor do I become soft towards the women. No, but I pray salat sitting and standing, for it has become necessary for the sins. O if only I can be rescued from her safely'.

فَأَجَابَهُمَا عَلَيْهِ السَّلَامُ حَاكِمًا بَيْنَهُمَا:

مَهْلًا فَقَدْ أَصْبَحْتَ فِيهَا إِثْمًا  
ثَلَاثَةً تُصْبِحُ فِيهَا صَائِمًا  
وَلَيْلَةً تَخْلُو لَدَيْهَا نَاعِمًا  
لَكَ الصَّلَاةُ قَاعِدًا وَ قَائِمًا  
وَرَابِعٌ تُصْبِحُ فِيهِ طَاعِمًا  
مَا لَكَ أَنْ تُمَسِّكَهَا مُرَاعِمًا.

He<sup>asws</sup> answered them both, judging between them: 'Shh, no, for you have become a sinner in it. For you is the Salat, sitting and standing, three (days) to be Fasting during these, and fourth you become a feeder (provider) during it, and at night leave it vacant to sleep in it. It is not for you that you withhold her usurping'.<sup>440</sup>

90- وَ مِنْهُ فِي الشُّكْوَى:

And from it is regarding the complaint: -

أَصْبَحْتُ بَيْنَ الْهَمِّ وَالْهَمَمِ  
طَوْبَى لِمَنْ نَالَ قَدْرَ هَمِّهِ  
عُمُومَ عَجْرِ وَ هَمِّهِ الْكَرَمِ  
أَوْ نَالَ عِزَّ الْقُنُوعِ بِالْقِسَمِ.

'I<sup>asws</sup> have come to be between the worrying and the grieving, generally frustrated, and the honourable endeavours. Beatitude is for the one who attains in accordance to his endeavours, or attains honour of the contentment with the apportionment'.<sup>441</sup>

91- وَ مِنْهُ فِي الْمُفَاخَرَةِ وَ إِظْهَارِ الْفَضَائِلِ:

And from it regarding the priding and manifesting the merits: -

<sup>440</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 89

<sup>441</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 90

قَالَ [شَارِحُ الدِّيَوَانِ]: ذَكَرَ الْإِمَامُ عَلِيُّ بْنُ أَحْمَدَ الْوَاحِدِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: اجْتَمَعَ عِدَّةٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْهُمْ: أَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَطَلْحَةُ، وَزُبَيْرٌ، وَفَضْلُ بْنُ الْعَبَّاسِ، وَعَمَّارٌ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَأَبُو ذَرٍّ، وَالْمِقْدَادُ، وَسَلْمَانُ، وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ،

The commentator of the register (of poems) said, 'The imam Ali Bin Ahmad Al-Wahidy (non Shia) from Abu Hureyra having said, 'A number of the companions of Rasool-Allah<sup>saww</sup> gathered, from them were Abu Bakr, and Umar, and Usman, and Talha, and Al-Zubeyr, and Al-Fazl Bin Al-Abbas, and Ammar<sup>ra</sup>, and Abdul Rahman Bin Awf, and Abu Zarr<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>, and Salman<sup>ra</sup>, and Abdullah Bin Masoud.

فَجَلَسُوا وَأَخَذُوا فِي مَنَاقِبِهِمْ، فَدَخَلَ عَلَيْهِمُ عَلِيُّ عَلَيْهِ السَّلَامُ فَسَأَلَهُمْ فِيمَ أَنْتُمْ؟ قَالُوا: نَتَذَكَّرُ مَنَاقِبَنَا بِمَا سَمِعْنَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. فَقَالَ: عَلِيُّ عَلَيْهِ السَّلَامُ: اسْمَعُوا مِنِّي ثُمَّ أَنْشَأَ يَقُولُ هَذِهِ الْأَبْيَاتَ:

They gathered and took (to discussing) their own virtues. Ali<sup>asws</sup> entered to be among them. He<sup>asws</sup> asked them: 'Regarding what are you (discussing)?' They said, 'Our virtues from what we had heard from Rasool-Allah<sup>saww</sup>'. Ali<sup>asws</sup> said: 'Listen from me<sup>asws</sup>'. Then he<sup>asws</sup> prosed saying these couplets:

لَقَدْ عَلِمَ الْإِنْسَانُ بِأَنَّ سَهْمِي  
وَأَحْمَدَ النَّبِيِّ أَخِي وَصَهْرِي  
وَإِنِّي قَائِدٌ لِلنَّاسِ طَرًّا  
وَ قَاتِلٌ كُلِّ صِنْدِيدٍ رَيْسٍ  
مِنَ الْإِسْلَامِ يُفْضِلُ كُلَّ سَهْمِي  
عَلَيْهِ اللَّهُ صَلَّي وَابْنُ عَمِّي  
إِلَى الْإِسْلَامِ مِنْ غُرَبٍ وَ عُجُمٍ  
وَ حِبَارٍ مِنَ الْكُفَّارِ ضَحْمِي

'The people have known that my<sup>asws</sup> share from Al-Islam is superior to all (other) shares, and Ahmad<sup>saww</sup> the Prophet<sup>saww</sup> is my<sup>asws</sup> brother<sup>asws</sup> and my<sup>asws</sup> in-law, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>saww</sup>, and he<sup>saww</sup> is son<sup>saww</sup> of my<sup>asws</sup> uncle<sup>as</sup>, and I<sup>asws</sup> am a leader for the people flying to Al-Islam, from Arabs and non-Arabs, and killer of every valiant chief, and tyrant from the mighty Kafirs.

وَ فِي الْقُرْآنِ أَلَزَمَهُمْ وَلَائِي  
كَمَا هَارُونَ مِنْ مُوسَى أَخُوهُ  
لِذَاكَ أَقَامَنِي هُمْ إِمَامًا  
وَ أَوْحَبَ طَاعَتِي فَرَضًا يَعْزُمُ  
كَذَاكَ أَنَا أَخُوهُ وَ ذَاكَ اسْمِي  
وَ أَخْبَرَهُمْ بِهِ بِغَدِيرِ خُمٍ

And in the Quran has Imposed my<sup>asws</sup> Wilayah upon them and has Obligated obedience to me<sup>asws</sup> as an Imposition with determination, like what Haroun<sup>as</sup> was from Musa<sup>as</sup>, his<sup>as</sup> brother<sup>as</sup>, like what I<sup>asws</sup> am his<sup>saww</sup> brother<sup>asws</sup>, and that is my<sup>asws</sup> name, for that he<sup>saww</sup> made me<sup>asws</sup> stand as an Imam<sup>asws</sup> for them, and informed them with it at Ghadeer Khumm.

فَمَنْ مِنْكُمْ يُعَادِلُنِي بِسَهْمِي  
فَوَيْلٌ لَكُمْ وَوَيْلٌ لَكُمْ وَوَيْلٌ  
وَ وَوَيْلٌ لَكُمْ وَوَيْلٌ لَكُمْ وَوَيْلٌ  
وَ وَوَيْلٌ لِلَّذِي يَشْقَى سَفَاهَا  
وَ إِسْلَامِي وَ سَابِقَتِي وَ رَحْمِي  
لِمَنْ يَلْقَى إِلَالَةً غَدًا يَظْلُمُنِي  
لِحَاجِدِ طَاعَتِي وَ مُرِيدِ هَضْمِي  
يُرِيدُ عِدَاوَتِي مِنْ غَيْرِ جُرْمِي



So, who from you will do justice to me<sup>asws</sup> with my<sup>asws</sup> share, and my<sup>asws</sup> Islam, and my<sup>asws</sup> precedence, and my<sup>asws</sup> kinship? So, woe, then woe, then woe be for the one who meets God<sup>azwj</sup> tomorrow having been unjust to me<sup>asws</sup>, and woe, then woe, then woe be for the rejecter of my<sup>asws</sup> obedience and wanting to devour me<sup>asws</sup>, and woe be to the one whose foolishness is wretched, wanting my<sup>asws</sup> enmity from without my<sup>asws</sup> fault".<sup>442</sup>

92- وَ مِنْهُ فِي الشَّكَايَةِ:

And from it is regarding the complaint: -

أَطْلُبُ الْعُذْرَ مِنْ قَوْمِي وَإِنْ جَهِلُوا  
فَرَضَ الْكِتَابِ وَ نَالُوا كُلَّ مَا حُرِّمًا  
كَالدَّلْوِ عَلَّقَتْ التَّكْرِيْبَ وَ الْوَدَمَا  
حَبْلُ الْإِمَامَةِ لِي مِنْ بَعْدِ أَحْمَدِنَا

I<sup>asws</sup> seek the excuse from my<sup>asws</sup> people and their having ignored the Obligations of the Book and they attain all what was Prohibited, a rope of the Imamate for me<sup>asws</sup> from after our Ahmad<sup>saww</sup>, like the bucket being suspended by a rope between the two ears of the bucket.

لَا فِي بُيُوتِهِ كَانُوا دَوِي وَرِعَ  
وَلَا رَعَوْا بَعْدَهُ إِلَّا وَ لَا ذِمًّا  
لَوْ كَانَ لِي جَائِزًا سِرْحَانُ أَمْرِهِمْ  
خَلَقْتُ قَوْمِي وَ كَانُوا أُمَّةً أُمَّةً

Neither were they with piety during his<sup>saww</sup> Prophet-hood, nor are they pious after him<sup>saww</sup>, except and they were not blamed. If there was a permission for me<sup>asws</sup> freedom to deal with their affairs, I<sup>asws</sup> would have superseded my<sup>asws</sup> people, and they would have been a community, a nation".<sup>443</sup>

93- وَ رُوِيَ أَنَّهُ قَالَ غُطْرِيفُ بْنُ جُشَمٍ: «إِنِّي غُطْرِيفٌ نَعَمَ وَ ابْنُ جُشَمٍ»

إِلَى آخِرِ الْأُتْبَاتِ

And it is reported that Gitrif Bin Jusham said, 'I am Gitrif, yes, and son of Jusham' – up to the end of the couplets.

فَأَجَابَهُ عَلَيْهِ السَّلَامُ:

أَنَا عَلِيُّ الْمُرْتَجَى دُونَ الْعَلَمِ  
أَنْصُرُ خَيْرَ النَّاسِ مَجْدًا وَ كَرَمَ  
أَنِّي سَأَشْفِي صَدْرَهُ وَ أَنْتَقِمَ  
فَأَثْبِتَ حَاكَ اللَّهُ يَا سَرَّ قَدِيمِ  
مُرْتَحِنٌ لِلْحَيْنِ مُوفٍ بِالذَّمِّ  
نَبِيٌّ صِدْقٍ رَاحِمًا وَ قَدْ عَلِمَ  
فَهُوَ بِدِينِ اللَّهِ وَ الْحَقِّ مُعْتَصِمٌ  
فَسَوْفَ تَلْقَى حَرَّ نَارٍ تَضْطَرِّمُ  
تُخَلُّ فِيهَا ثُمَّ تُوَهَّى كَالْحَمَمِ

<sup>442</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 91

<sup>443</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 92

He<sup>asws</sup> answered him: 'I<sup>asws</sup> am Ali<sup>asws</sup>, the hopeful without the flag, pledged to the destruction, excused from the condemnation. I<sup>asws</sup> supported best of the people in glory and honour, a truthful Prophet<sup>saww</sup>, merciful, and you have known that I<sup>asws</sup> shall heal his<sup>saww</sup> chest and take revenge, it is the religion of Allah<sup>azwj</sup> and the inviolable truth. So, you be affirmed fabricating upon Allah<sup>azwj</sup> O evil feet, for soon you shall face heat of the Fire, kindled, released in it, then you shall collapse like the lava'.<sup>444</sup>

94- وَ مِنْهُ مُخَاطِباً لِلزُّبَيْرِ فِي [حَرْبِ] الْحَمَلِ:

And from it is addressing to Al-Zubeyr during the battle of the camel: -

لَا تَعْجَلْ وَ اسْمَعْ كَلَامِي  
إِذِ الْمَنَايَا أَقْبَلَتْ خِيَامِي  
إِنِّي وَ رَبِّ الرَّجْعِ الصِّيَامِ  
حَمَلْتُ حَمْلَ الْأَسَدِ الصَّرْعَامِ  
عَوْدَ قَطْعِ اللَّحْمِ وَ الْعِظَامِ  
بِنَاتِلِ مُؤَلِّلِ حُسَامِ

'Do not be hasty and listen to my<sup>asws</sup> speech! I<sup>asws</sup>, by the Lord<sup>azwj</sup>, am the Ruk'u performer and the Fasting one, when the death came to my<sup>asws</sup> tent, I<sup>asws</sup> attacked the attack of the growling lion, with the sharpened cutting blades, I<sup>asws</sup> went on to cut the flesh and the bones'.<sup>445</sup>

95- وَ مِنْهُ خُطَاباً لِمُعَاوِيَةَ:

And from it in addressing to Muawiya: -

أَمَّا وَ اللَّهُ إِنَّ الظُّلْمَ شَوْمٌ  
إِلَى دِيَانِ يَوْمِ الدِّينِ تُنْضِي  
وَلَا زَالَ الْمُسِيءُ هُوَ الظَّلُومُ  
وَ عِنْدَ اللَّهِ يَجْتَمِعُ الْخُصُومُ  
سَتَعْلَمُ فِي الْحِسَابِ إِذَا التَّقَيْنَا  
غَدَاً عِنْدَ الْمَلِكِ مِنَ الْعَشُومِ

'But, by Allah<sup>azwj</sup>, the injustice is an evil omen, and the evil-doer, he does not cease to be the unjust. We are going to the Judge of the Religion, and in the Presence of Allah<sup>azwj</sup> the disputants will gather. You will come to know during the Reckoning when we meet tomorrow in the Presence of the Kind, who is the cheat.

سَتَنْقَطُ اللَّذَازَةُ عَنْ أَنَاسٍ  
لَأَمْرِ مَا تَصَرَّفَتِ اللَّيَالِي  
مِنَ الدُّنْيَا وَ تَنْقَطُ الْمُتُومُ  
لَأَمْرِ مَا تَحَرَّكَتِ النُّجُومُ  
سَلِ الْأَيَّامَ عَنْ أُمِّ تَقَصَّتْ  
سُخْرِيكَ الْمَعَالِمُ وَ الرُّسُومُ

The pleasures of the world would be cut off from the people, and the worries would be terminated for a matter the nights have turned, for a matter what would move the stars. Ask the days about the expired communities, you will be informed of the landmarks and the rituals.

<sup>444</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 93

<sup>445</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 94

تَرُومُ الْخُلْدَ فِي دَارِ الْمَنَائَا  
تَنَامُ وَ لَمْ تَنَمْ عَنْكَ الْمَنَائَا  
لَهَوْتَ عَنِ الْقَنَاءِ وَ أَنْتَ تَقْنَى  
تَمُوتُ عَدَاً وَ أَنْتَ قَرِيرُ عَيْنٍ  
فَكَمْ قَدْ زَامَ مِثْلَكَ مَا تَرُومُ  
تَنْبَهُ لِلْمَنِيَّةِ يَا نَقُومُ  
فَمَا شَيْءٌ مِنَ الدُّنْيَا يَدُومُ  
مِنَ الْعُصَالَاتِ فِي الْجَحِّ نَعُومُ.

*You are aiming for the eternity in the house of death, so how many like you have aimed what you are aiming for. You sleep and the death does not sleep from you. Pay attention for the death, O sleeping one! There is no escape from the perishing, and you will perish, for there is nothing from the world which is permanent. You will be dying tomorrow while you are in the darkness of your eyes from the calamities you would be swimming in”.*<sup>446</sup>

96- وَ مِنْهُ حَاكِيَا قَتَلَهُ بَعْضَ الْمُنَافِقِينَ:

And from it is narrating his<sup>asws</sup> killing one of the hypocrites: -

ضَرَبْتُهُ بِالسَّيْفِ وَسَطَ الْهَامَةِ  
فَبَنَكْتُ مِنْ جِسْمِهِ عِظَامَهُ  
أَنَا عَلِيٌّ صَاحِبُ الصَّمْصَمَةِ  
أَخُو نَبِيِّ اللَّهِ ذُو الْعَلَامَةِ  
بَشَفَرَةٍ ضَارِبَةٍ هَدَامَةٍ  
وَ بَيَّتٌ مِنْ أَنْفِهِ أَرْغَامُهُ  
وَ صَاحِبُ الْخَوْضِ لَدَى الْقِيَامَةِ  
قَدْ قَالَ إِذْ عَمَمَنِي الْعِمَامَةُ  
وَمَنْ لَهُ مِنْ بَعْدِي الْإِمَامَةُ.

*‘I<sup>asws</sup> struck him with the sword in the middle of the skull, with a large striking destroying blade. I<sup>asws</sup> severed his bones from his body and his ends appeared from his nose. I<sup>asws</sup> am Ali<sup>asws</sup>, owner of the cutting sword and master of the Fountain on the Day of Qiyamah, brother of the Prophet<sup>saww</sup> of Allah<sup>azwj</sup>, with the markings (seal of Prophet-hood). He<sup>saww</sup> had said when he<sup>saww</sup> turbaned me<sup>asws</sup> with the turban: ‘You<sup>asws</sup> are my<sup>saww</sup> brother and the mine of honour, and the one for whom is the Imamate after me<sup>saww</sup>’.*<sup>447</sup>

97- وَ مِنْهُ فِي مَرْثِيَةِ أَكَارِمِ أَصْحَابِهِ:

And from it is an elegy regarding the most honourable of his<sup>asws</sup> companions: -

جَزَى اللَّهُ خَيْرًا عُصْبَةً أَيْ عُصْبَةٍ  
شَقِيقٌ وَ عَبْدُ اللَّهِ مِنْهُمْ وَ مَعْبُدٌ  
وَ غُرُوه لَا يَنْأَى فَقَدْ كَانَ فَارِسًا  
إِذَا اخْتَلَفَ الْأَبْطَالُ وَ اشْتَبَكَ الْقَنَا  
جَسَانَ الْوُجُوهِ صُرِعُوا حَوْلَ هَاشِمٍ  
وَ نَبَهَاُ وَ ابْنَا هَاشِمٍ ذِي الْمَكَارِمِ  
إِذَا الْحُزْبُ هَاجَتْ بِالْقَنَا وَ الصَّوَارِمِ  
وَ كَانَ حَدِيثُ الْقَوْمِ ضَرْبُ الْجَمَاحِمِ.

*‘May Allah<sup>azwj</sup> Recompense the good party, whichever party having good faces lying down (slain) around Hashim, compassionate, ad Abdullah is from the, and Ma’bad, and Tabhan, and two sons of Hashim with the honourable manners, and Urwah, who could not be moved,*

<sup>446</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 95

<sup>447</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 96

*for he was a knight, when the war raged with the stabbing and the striking, when the heroes exchanged (strikes) and battle closed, and the people were narrating the strikes of the skulls”.*<sup>448</sup>

98- وَ مِنْهُ مُرَجِّرًا فِي صَغِيرٍ:

And from it is a war poem during (battle of) Siffeen: -

مَا عَلَيَّ وَ أَنَا جَلْدُ حَارِثٍ  
وَ عَنْ يَمِينِي مَذْحِجُ الْقَمَاقِمِ  
الْقَلْبُ حَوْلِي مُضَرُّ الْجَمَاجِمِ  
وَ الْأَزْدُ مِنْ بَعْدُ لَنَا دَعَائِمُ  
وَ فِي يَمِينِي دُو غَزَارٍ صَارِثٍ  
وَ عَنْ يَسَارِي وَائِلُ الْخُصَارِثِ  
وَ أَقْبَلْتُ هَمْدَانَ وَ الْأَكَارِثِ  
وَ الْحَقُّ فِي النَّاسِ قَلِيمٌ دَائِمُ.

‘What is my<sup>asws</sup> reason and I<sup>asws</sup> am the firm whisper (striker of the sword), and in my<sup>asws</sup> right hand is a struck sword, from on my<sup>asws</sup> right (flank) is Muzhij the falcon, and on my<sup>asws</sup> left (flank) is Wa’il the veteran. The centre (of the army) around me<sup>asws</sup> is the tribe of (clan of) Muzar, and Hamdan and the honourables are facing, and Al-Azd from afterwards are pillars of ours, and the right among the people is ancient, constant”.

<sup>449</sup>

99- وَ مِنْهُ فِي دَمِّ بَعْضِ الْقَبَائِلِ:

And from it is condemnation of one of the tribes: -

وَ أَبْعَدُ مِنْ جَلْمٍ وَ أَقْرَبُ مِنْ خَنَا  
مَوَالِي أَنَادِ شَرُّ مَنْ وَطِئَ الْحَصَا  
فَمَا سَبَقُوا قَوْمًا يَوْتِرُ وَ لَا دَمٍ  
وَ لَا قَامَ مِنْهُمْ قَائِمٌ فِي جَمَاعَةٍ  
وَ أَخْذُ نِيرَانًا وَ أَحْمَلُ أَجْمَاءَ  
مَوَالِي قَيْسٍ لَا تُنُوفُ وَ لَا فَمَا  
وَ لَا نَقْضُوا وَثْرًا وَ لَا أَذْرُكُوا دَمًا  
لِيَحْمِلَ ضَيْمًا أَوْ لِيُدْفَعَ مَغْرَمًا.

‘And remote from the wisdom and near to the immorality, and of extinguished fires, and laziest of all, slaves of evil hands treading the pebbles, slaves of Qays, neither noses (pride) nor mouths (eloquence), so they neither preceded any people due to habits nor blood, nor did they break any habits nor realised blood, nor will a standing one from them stand among a community in order to carry an offence or repel creditors”.

<sup>450</sup>

100- وَ مِنْهُ تَحْشُرًا عَلَى قَتْلِ أَعْيَانِ قَبِيلَةِ شِبَامِ:

And from it is bemoaning upon killers of notables of the tribe of Shibam: -

وَ صَحْتُ عَلَى شِبَامٍ فَلَمْ تُجِنِّي  
يَعْرِ عَلَيَّ مَا لَقَيْتُ شِبَامَ.

<sup>448</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 97

<sup>449</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 98

<sup>450</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 99

*'I<sup>asws</sup> shouted at (tribe of) Shibam, but you did not answer me<sup>asws</sup> honouring upon me<sup>asws</sup> what Shibam faced".<sup>451</sup>*

101- وَمِنْهُ فِي الشَّكَايَةِ وَالتَّصَبُّرِ:

And from it is the complaint and the patience: -

تَنَكَّرَ لِي دَهْرِي وَ لَمْ يَذَرِ أَنِّي  
فَظَلَّ يُرِييَ الْحُطْبَ كَيْفَ اعْتِدَاؤُهُ  
أَعَزُّ وَ زُوعَاتِ الْحُطُوبِ تَهْوُنُ  
وَ بَثُّ أُرْيِهِ الصَّبْرَ كَيْفَ يَكُونُ.

*'My<sup>asws</sup> times have changed for me<sup>asws</sup> and I<sup>asws</sup> did not know I<sup>asws</sup> was dear, and the splendour of the sermons were easy. The sermon continued showing me<sup>asws</sup> how they should be delivered, and I<sup>asws</sup> will show the patience how it should happen to be".<sup>452</sup>*

102- وَمِنْهُ فِي التَّأْدِبِ عَنْ أحوَالِ الزَّمَانِ وَ تَحْصِيلِ التَّجَارِبِ:

And from it regarding the discipline about the situations of the times and achieving the experiences: -

الدَّهْرُ أَذْبَنِي وَ النَّيَاسُ أَغْنَانِي  
وَ أَحْكَمْتَنِي مِنَ الْأَيَّامِ تَجْرِبَةً  
وَ الْقُوْتُ أَفْنَعَنِي وَ الصَّبْرُ رَبَّانِي  
حَتَّى نَهَيْتُ الَّذِي قَدْ كَانَ يَنْهَانِي.

*'The times disciplined me<sup>asws</sup> and the despair made me<sup>asws</sup> needless, and the daily subsistence has satisfied me<sup>asws</sup>, and the patience nourished me<sup>asws</sup>, and experience from the days made wizened me<sup>asws</sup> until I<sup>asws</sup> forbade that which was been forbidding me<sup>asws</sup>'.<sup>453</sup>*

103- وَمِنْهُ فِي الشَّكَايَةِ عَنْ أَهْلِ النِّفَاقِ:

And from it regarding the complain about the people of hypocrisy: -

هَذَا زَمَانٌ لَيْسَ إِخْوَانُهُ  
إِخْوَانُهُ كُلُّهُمْ ظَالِمٌ  
يَلْقَاكَ بِالْبِشْرِ وَ فِي قَلْبِهِ  
حَتَّى إِذَا مَا غَبَتْ عَنْ عَيْنِهِ  
هَذَا زَمَانٌ هَكَذَا أَهْلُهُ  
يَا أَيُّهَا الْمَرْءُ كُنْ مُنْفَرِدًا  
يَا أَيُّهَا الْمَرْءُ بِإِخْوَانٍ  
لَهُمْ لِسَانَانِ وَ وَجْهَانِ  
دَاءٌ يُؤَارِيهِ بِكُتْمَانٍ  
زَمَاكَ بِالزُّورِ وَ بُهْتَانٍ  
بِالْوَدِّ لَا يَصْنُدُكَ أَتْنَانِ  
دَهْرَكَ لَا تَأْنَسُ بِإِنْسَانٍ.

*'This time period hasn't its brothers. O you man with brothers! Its brothers, all of them are unjust. For them are two tongues and two faces. He would meet you with the smile and in his heart is a disease being covered by concealment, until when he disappears from his eyes,*

<sup>451</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 100

<sup>452</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 101

<sup>453</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 102

*he aims at you with the falsities and the slanderous accusations. This time period, its people are like this with the affection, no two can be ratified. O you man! Be alone for your lifetime! Do not be comforted by the human being”*.<sup>454</sup>

104- وَ مِنْهُ [مَا] رُويَ أَنَّهُ عَزَى [بِهِ] عُمَرُ بْنُ الْخَطَّابِ بِأَبْنٍ لَهُ تُؤَيِّ فَقَالَ:

And from it is what is reported that he<sup>asws</sup> consoled Umar Bin Al-Khattab of a son of his who had expired: -

إِنَّا نَعْرِيكَ لَا أَنَا عَلَى نِقَةٍ  
مِنَ الْحَيَاةِ وَ لَكِنْ سُنَّةَ الدِّينِ  
فَلَا الْمَعْرَى بِبَاقٍ بَعْدَ مَيِّتِهِ  
وَ لَا الْمَعْرَى وَ لَوْ عَاشَا إِلَى جِنِّ.

‘We<sup>asws</sup> are not consoling you, nor am I<sup>asws</sup> upon trust from the life, but it is a Sunnah of the religion. So, neither would the consoled be remaining after his death, nor will the consoled, even if he were to live to a time”<sup>455</sup>.

105- وَ مِنْهُ فِي الشَّكَايَةِ عَنْ مُنَافِقِي زَمَانِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ:

And from it is the complaint about hypocrites of his<sup>asws</sup> time: -

لَوْ لَا الدِّينَ هُمْ وَرَدُّ يَقُومُونَا  
تَدَكَّدْتُ أَرْضُكُمْ مِنْ تَحْتِكُمْ سَحَرًا  
وَ آخِرِينَ هُمْ سَرَدُ يَصُومُونَا  
لَأَتَّكُمْ قَوْمٌ سَوَاءٌ لَا تُطِيعُونَا.

‘Had it not been for those having quality standing up for us and other having follow-up, your land would have been crushed from beneath you like magic, because you are an evil people, not obeying us”<sup>456</sup>.

106- وَ مِنْهُ فِي نَفْيِ تَأْثِيرِ النُّجُومِ:

And from it in negating the influence of the stars (astrology): -

أَتَانِي يُهْدِدُنِي بِالنُّجُومِ  
دُنُوبِي أَخَافُ فَأَمَّا النُّجُومُ  
وَ مَا هُوَ مِنْ شَرِّ كَائِنٍ  
فَلَيْتِي مِنْ شَرِّهَا آمِنٌ.

‘A Jew came to me<sup>asws</sup> with the stars (astrology) and what would be happening from its evils. I<sup>asws</sup> fear my<sup>asws</sup> sins, - as for the stars, I<sup>asws</sup> am safe from their evils”<sup>457</sup>.

107- وَ مِنْهُ فِي الْمُفَاخَرَةِ:

And from it regarding the priding: -

<sup>454</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 103

<sup>455</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 104

<sup>456</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 105

<sup>457</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 106

و طِفْلُنَا فِي الْمَهْدِ يُكْنَى  
عَلَى بِسَاطِ الْعِرِّ قُمْنَا.

نَحْنُ الْكَرَامُ بَنُو الْكَرَامِ  
إِنَّا إِذَا قَعَدَ اللَّقَامُ

‘We are the honourable ones - sons of the honourable ones, and our children are teknonymed as such in the cradle. We, when we sit, there is harmony, we stand upon the carpets of honour’.<sup>458</sup>

108- وَ قَالَ عَبْدُ اللَّهِ بْنُ وَهَبٍ الرَّاسِبِيُّ [رَأْسُ الْخَوَارِجِ] فِي النَّهْرَوانِ:

ذَلِكَ الَّذِي ضَلَّ إِلَى الدُّنْيَا رَكَنٌ

أَضْرِبُكُمْ وَ لَا أَرَى أَبَا الْحَسَنِ

And Abdullah Bin Wahab Al-Rasy (chief of the Kharijites) said during (battle of) Al-Nahrawan: ‘I am striking you and I do not see Abu Al-Hassan<sup>asws</sup>, that is the one<sup>asws</sup> who has strayed to the world, inclining’.

فَأَجَابَهُ [عَلِيٌّ] صَلَوَاتُ اللَّهِ عَلَيْهِ:

وَ الْمُتَمَتِّي أَنْ يَرَى أَبَا الْحَسَنِ

يَا أَيُّهَا الْمُشْرِكُ يَا مَنْ افْتَتَنَ  
إِلَيَّ فَأَنْظُرُ أَيُّنَا يَلْقَى الْعَبَسَ

He<sup>asws</sup> answered him: ‘O you Polytheist! O one who is tempted and the wisher that he could see Abu Al-Hassan<sup>asws</sup>! To me<sup>asws</sup>! Look, which of us is facing the deception’.<sup>459</sup>

109- وَ مِنْهُ خِطَاباً لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ إِظْهَاراً لِلْإِخْلَاصِ لَهُ:

And from it is addressing to the Prophet<sup>saww</sup> and manifesting the sincerity to him<sup>saww</sup>: -

وَ الْمُصْطَفَى بِالشَّرَفِ الْبَاهِي  
مَنْ مُخَذَّبٌ مُسْتَقْطَعٍ نَاهِي  
فَلَيْسَ بِالْعَمْرِ وَ لَا الْأَهِي

يَا أَكْرَمَ الْخَلْقِ عَلَى اللَّهِ  
مُحَمَّدُ الْمُخْتَارُ مَهْمَا أَتَى  
فَانْدَبَ لَهُ خَيْدَرٌ لَا غَيْرُهُ

‘O most honourable of the people to Allah<sup>azwj</sup>, and the one Chosen with the glorious nobility, Muhammad<sup>saww</sup>, the most Preferred! Whatever came from an event, a prohibitive atrocity, he<sup>saww</sup> sent Hyder<sup>asws</sup> to it, not someone else, he<sup>asws</sup> is neither with a deception nor the frivolity.

مُنْكَساً بِإِطْلُهُ وَاهِي  
مَعَ كُلِّ نَاسٍ نَفْسُهُ سَاهِي  
بِخَيْدَرٍ وَ النَّصْرِ لِلَّهِ.

تَرَى عِمَادَ الْكُفْرِ مِنْ سَيْفِهِ  
هَلِ الْعِدَى إِلَّا ذُنَابٌ عَوَتْ  
سِيَهْرُهُمُ الْجُمُعُ عَلَى عَقْبِهِ

<sup>458</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 107

<sup>459</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 108



*You see the pillars of Kufr to be overturned its falsehood from his<sup>asws</sup> sword to be flimsy. Are the enemies except as moaning wolves? With every people is its negligent soul. He<sup>azwj</sup> will defeat the crowd upon its heels by Hyder<sup>asws</sup> and the victory is for Allah<sup>azwj</sup>” 460*

1110- وَ مِنْهُ اُفِيخَاراً بِالْمَنَاقِبِ وَالْفَضَائِلِ:

And from it is priding with the virtues and the merits: -

أَنَا لِلْفَخْرِ أَلِيهَا وَ بِنَفْسِي أَتَقِيهَا  
لَنْ تَرَى فِي حَوْمَةِ الْمُخِجَاءِ لِي فِيهَا شَيْبَةً  
و لِي الْقُرْبَةُ إِنْ قَامَ شَرِيفٌ يَنْتَمِيهَا  
نِعْمَةٌ مِنْ سَامِكِ السَّنْعِ بِمَا قَدْ حَصَّنِيهَا  
و لِي السَّبْقَةُ فِي الْإِسْلَامِ طِفْلاً وَ وَجِيهاً  
زَفَنِي بِالْعِلْمِ زَقاً فِيهِ قَدْ صِرْتُ فَقِيهاً

*I<sup>asws</sup> am for priding a bounty, and with myself<sup>asws</sup> I<sup>asws</sup> saved it, being a bounty from Your<sup>azwj</sup> seventh sky with what You<sup>azwj</sup> have Specialised us<sup>asws</sup> with. You<sup>azwj</sup> will never see any turmoil in me<sup>asws</sup>, combating to me<sup>asws</sup>, any resemblance in it, and for me<sup>asws</sup> is the precedence in Al-Islam as a child and a face (honour), and for me<sup>asws</sup> is the kinship of a noble belonging to it. He<sup>azwj</sup> Purified me<sup>asws</sup> with the knowledge, a Purification, being in it I<sup>asws</sup> have become understanding.*

و لِي الْفَخْرُ عَلَى النَّاسِ بِعُرْسِي وَ بَنِيهَا  
لِي مَقَامَاتٌ يَنْدُرُ حِينَ حَارَ النَّاسُ فِيهَا  
و أَنَا الْحَامِلُ لِلرَّايَةِ حَقّاً اُخْتَوِيهَا  
ثُمَّ فَخَرِي بِرَسُولِ اللَّهِ إِذْ زَوَّجَنِيهَا  
وَ بِأَخِي وَ حُنَيْنٍ لِي صَوْلَاتٌ تَلِيهَا  
وَ أَنَا الْقَاتِلُ غَمراً حِينَ حَارَ النَّاسُ تَتِيهَا

*And for me<sup>asws</sup> is the priding upon the people with my<sup>asws</sup> bride<sup>asws</sup> and her<sup>asws</sup> two sons<sup>asws</sup>. Then my<sup>asws</sup> pride is with Rasool-Allah<sup>saww</sup> when he<sup>saww</sup> got her<sup>asws</sup> married to me<sup>asws</sup>. For me<sup>asws</sup> there are positions at Badr when the people were confused during it, at Ohad, and Hunayn there were valued assets for me<sup>asws</sup>. And I<sup>asws</sup> am the bearer of the flag of truth, being with it, and I<sup>asws</sup> am the killer of Amro (Bin Abd Wadd) when he terrified the people to the core.*

وَ إِذَا ضَرَمَ حَرْباً أَحْمَدُ قَدَمِيهَا  
وَ أَنَا الْمُسْقِي كَأْساً لَدَهُ الْأَنْفُسِ فِيهَا  
وَ إِذَا نَادَى رَسُولُ اللَّهِ تُخَوِي قُلْتُ إِيهاً  
هَبْهُ اللَّهُ فَمَنْ مِثْلِي فِي الدُّنْيَا شَيْبَةً.

*And when the war of Ahmad<sup>saww</sup> raged, he<sup>saww</sup> sent me<sup>asws</sup> forward, and when Rasool-Allah<sup>saww</sup> called out towards me<sup>asws</sup>, I<sup>asws</sup> said: 'Here!' And I<sup>asws</sup> am quenched the cup of pleasure of the soul wherein is Gift of Allah<sup>azwj</sup>. So, who is like me<sup>asws</sup> in the world, (with) any resemblance?" 461*

111- وَ مِنْهُ إِظْهَاراً لِلشَّجَاعَةِ:

And from it is manifestation of the bravery: -

<sup>460</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 109

<sup>461</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 110

أَنَا مُدْكُنْتُ صَبِيًّا ثَابِتُ الْقَلْبِ حَرِيًّا  
يَا سِبَاعَ الْبِرِّ رَيْفِي وَكُلِّي ذَا اللَّحْمِ نِيًّا

'I<sup>asws</sup>, since I<sup>asws</sup> was a child, was of affirmed hearts, courageous. I<sup>asws</sup> nullified the heroes turning them backwards, then I<sup>asws</sup> did not panic with anything. O lion of righteousness, and eat all that flesh in good intention".<sup>462</sup>

112- وَ قَالَ بَغُضُ الْأَعَادِي حِطَاباً لِعَسْكَرِهِ عَلَيْهِ السَّلَامُ:

أَضْرِبُكُمْ وَ لَوْ أَرَى عَلِيًّا  
أَلْبِسُهُ أَبْيَضَ مَشْرِقِيًّا

And one of the enemies said addressing to his<sup>asws</sup> army: - 'I will strike you, and if I were to see Ali<sup>asws</sup>, I will clothe him<sup>asws</sup> with white (shroud) honourably".

فَأَجَابَهُ صَلَوَاتُ اللَّهِ عَلَيْهِ:

يَا أَيُّهَا الْمُتَبَغِّي عَلِيًّا  
فَدَكُنْتُ عَنْ لِقَائِهِ غَنِيًّا  
إِنِّي أَرَاكَ جَاهِلًا غَنِيًّا  
هَلُمَّ فَادْنُ هَاهُنَا إِلَيَّا

He<sup>asws</sup> answered him: 'O you seeker of Ali<sup>asws</sup>! I<sup>asws</sup> see you as ignorant, stupid. You were needless from meeting him<sup>asws</sup> (in battle). Come nearer to over here, come!"<sup>463</sup>

113- وَ مِنْهُ فِي تَخْوِيفِ بَغُضِ الْكُفَّارِ:

And from it in frightening one of the Kafirs: -

سَيْفُ رَسُولِ اللَّهِ فِي يَمِينِي  
وَ كُلُّ مَنْ بَارَزَنِي يَحِينِي  
وَ فِي يَسَارِي قَاطِعُ الْوَتِينِ  
أَضْرِبُهُ بِالسَّيْفِ عَنْ قَرِينِي  
مُحَمَّدٍ وَ عَنْ سَبِيلِ الدِّينِ  
هَذَا قَلِيلٌ عَنْ طَلَابِ عَيْنِ.

'The sword of Rasool-Allah<sup>saww</sup> is in my<sup>asws</sup> right hand, and in my<sup>asws</sup> left hand is the cutting vein, and everyone who duels me<sup>asws</sup> considers me<sup>asws</sup> a coward. I<sup>asws</sup> strike him with the sword on behalf of my<sup>asws</sup> pair, Muhammad<sup>asws</sup>, and on behalf of the way of religion. This is little about the scholarly eye".<sup>464</sup>

114- وَ مِنْهُ فِي تَهْدِيدِ بَغُضِ الْأَشْرَارِ:

And from it in threatening one of the evil ones: -

الْيَوْمَ أَبْلُو حَسْبِي وَ دِينِي  
بَصَارِمِ تَحْمِلُهُ يَمِينِي

<sup>462</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 111

<sup>463</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 112

<sup>464</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 113

عِنْدَ اللَّقَا أَجْمِي بِهِ عَرِينِي.

'Today I<sup>asws</sup> shall fulfil my<sup>asws</sup> affiliation and my<sup>asws</sup> religion with a sword carried by my<sup>asws</sup> right hand, during the meeting (battle), I<sup>asws</sup> protect my<sup>asws</sup> den with it".<sup>465</sup>

115- وَ كَانَ نُقُشُ سَيْفِهِ عَلَيْهِ السَّلَامُ:

عَضْبُ يَمَانٍ فِي يَمِينِ يَمَانٍ.

أَسَدٌ عَلَى أَسَدٍ يَطُولُ بِصَارِمٍ

And the engraving of his<sup>asws</sup> sword was: 'It is befitting upon a lion to have a long sword, piercing, a weapon in a right hand of a weapon".<sup>466</sup>

116- وَ مِنْهُ [مَا أُنْشِدَهُ] فِي [وَقْعَةِ] الْحَمَلِ مُحَاطِباً لِابْنِ الْحَنْفِيَّةِ [مُحَمَّدِ ابْنِهِ] رَضِيَ اللَّهُ عَنْهُ:

And from it is what he<sup>asws</sup> prosed during the event of the camel addressing Ibn Al-Hanafiya (his<sup>asws</sup> son Muhammad), may Allah<sup>azwj</sup> be Pleased from him: -

وَ إِنَّ لِلْمَوْتِ عَلَيْكَ جُنَّةً.

أَفْهَمُ فَلَنْ تَنَالَكَ الْأَسِنَّةُ

'Understand and the blade will never hit you, and that the death is a shield upon you".<sup>467</sup>

117- وَ مِنْهُ تَحْيَا لِلْعَدَمِ خَوْفاً مِنْ عَذَابِ اللَّهِ تَعَالَى وَ تَذَلُّلاً لَهُ:

~~And from it is wishing for the nothing, fearing from Punishment of Allah<sup>azwj</sup> the Exalted and the humbleness to Him<sup>azwj</sup>:~~

لَيْتَ أُمِّي لَمْ تَلِدْنِي  
لَيْتَنِي كُنْتُ عَرِيفاً

لَيْتَ أُمِّي لَمْ تَلِدْنِي  
لَيْتَنِي كُنْتُ عَرِيفاً

~~'If only my<sup>asws</sup> mother<sup>as</sup> had not given me<sup>asws</sup> birth! If only I<sup>asws</sup> had died as a child! If only I<sup>asws</sup> was grass, the lambs would have eaten me<sup>asws</sup> in small pieces".<sup>468</sup> (Derogatory – These are actually the words of Abu Bakr)~~

118- وَ مِنْهُ فِي الشُّكُوى عَنْ [أَهْلِ] الزَّمَانِ:

And from it regarding the complaint about the people of the times: -

وَ بَلَاءٍ دُفِعْتُ مِنْهُ إِلَيْهِ  
صِرْتُ فِي عَيْرِهِ بِكَيْثٍ عَلَيْهِ.

عَجَباً لِلزَّمَانِ فِي حَالَتَيْهِ  
رُبَّ يَوْمٍ بِكَيْثٍ مِنْهُ فَلَمَّا

<sup>465</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 114

<sup>466</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 115

<sup>467</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 116

<sup>468</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 117

*'Strange of the times in its two situations, and a calamity being pushed from it to it. It may be a day I<sup>asws</sup> shall weep from it. When it comes to be upon someone else, I<sup>asws</sup> would weep upon him''.*<sup>469</sup>

119- وَ مِنْهُ تَرْغِيباً فِي التَّهَجُّدِ:

And from it is being desirous regarding the night Salat: -

إِنْ يَنِمَّ النَّاسُ فَدُو الْعَرْشِ يَرَى  
عِنْدَ الصَّبَاحِ يُحَمِّدُ الْقَوْمَ السُّرَى.

يَا نَفْسُ قُومِي فَقَدْ قَامَ الْوَرَى  
وَ أَنْتِ يَا عَيْنُ دَعِي عَنِّي الْكَرَى

*'O soul of my<sup>asws</sup> people, the piety has stood up. If the people are sleeping, the One<sup>azwj</sup> with the Throne is Seeing, and you, O eye, leave the drowsiness away from me<sup>asws</sup> at the morning, by the praise of the people of good acts''.*<sup>470</sup>

<sup>469</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 118

<sup>470</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 119